

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, September 26, 2002 3:42 AM

Subject: Re: [Ta_Seti] CESRAS & GALEXYS

Ed,

>"How have you used the GALEXYS system regarding the surveying of TT320 at Deir el-Bahri?"

(EL).....lexical systems themselves cannot deal with the numerical data of a survey, but they can be linked with systems that can do such. I shall explain below.

(for those of you who are new to Egyptology, "TT" means Theban Tomb and refers to private tombs of the Theban necropolis, most of which have TT numbers. "Porter-Moss" mentioned below is the name of one of the most important Egyptological reference works: Bertha Porter & Rosalind L.B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, Griffith Institute, Ashmolean Museum, Oxford, 2nd edition 1985, vols. I-VII (VIII in preparation)

As in the case of all architecture, GALEXYS stores data as what you may think of as a dynamic, expanded version of Porter-Moss. I consider PM as the mother of all Egyptological data systems and have great respect for the ladies' pioneer work which is being carried forward admirably under the leadership of our friend and I&E member Dr. Jaromir Malek.

A simplification for the quick understanding of the PM structure:

Place(monument(room(wall(register(scene))))). GALEXYS uses the same basic hierarchy, but as my paper for I&E2002 explains, in a more complex form. Obviously, "scene" can also be "text": scene(figure(attribute(...)); text(line(word(char))).

GALEXYS is thus an intelligent index for search and retrieval. Of course, the lexical system can point to a numerical system. This could be Kent Weeks' Theban Mapping Project. Let us consider the Egyptological "information pie" as being divided into three parts: lexical, visual, statistical. You could think of a school with faculties of lit., art & math. Writers are seldom sculptors and sculptors are seldom mathematicians. Until now, these segments of the pie, although contiguous, have been both conceptually and functionally discrete. Lexical systems are intelligent and not pretty. Art systems are beautiful and unintelligent. Statistics are elegant, but not clear to many observers.

CESRAS' aim is to turn the segmented segregated pie into a layer-cake, where every portion consists of all three (or more) of the systems named above (my philosophy for the world in general). I like Bucky Fuller's words Synergy and Dymaxion. You will understand me better if you take a look at: B. Fuller & R. Marks, *The Dymaxion World of Buckminster Fuller*, Doubleday Anchor Book AO-35, 1973, 254pp. Like "Systems Thinking" which I have mentioned, this fascinating, easy to understand book greatly influenced my thinking when I was taking a new look at the world in the '70s. "Doc" Edgerton (MIT) didn't like Fuller ("Ed, if you're on his wave length, then you're not on mine") and I disagree on a lot of his theoretical math (he started out to prove that there are no irrational numbers and, just some Egyptologists in the 19th century chiseled corners off monuments to prove their proportional theories, didn't let facts get in his way. I agree that there are no irrational numbers due to the simple truth that there are no numbers in nature. However without pi and Euler's constant (by the way he was a Basler), things would be fairly difficult).

There are professionals for every layer of the proposed "cake". I do not know anyone who is a master of all. My wish is to get these people to stop their incessant cat-fights and use the energy to produce something constructive. That is the theme for I&E2004 in Moscow. As I have said, Ta_Seti activist Alex Derrick is participating in this.

(EL)..There will be a second campaign in TT320 (ErhartGraefe, Nadezhda (Nadja) Reshetnikova, Anke Ilona Bloebaum) in early 2003. Nadja will try to make a more exact survey of the burial chamber (70 meters into the mountain and collapsing. Nadja is a very brave young scientist(typically Russian)). You can see the drawings of her original survey at www.gnosarch.ch .

>"From the first season of excavations at Memphis have you established dates from the habitation area?"

(EL)...scattered surface finds only as real excavation will start this winter. Obviously we have only Graeco-Roman material. Hawass describes a royal fragment to the 26th Dyn as a sculptor's model, but I see it as a Ptolemaic "ex-voto". These types are often confused and are in fact very confusing. I think that I sent Alex some photos.

VES curves (Vertical Electrical Sounding) divide a geo-electrical section to a depth of 50 meters into three layers: upper, thickness 1 meter, almost dry, resistivity 100-200 Ohm; intermediate sub-layer, capillary border, resistivity 10 Ohm, bottom at depth of 3 meters; third layer (oldest cultural layer) with bottom at 10-15 meters, resistivity 4-10 Ohm (corresponds to sand), lower surface of cultural layer represents a paleovalley sloping to the north. The deepest boundary accessible to study is at a depth of 60-60 meters. It is extremely inhomogeneous in composition and probably corresponds to the bank of the ancient paleovalley.

From these data, you will observe that we have a virgin section from Graeco-Roman to geological time with clear intermediate cultural horizons. Outlines of large structures are observed. The resistivity values clearly indicate that we will have water at 3-3.5 meters. The rising water level in the Giza Plateau is a well known problem. However, our CESRAS team has five years experience excavating at

Tell Ibrahim Awad in the Delta and has seen water before. I have a theory about the rising water level, but will not go into that here as it is a geological matter considering the subterranean Nile aquifer and has nothing to do with archaeology.

The site, called Kom Tuman (Giza) is located about 3 km to the East of the Saqqara pyramids and bounds on the West with the palace of Apries).

At the moment, we are entering the finds.

>"By the way, what could GALEXYS do, for example, in identifying OK reliefs and statues with the title, ḥt n nsw, "known of the King" or "King's Acquaintance?"

(EL)...yes, if we have the data. Artifacts are linked with their owners (Person) and persons are linked with their titles etc. As this is a very common title, I would first search for "relief", then "OK" and then title. I must again make clear that it will take generations to enter the data. Data for your example would perhaps be collected as a valid representative set if someone writing a DISS on OK reliefs were to use GALEXYS. My inspiration is the Woerterbuch. When it was started in 1897, the founders knew that they would never see the results of their project, but they were kind enough to think about our generation. Databanks don't get their content by osmosis and lexical data are the most difficult and slowest of all. We have had bad experience with paid input personnel. People entering data have to be both professional and motivated. In a system such as ours, a single error can propagate itself through the entire structure.

I hope that this makes things a bit clearer. For me, trying to explain these things is a good exercise.

Ankh Udja Seneb,

Ed Loring

| 4002|2002-09-26 03:02:46|Edward Loring|Fw: Fw: barring negative elements from groups (pseudo-Jerome discuss|

----- Original Message -----

From: "Hans van den Berg" <wepwawet@wepwawet.nl>

To: "Edward Loring" <gnosarch@bluewin.ch>

Sent: Wednesday, September 25, 2002 7:17 PM
Subject: barring/excluding people who behave badly from groups

Hans asked if he would be a "conservative" if he wanted to exclude bothersome elements (like "Racial Myths" activists writing to/about Ta_Seti) from I&E.

>(EL)....you've experienced and observed enough to have a mature view and >arrived at a "milestone question" that has faced every evolutionary >political thinker. I notice that the case of Hans and Edward is a good example: >You started at the left and have reached a certain center. I started at the right and >have reached the same place. I agree with you on the need for sanctions and ask >the same question. Based on my conservative past, I would, however, probably >ask it the other way around: Would I be a '68 revolutzer?

I nowadays look at it this way: put 100 real peace loving activists and social idealists on a remote island, come back in 10 years and you'll find in the meantime several wars have ravaged, many will be crippled, several dead and the island divided into small territories separated by barbwire. I'm all for an ideally constructed and well functioning society, but the fact is that mankind has its flaws that will not so easily be left behind... As for revolutzeres... I would agree with Franz Kafka's opinion that "every revolution evaporates and leaves behind only the slime of a new bureaucracy". And Ralph Waldo Emerson figured it often starts with the good idea of a single man, but when it becomes the bigger and bigger idea of a whole group or society one inevitably faces the fact that others misinterpret the original idea and the whole thing often goes in a totally different direction. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude" (again Emerson). Not that I am such a philosopher, but it seems we're asking the same basic questions again and again...

Greetings,

Hans

>For me, the solution lies somewhere in a statement made by a Moor in Spain
>at the fall of Granada in 1492, "It is neither what it was not what it
>is..". I have
>often quoted this in writing, such as in my paper for the WB in 1997.
>
>It's a whole new ball game every second; the players are not who they were
>or are. The game itself is involved in the same mutation-continuum. Alex,
>who
>has a good understanding of philosophy, speaks of the "cutting edge". I
tend
>to
>speak of riding the crest of the wave. You certainly have your own symbol.
>I would say that there are two real statesmen in Europe today: Fischer and
>Putin.
>One battled in the streets with the '68ers and the other was a polkovnik in
>the KGB. As far as I can see, they have reached the same point of
>equilibrium.
>It's a new game.
>
>I&E has also declared itself to be a new game. The loonies seem to have
>fallen away and I see a strong liberal center. Mariano represents the old
>"right" and there
>are the Wildungs, Hawasses und Tiradrittis spinning their rather
>conventional intrigues and plots. In Russia we have a more dangerous
>situation with Rybakov,
>Kormysheva and their denunciations, political power-plays etc. There are
>also
>powers who are not (yet) in I&E such as Kent Weeks. Fathi Saleh's position
>is
>not clear. Since the meeting at Horssun (sp?) which we all attended and
>where I had long philosophical conversations with Fathi, I had considered
>him a friend.
>Then he spoke up in Cairo for Goyon who I see as a reactionary (maybe
>because
>I have a little trouble with the French in general).
>
>What would "sanctions" be? Probably each of us would like to exclude

>personal
 >enemies. Tiradritti stole a field project from Erhart and me. Kormysheva
 and
 >her
 >friend Chegodajev denounced Galina and me to the state security as a
 >spy/traitor pair. I consider that to be a violation of the general code of
 >human ethics and would exclude them. I have strong feelings about such
 >things. During the fascist
 >period in Greece, Prof. Marinatos falsely denounced me for conducting
 >illegal
 >excavations and I was put before a "revolutionary court" with a machine
 >pistol in my back as an enemy of the state. He was jealous of my discovery
 >of the Proto-
 >Cycladic IIIb community on Christiana Island near Thera which saved a
 >remarkable group of ceramics from certain loss (now in museum of Thera). I
 >have trouble being liberal with people who steal others' work. D has the
 >copyright on your work, so you know the same feelings.
 >
 >I think sanctions could only be applied if someone presents work which is
 >known to be stolen or is not of an acceptable scientific quality. I don't
 >see how CESRAS could prevent Tiradritti from presenting himself in Moscow,
 >it his work meets standards. Kormysheva's work does not meet any standards,
 >so we can exclude her and her friends. If Kent Weeks, or equivalent, wants
 >to come, there is not any
 >reason why they should not do so. With any Egyptians, it is an obvious
 >diplomatic matter and they must have their say, however lacking in quality.
 >I think that you and I have been able to attain something in egyptology,
 >because we are from the (neutral) informatic side. That would indicate that
 >I&E should be neutral. Nigel
 >represents a balance between all sides and has no political leanings. That
 >is very unusual and makes him the ideal person for his present position. We
 >must discuss all of these things with him. I think he will be back in
 London
 >this week.
 >
 >>"...but I'd rather keep a clear perspective from the sideline and find
 >another sensible way to deal with it."
 >(EL)...me too. There must be an acceptable "democratic" way and I hope it
 >can
 >be defined by the time of the Moscow meeting.
 >
 >As I think I have mentioned, I have heard nothing more from CPR since I
 told
 >them about the website...strange... I suspect that Tiradritti is involved,
 >as we
 >don't have any other known enemies in Italy except Mme Donadoni

>(Super-Strega di Savoia SSS) and she is not popular in Pisa (she and
 >Bresciani were once rivals
 >for the affections of old Sergio D.). Anticipating no cooperation from CPR,
 >I shall
 >now go to the "Orbit" IT fair at the Mustermesse and see what I could use
 to
 >do
 >the whole thing myself. I'll tell you later what I find out.
 >
 >Ciao,
 >Edward
 >*****
 >At 22:57 23-9-2002 +0200, you wrote:
 >>Hans, Here are the general Italian feelings about FT. Matilde always
 tells
 >>the truth and gives a clear picture. Besides being a person without the
 >slightest
 >>trace of honor, he behaves like a Pasha. When the Donadonis are gone, we
 >will >see how far he gets. At least he and Wildung have earned each other.
 >Maya and >I have no problem with Wildung any more (she even just wrote a
 >very polite >review of something he wrote about the Tija head tomography
 >project), but FT is >a whole different pig-peoples' world of absolute
 >perfidy, stealing other peoples'
 >>work, cheating at everything, enriching himself at the expense of others
 >and
 >>absolutely no scientific background or ability: absolutely
 unacceptable...
 >>
 >>more later...
 >>E.
 >>
 >>----- Original Message -----
 >>From: "Matilde Borla" <matilde.borla@museoegizio.org>
 >>To: "Edward Loring" <gnosarch@bluewin.ch>
 >>Sent: Friday, September 20, 2002 9:12 AM
 >>Subject: Situazione torinese
 >>
 >>
 >>> ... sono andata a Venezia a portare i pezzi di Torino per la mostra
 >>> "I Faroni", a Palazzo Grassi. Per quanto riguarda la mostra 蠡olto
 >>bella.e > tutti hanno litigato con Francesco Tiradritti, che alla
 >>fine 蠡tato quasi cacciato
 >>> (anche se per l'incarico si 蠡reso ben 150.000.000 di vecchie
 lire!!!!
 >>bastardo) > ed 蠡riuscito a litigare anche con la Ziegler. Chiaramente
 ha

> > fatto una delle sue
 > > > solite interviste in cui ha detto che era solo lui l'organizzatore etc
 > > etc.
 > > (EL)...that's an example of what I mean!
 > > >
 > > > In Museo le cose vanno molto male perch蠐iamo ai ferri corti con la
 > > > Fondazione.
 > > > Ti dico solo che il comitato scientifico nominato dalla Donadoni per
 > > pensare
 > > > il nuovo allestimento 蠍omposto da : Curto (vecchio-
 rimbambito-malato,
 > > > ovvero senza alcun potere decisionale) Tiradritti (no comment)
 Wildung.
 > Mi
 > > > auguro che il triumvirato esploda per litigi da prima donna tra
 > Francesco
 > > e
 > > > Wildung...
 > > > quindi come vedi siamo impantanati

| 4003|2002-09-26 12:44:10|mansu_musa|Spacemen In African History? weird article about the yoruba |

Spacemen In African History?

By Yemi Ogunsola The Guardian - Nigeria

<<http://www.ngrguardiannews.com/>>

From UFO UpDates-Toronto updates@sympatico.ca

11-18-00

Have you taken a long, hard look at the typical masquerade? And an equally long hard look at the typical American astronaut or Russian cosmonaut? Have you noticed the curious semblance between the two?

The face piece, especially? Can there possibly be a connection between, say, Yuri Gagarin, the 'first man in space' and a common Yoruba Tombolo (type of masque) cartwheeling to the cheers of a market crowd? Curiously, the Yoruba call the masquerade ara orun (visitor from heaven. But, is the astronaut not an ara orun too?

After all, he travels in deep space (the heavens □en farther than conventional planes). Could it be that the cult of Egungun (masquerade) really is in remembrance of beings who in the ancient past travelled from the 'heavens' to the earth? Yoruba tradition interprets ara orun (masquerades) as spirits of long-dead fathers returned to visit their offsprings on earth. But why call such spirits ara orun rather than oku orun (spirit of the dead). Oku orun is more descriptive of someone who is in heaven in consequence of having died here on earth. Ara orun suspiciously sounds like a "living being" naturally resident in 'heaven' but who elects to visit the earth. The 'Ara' part of the name, in Yoruba means a 'resident of' or a 'visitor from'. Interestingly, from Yoruba

folklore comes a song that sounds very relevant to this discourse. It evidently recounts an encounter between an earthman and an Ara Orun. The song goes: Lead: Ara Orun, Ara Orun Chorus: Inomba ntere tere nte inomba Lead: Kilo wa se ni nile yi oo? Chorus: Inomba ntere tere nte inomba Lead: Emu ni mo wa da Chorus: Inomba ntere tere nte inomba Lead: Elelo lemuu re o Chorus: Inomba ntere tere nte inomba Lead: Okokan Egbewa Chorus: Inomba ntere tere nte inomba Lead: Gbemu sile ki o maa loo Chorus: Inomba ntere tere nte inomba. Translated as: Lead: Visitor from (the) heaven(s), visitor from (the) heaven(s) Chorus: Inomba ntere tere nte inomba Lead: What do you seek in this land? Chorus: Inomba ntere tere nte inomba. Lead: I've come to tap palmwine. Chorus: Inomba ntere tere nte inomba. Lead: How much do you sell your palmwine? Chorus: Inomba ntere tere nte inomba. Lead: Ten thousand cowries per keg. Chorus: Inomba ntere tere nte inomba. Lead: Put the palmwine down and go. It is clear from the mood of this encounter that the ara orun or visitor from (the) heaven(s) being addressed is not a ghost. The Yoruba have a more appropriate name for ghost. It is Oku. Again, the average Yoruba man does not care to hold dialogue with an oku. He (or she) is more likely to flee in terror. However, our earthman here is clearly under the influence of plain curiosity □ opposed to dark terror: "What was the mission of the ara orun? He wanted to know. Again, why did the earthman call the entity Ara Orun? Did he see the entity descend from the skies (Heaven)? In fact, the use of ile yi (this land) while asking the being his mission shows that the Ara Orun was a total alien. That's how the Yoruba use the word. Fortunately again, the Ara Orun discloses his mission: To tap palmwine. Hardly anything one will call spiritual. That dispels any notion that the alien was probably a spirit being or an 'angel'. So, our alien was flesh enough to be capable of relishing the taste of palm wine or was from a land (or world) where palmwine is so appreciated. Back to the question, how did the earthman recognise the alien as being from 'Heaven'. Did he see him float down from the 'skies'? It should be noted that the Yoruba have the same word □un □r both sky and heaven (supposed abode of good people and Olodumare). Some times though, they take extra pains to use oju orun to distinguish the skies; so did the Earthman see this being descend? Again, a portion of his song suggests just "descent." We must, however, admit that at this stage, we are at the level of conjecture □ t reasoned conjecture. This portion of the song is the part of the chorus: Ntere tere nte. What does tere nte connote in the Yoruba language. For answer, we refer to yet another folklore. this one comes from the Ifa literary corpus. According to the story, reports reached Orunmila, the Yoruba divinity of wisdom that one of his wives was having an affair with a male mammy water (Pappy Water?) A naturally enraged Orunmila then trailed the unfaithful woman to the couple's rendezvous at a sea

shore or river bank. He caught them in the act and opened fire on (or macheted) the half-fish-half-man. Wounded the casanova fell back into the deeps and moments later, the water surface then blood went blood-red. Now in great sorrow, the apparently unrepentant woman burst into a dirge for her lover. Lead: Oko omi, oko omi o. Chorus: Tere na. Lead: Oko mi Oko mi o. Chorus: Tere na. Lead: Ogbe mi lo terere. Chorus: Tere na. Lead: Ogbemi lo tarara. Chorus: Tere na. lead: O tarara Oju omi Chorus: Tere na. Lead: Oju omi a feroro. Chorus: Tere na. Lead: Eja nla hurungbon. Chorus: Tere na. Lead: Oju eye perere. Chorus: Tere na. Lead: My love, my dear love. Chorus: Tere na. Lead: He bore me far, far away (into the sea) Chorus: Tere na. Lead: He bore me far, far (back from the sea). Chorus: tere na Lead: Along the highways of the waters. Chorus: Tere na. Lead: The expansive, limitless waters. Chorus: Tere na. Lead: The mighty bearded fishman Chorus: Tere na. Tere re in this song clearly indicates "great distance", the great distance the lovers covered as they traversed the waters during their illicit affair. The other part of our original words: is easily clearer. In Yoruba, Nte connotes "floatation", "high" or "air-borne". Thus we have Lori Oke tente (on the very top of the hill), Ate (a hat worn on the very top of the head. And ole tente (it floats pretty). Thus, a combination of tere and nte suggests something "floating down, air-borne from great distance, from far away." Thus what the Tere nte chorus is probably telling us is that this visitors from the heavens, this aliens, floated down from a great distance. We can now wonder. Did the Yoruba, indeed, Africans, make contact with space being or extra-terrestrials in the ancient past? And did they preserve these encounters in their folklore and folksongs? I was still "brain-storming" over all these, digging into literature on Egungun and allied matters when a most fortunate clue literally fell on my laps. There is this weekly Ifa programme on the Broadcasting Corporation of Oyo State (BCOS). Anchored by Wale Rufai, it features stories from the Ifa corpus by an Ifa priest, Gbolagade Ogunleke Ifatokun. Being one of my favourite programmes, I was listening on Wednesday November 20, last year when a brief digression in the discussion brought up the issue of the mutual respect between the Ifa priesthood and the Egungun cult. Ifatokun, declared flatly that an Egungun must never whip an Ifa priest. (Egungun o gbodo na Babalawo), especially by reason of an ancient alliance between Orunmila (founder of the Babalawo school) and the Egungun at a time in the ancient past when the Earth was threatened by a deluge of Ifatokun's story held me spellbound. According to him, the real meaning of egungun is Mayegun that is, "keep the world in order" or "those who keep the world running smoothly." In the distant past, Ifatokun related, there occurred a deluge, which threatened all life on earth. Seeing the earth so imperilled, Orunmila, and other (Irunmala the divinities)

who were resident on Earth then, sent an S.O.S. to Orun, (Heaven). In response, the Ara orun, came to the Earth in special costumes. These costumes, said Ifatokun, had the unique property of drying up any portion of the inundated earth over which they were swung. The "Egungun" cult sprang from this incident of the invitation of these heavenly beings. The special and elderly egungun who wear imitations of these today are called Babalago, Ifatokun said. So, the Egungun (Mayegun) cam from orun (heaven, Space) to rescue aye (Earth) form the deluge. The modern interpretation of the Ifatokun story is glaring: When the deluge hit the Earth, extraterrestrial beings resident on Earth, among whom was Orunmila, himself, sent an S.O.S to their home planet. And in response, extraterrestrial hydrologists landed on Earth in spacesuits (and, by inference, space craft) to rid the Earth of the excess water!. Of course, the matter does not end here. Some sailent questions have been raised, especially by this last account. For instance, Was Orunmila truly an extraterrestrial? were the Irunmales or orisas (divinities) extra terrestrials? For instance, was Orunmila truly an extraterrestrial? Were the Irunmales or Orisas, extraterrestrials? The answer is Yes. However, that is another story... Story originally published by The Guardian - Nigeria By Yemi Ogunsola
| 4004|2002-09-26 13:01:59|omari maulana|Egypt|
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| 4005|2002-09-26 13:05:51|mansu_musa|indigenous martial arts in hausaland |
African Games boxing will be a qualifying tournament for Olympic Games

August 27, 2002

Gold and silver medal winners from the 2003 All Africa Games in Abuja, Nigeria will automatically qualify for the 2004 Olympic Games.

Africa has been given 66 entries to the Olympic Games boxing tournament. With 11 weight divisions, the African Games will fill one-third of those positions.

Another 22 boxers will be chosen at the All Africa Amateur Boxing Championships in Gaberone in December, 2003, the rest at the final qualification tournament in Casablanca in March, 2004.

Nigeria has provisionally approved the inclusion of three more sports

as exhibition events in the 2003 Games.

The indigenous sports of Ayo, Dambe and Kokawa will be displayed.

Ayo is a wisdom game played among Ibo people in southeast Nigeria, and Dambe and Kokawa, similar to wrestling and boxing, are indigenous to the Hausa people in north Nigeria.

| 4006|2002-09-26 13:12:39|mansu_musa|Re: indigenous martial arts in hausaland|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> African Games boxing will be a qualifying tournament for Olympic
> Games

>

> August 27, 2002

>

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> and Dambe and Kokawa, similar to wrestling and boxing, are

indigenous

> to the Hausa people in north Nigeria.

TRADITIONAL WRESTLING: LAAMB

Traditional wrestling, also known as "Laamb" in Wolof, is a centuries-old sport in Senegal. In terms of form, it's more usually compared to the Greco-Roman style of wrestling; however, it is very typical of traditional, African wrestling.

There are two forms of Laamb: the first allows the wrestlers to strike each other with their bare hands, which can be painful; the second is more acrobatic, and hitting is not permitted. When a wrestler's back touches the ground, the bout is over; he has lost.

Laamb is as much a spiritual activity as it is physical; and wrestlers engage in various rites and rituals preparatory to fighting. No wrestler, regardless of his strength, physical, or technical abilities, will ever dare to enter the ring, muchless fight, without his "marabout" or JuJu Man, or without participating in his own pre-match ceremony. During the ceremony, the wrestler, accompanied by drummers and singers, dances around the arena; around his arms, legs, and waist are various kinds of juju or amulets the purpose of which is to protect him against evil spirits and the witchcraft of other fighters. It is this aspect of the sport which elevates a wrestling match beyond the level of ordinary spectator sport. Many people attend as much for the enjoyment of the ceremony as for the sport.

In spite of the popularity of soccer, basketball, and other imported sports, traditional wrestling is still the national event for the people, and receives a lot of sponsorship dollars to advance its growth. National champions are crowned and praised as the subject of numerous songs.

In the ancient days of kings and queens, wrestling matches were frequently held at night or in the afternoon in the main square of various villages. They were accompanied by much singing, dancing, and retelling of tales of past glorious and peaceful days. Spectators of today's laamb matches, as those of yesteryear once were, are new links in the unending chain of Senegal's history.

| 4007|2002-09-26 13:18:22|DG|Re: Spacemen In African History? weird article about the yoruba|

Yeah, sure.

and maybe pointy-eared European Elves (who lived in the "Faerie World")

were extra-terrestrials from Vulcan or Romulus. ;)

Now Alberto,

weren't you the one just complaining about "fringe" African scholarship?

now you're forwarding stories about ancient spacemen?
astronauts and cosmonauts out of orishas is easier than africoid asians?

whut? u been converted by Malachi York?
(i might get in trouble for that one...)

I'm just joking with you Alberto. Don't take this any more seriously...
than that post should be taken...

DG

Mansa Musa said:

> Spacemen In African History?
> By Yemi Ogunsola The Guardian - Nigeria
>
> From UFO UpDates-Toronto updates@sympatico.ca
> 11-18-00
> Have you taken a long, hard look at the typical masquerade? And an=20
> equally long hard look at the typical American astronaut or Russian=20

> cosmonaut? Have you noticed the curious semblance between the two?=20
> The face piece, especially? Can there possibly be a connection=20
> between, say, Yuri Gagarin, the 'first man in space' and a common=20
> Yoruba Tombolo (type of masque) cartwheeling to the cheers of a=20
> market crowd? Curiously, the Yoruba call the masquerade ara orun=20
> (visitor from heaven. But, is the astronaut not an ara orun too?=20
> After all, he travels in deep space (the heavens =F1 even farther
> than=20
> conventional planes).
| 4008|2002-09-26 13:21:16|omari maulana|Saharan Eden|
Link on the saharan region.

<http://www.saharajournal.com/>

Teda People

<http://ennedi.free.fr/>

Bedja People and other people

http://www.sudan101.com/people_groups.htm

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 4009|2002-09-26 15:08:12|mansu_musa|Re: Spacemen In African History? weird article about the yoruba|

--- In Ta_Seti@y..., DG wrote:

> Yeah, sure.

>

> and maybe pointy-eared European Elves (who lived in the "Faerie

World")

> were extra-terrestrials from Vulcan or Romulus. ;)

>

> Now Alberto,

>

> weren't you the one just complaining about "fringe" African

scholarship?

>

> now you're forwarding stories about ancient spacemen?

> astronauts and cosmonauts out of orishas is easier than africoid

asians?

>

> whut? u been converted by Malachi York?

> (i might get in trouble for that one...)

>

> I'm just joking with you Alberto. Don't take this any more

seriously...

> than that post should be taken...

>

> DG

>

> -----

>

> Mansa Musa said:

>

> > Spacemen In African History?

> > By Yemi Ogunsola The Guardian - Nigeria

> >

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As far as the africoid asians I will just say dravidians ahd black

africans are genetically distant and are papuan new guineas, they look black but they are not really, even with the title of oceanic negroid.

| 4010|2002-09-26 15:24:15|omari maulana|PUNT?|

The section on the Gash Group is intriguing in regard to the biblical civilization of Punt. See address below:

<http://www.arkeologi.uu.se/afr/projects/BOOK/fattowich.pdf>

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 4011|2002-09-26 15:26:28|Djehuti Sundaka|Egyptian Literature in the Bible|

The fleeing of Mosheh to a foreign land to make a life for himself only to one day return to Kamat also parallels the story of Sinuhe.

Djehuti Sundaka

Egyptian Literature in the Bible

The major body of extant Egyptian literature dates to the third and second millennia B.C.E., i.e., to the Old, Middle, and New Kingdoms. Although it was once the tendency of scholars to include every sort of written text from the ancient Near East within the broad definition of literature, the Egyptologist today can point to a distinct and rich literature in the true sense of the word, including fiction, poetry, wisdom literature, satire, biography, and narrative. Since the vast bulk of Egyptian literature was written in cursive script with pen or brush and ink on perishable materials—papyrus, wooden writing boards, and occasionally on pottery or limestone ostraca—it is hardly surprising that only a small fraction of what once must have existed is preserved today. It should be noted that although several copies of the same texts frequently occur, there are very few complete texts. Moreover, many copies of texts on papyri and ostraca appear to have been schoolboys' copies and exercises which are replete with errors.

Much of this literature, particularly in the areas of wisdom literature, religious and secular poetry, fiction, and epic, frequently parallels the literature of the Bible in theme, content, language, or style. While not all Egyptian literature has parallels with the literature of the Bible, even much of the rest deals intimately with Palestine and Syria. The "Story of Sinuhe," has already been mentioned. In one of his many adventures, Sinuhe slays an enemy champion in a duel reminiscent of that between David and Goliath (I Sam. 17:51). The Late Egyptian "Tale of Two Brothers" (Papyrus D'Orbiney), which dates to about 1225 B.C.E., relates how an upright youth, Anubis, rejects the advances of his older brother's wife. Afraid that her infidelity would become known, she falsely accused Anubis of attempting adultery with her. The rest of the story deals with Anubis' flight, adventures, transformation, and subsequent vindication. The beginning of this text resembles the account of Joseph and Potiphar's wife (Gen. 39; 1:20), which appears to be a case of literary borrowing from the Egyptians as is attested by the Egyptian elements in the biblical tale, particularly by the Egyptian names of Joseph (Zaphenath-Paneah) and the native Egyptians, which can be dated from their Egyptian prototypes to the tenth century B.C.E. The biblical tale of the seven lean years in Egypt (Gen. 41:27, 56) finds a parallel in an

Egyptian story written to explain why the ram-headed god Khnum was honored in the region just south of the island of Elephantine. The extant version of the text is late (c. late second century B.C.E.), but the document itself is dated to the reign of Djoser at the beginning of the Old Kingdom (c. 28th century B.C.E.). Like most ancient peoples, the Egyptians had a story recounting how a god, dissatisfied with mankind, attempted to destroy it, and how mankind survived. The Egyptian account, however, differs from that in Genesis 6 (see also Creation and Cosmogony.)

Several Egyptian works parallel biblical poetry in spirit and wording: ?The Hymn to Aton? from the reign of Akhenaton at the end of the 18th Dynasty (late 15th century B.C.E.) and Psalm 104; the 19th-Dynasty love songs (Papyrus Harris 500 and Papyrus Chester Beatty 1) and the Song of Songs. The resemblance in spirit, language, and phraseology between the Aton Hymn and Psalm 104 led earlier scholars to maintain that there was a direct relationship between the two works. Because, at first glance, Akhenaton's devotion to Aton and the suppression of Amun and non-solar Egyptian cults appeared to be monotheistic, Breasted and his generation of scholars argued that the Aton Hymn was the product of a monotheistic religion. However, this view has been challenged since the general acceptance by modern scholarship of Akhenaton's religion is as a form, at best, of monoidolatry, rather than as monotheism. A less close, but still strong parallelism exists between the Egyptian love songs and the Song of Songs.

The Egyptians excelled most in wisdom literature, collections of wise sayings and advice, usually taking the form of a letter of instruction from a vizier or king to a successor. Two well-known collections, the ?Instruction of the Vizier Ptah-hotep? (written c. 2450 B.C.E.) and the ?Instruction of Amunemope? (written between the tenth and sixth centuries B.C.E.), are paralleled by the biblical Book of Proverbs, particularly by Proverbs 22:17-24:22, as well as by Ecclesiastes, Psalms, and Jeremiah. A related genre of Egyptian texts, the so-called prophetic literature, in which the prophet stands before the king and denounces the past and present, contains much that resembles the biblical conception of a prophet. The Prophecy of Neferti from the Middle Kingdom finds strong echoes in Isaiah, Jeremiah, Ezekiel, Amos, and Zechariah.
[Alan Richard Schulman]

| 4012|2002-09-26 16:36:57|omari maulana|(no subject)|

I have always found the Semetic story of Abraham taking Hagar as a wife intriguing. Hagar was an Egyptian and was taken as Abrahams wife when Sarah was unable to produce a child. It's a stretch, but could this be a cultural myth passed down to the Semites by there proto-saharan ancestors? Abraham representing the early Neolithic Saharans, Sarah representing a drying Sahara and Hagar representing the life giving Nile and Kemet. What do you think, parallels?

From: Djehuti Sundaka
Date: Thu Sep 26, 2002 10:38 pm
Subject: Egyptian Literature in the Bible

The fleeing of Mosheh to a foreign land to make a life for himself only to one day return to Kamat also parallels the story of Sinuhe.

Djehuti Sundaka

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

| 4013|2002-09-26 17:32:53|mansu_musa|nagas of india ???|

<http://www.purabudaya.com/News/Nagas/nagas.htm>

| 4014|2002-09-26 18:07:32|mansu_musa|The Prophecies of Neferti |

The Prophecies of Neferti

Although dating to the end of the 11th / beginning of the 12th Dynasties, this story is set in the Fourth Dynasty and concerns a sage Neferti who is summoned to the court to entertain King Snefru. Instead of telling stories of Egypt past he tells of the future - a prophecy of Egypt's decline and of a state of chaos in the land, but he does name the saviour: Ameny (a short form of Amenemhet, founder of the 12th Dynasty), a king who re-unite the land and turn back the evil forces:

There was a time when the majesty of King Snefru, the justified, was beneficent king in this whole land. On one of those days the magistrates of the residence entered the palace to offer greetings. And they went out having offered greetings in accordance with their daily custom. Then his majesty said to the seal-bearer at his side: "Go, bring me the magistrates of the residence who have gone from here after today's greetings."

They were ushered in to him straightway and were on their bellies before his majesty a second time. His majesty said to them: "Comrades, I have had you summoned in order that you seek out for me a son of yours who is wise, or a brother of yours who excels, or a friend of yours who has done a noble deed, so that he may speak to me some fine words, choice phrases at the hearing of which my majesty may be entertained."

They were on their bellies before his majesty once more. Then they spoke before his majesty: "There is a great rector-priest of Bastet, O king, our lord, Neferti by name. He is a citizen with valiant arm, a scribe excellent with his fingers, a gentleman of greater wealth

than any peer of his. May he be brought for your majesty to see!"
Said his majesty: "Go, bring him to me!" He was ushered in to him straightway, and he was on his belly before his majesty.

His majesty said: "Come, Neferti, my friend, speak to me some fine words, choice phrases at the hearing of which my majesty may be entertained!" Said the rector-priest Neferti: "Of what has happened or of what will happen, O king, my lord?" Said his majesty: "Of what will happen. As soon as today is here, it is passed over." He stretched out his hand to a box of writing equipment, took scroll and palette and began to put into writing the words of the rector-priest Neferti, that wise man of the East, servant of Bastet in her East, and native of the nome of On.

As he deplored what had happened in the land, evoked the state of the East, with Asiatics roaming in their strength, frightening those about to harvest and seizing cattle from the plough, he said:

Stir, my heart,
Bewail this land, from which you have sprung!
When there is silence before evil,
And when what should be chided is feared,
Then the great man is overthrown in the land of your birth.
Tire not while this is before you,

Rise against what is before you!
Lo, the great no longer rule the land,
What was made has been unmade,
Re should begin to recreate!
The land is quite perished, no remnant is left,
Not the black of a nail is spared from its fate.
(Yet) while the land suffers, none care for it,
None speak, none shed tears: "How fares this land!"
The sundisk, covered, shines not for people to see,
One cannot live when clouds conceal,
All are numb from lack of it.

I shall describe what is before me,
I do not foretell what does not come:
Dry is the river of Egypt,
One crosses the water on foot;
One seeks water for ships to sail on,
Its course having turned into shoreland.
Shoreland will turn into water,
Watercourse back into shoreland.
Southwind will combat northwind,

Sky will lack the single wind.

A strange bird will breed in the Delta marsh,
Having made its nest beside the people,
The people having let it approach by default.
Then perish those delightful things,
The fishponds full of fish-eaters,
Teeming with fish and fowl.
All happiness has vanished,
The land is bowed down in distress,
Owing to those feeders,⁵
Asiatics who roam the land.
Foes have risen in the East,
Asiatics have come down to Egypt.
If the fortress is [crowded] . . .

..

Desert flocks will drink at the river of Egypt,
Take their ease on the shores for lack of one to fear
For this land is to-and-fro, knowing not what comes,
What-will-be being hidden according as one says:
"When sight and hearing fail the mute leads."
I show you the land in turmoil,
What should not be has come to pass.
Men will seize weapons of warfare,
The land will live in uproar.
Men will make arrows of copper,
Will crave blood for bread,
Will laugh aloud at distress.
None will weep over death,
None will wake fasting for death,
Each man's heart is for himself.
Mourning is not done today,
Hearts have quite abandoned it.
A man sits with his back turned,
While one slays another.
I show you the son as enemy, the brother as foe,
A man slaying his father.

Every mouth is full of "how I wish"
All happiness has vanished;
The land is ruined, its fate decreed,
Deprived of produce, lacking in crops,
What was made has been unmade.
One seizes a man's goods, gives them to an outsider,
I show you the master in need, the outsider sated,
The lazy stuffs himself, the active is needy.

One gives only with hatred,
To silence the mouth that speaks;
To answer a speech the arm thrusts a stick
One speaks by killing him.
Speech falls on the heart like fire,
One cannot endure the word of mouth.

The land is shrunk-its rulers are many,
It is bare-its taxes are great;
The grain is low-the measure is large,
It is measured to overflowing.
Re will withdraw from mankind:
Though he will rise at his hour,
One will not know when noon has come;
No one will discern his shadow,
No face will be dazzled by seeing [him],
No eyes will moisten with water.
He will be in the sky like the moon,
His nightly course unchanged,
His rays on the face as before.

I show you the land in turmoil:
The weak-armed is strong-armed,
One salutes him who saluted.
I show you the undermost uppermost,
What was fumed on the back turns the belly.
Men will live in the graveyard,
The beggar will gain riches,
The great [will rob] to live.
The poor will eat bread,
The slaves will be exalted.
Gone from the earth is the nome of On,
The birthplace of every god.

Then a king will come from the South,
Ameny, the justified, by name,
Son of a woman of Ta-Seti, child of Upper Egypt.
He will take the white crown,
He will wear the red crown;
He will join the Two Mighty Ones,
He will please the Two Lords with what they wish,
With field-circler in his fist, oar in his grasp.
Rejoice, O people of his time,
The son of man will make his name for all eternity!
The evil-minded, the treason-plotters,
They suppress their speech in fear of him;

Asiatics will fall to his sword,
Libyans will fall to his flame,
Rebels to his wrath, traitors to his might,
As the serpent on his brow subdues the rebels for him.
One will build the Walls-of-the-Ruler,
To bar Asiatics from entering Egypt;
They shall beg water as supplicants,
So as to let their cattle drink.
Then Order will return to its seat,
While Chaos is driven away.
Rejoice he who may behold, he who may attend the king! And he who is
wise will libate for me,
When he sees fulfilled what I have spoken!

| 4015|2002-09-26 19:14:21|Djehuti Sundaka|(no subject)|

My personal perspective on the Abraham stories is that they are the creation of the writer to first write about him around 830 BCE. I don't think anyone had entertained any notion of a fatherly character named Abraham before this time. This is not to say that the name hadn't existed or that stories of traveling characters hadn't been known but only that the story of Abraham hadn't existed until then. In "Black Athena" (vol. 1), Martin Bernal shares some interesting information on parallels between Hagar and the Greek character Io. He also points out the relationship to royalty implied in the names of the main biblical characters.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

>

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> intriguing. Hagar was an Egyptian and was taken as Abrahams wife when Sarah

> was unable to produce a child. It's a stretch, but could this be a cultural

> myth passed down to the Semites by there proto-saharan ancestors?
Abraham

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> From: Djehuti Sundaka

> Date: Thu Sep 26, 2002 10:38 pm

> Subject: Egyptian Literature in the Bible
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| 4016|2002-09-26 20:11:00|Isa Bere|Re: Spacemen In African History?|
 > Actually that was an articleprinte in the guardian,

I saw the source.

> but I did happaen to get it off the rensen site. I happento stumble
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> I don;t take itreal serious,

i don't take it serious at *all.* :)

> except it might add some insight into
> the yoruba comology,

i can find yoruba cosmology without the spacemen claims.
my point was that for all your lamentations about exaggerated
scholarship, you sent the forum an article above and beyond
anything Ivan Van Sertima, etc. has ever said.

> which isvery complex and doesnot get much reserch
> even in the african coummnity.

I don't know what you mean by "much research."
There are *numerous* sources on Ifa orishas,
cosmology etc. In fact, next to Egypt, they are one

of the most researched African societies I can think of---along with perhaps 'Vodun.'

>

> By the way on my last post about papdemos i asked for some
> references to what Ivan Van Sertima claimed.

perhaps no one knew of what you were speaking.
try contacting Van Sertima directly. He's at Rutgers
I believe. Or do as I do, visit a library (not being sarcastic,
but making an honest suggestion).

>

> First van Sertima claimed there was cataract surgery in Mali and
> Timbuktu, I have yet to find a reliable reference on this. I believe
> John Hope Franklin might have mentioned it.

couldn't tell you. keep searching. Timbuktu was celebrated as a place
of medicine. I've heard the claim from more than Van Sertima, but
I don't have a source for it. such a thing was possible at the time.
I know cataract eye surgery is also claimed for ancient Babylon,
Rome and India long before medieval Mali.

> Second van Sertima mentions that Nigerians were making gun powder
> from a kola nut??? is there any references for this.

I've never heard Van Sertima say such a thing. so I don't even
know if this is an accurate claim. the only correlation I know of
between kola nuts and gunpowder is that Africans *traded* kola
nuts *for* gunpowder. again. see Ivan Van Sertima himself.
Maybe he answers e-mail.

>

> IN his book he mentions that Kikuyu built suspension bridges from
> vines??? is there any reference for this.

I don't know of any direct Kikuyu reference...but hanging suspension
bridges made of vine are *very* common worldwide- Africa, Asia
and South America. I don't have a source for you...it's just rather
common knowledge... I'm in fact thinking such bridges I've seen
in textbooks from Papua New Guinea...look up suspension bridges
...maybe they'll have a history and explain it further. If the Kikuyu

were doing it I don't know. But other Africans certainly were, particularly the ones that lived in rain forest type regions.

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> Please help me out I am doing research myself, and I need help/

Like I said...go directly to the source... scour library textbooks and journal articles.

>

> As far as the afrioid Asians I will just say dravidians and black

> Africans are genetically distant

I agree. been saying that forever..long before this convo.
I don't believe they have any real *cultural* ties either.
I say they left Africa too long ago to be genetically or culturally related. but in our race based world, when the term "Black" became popular they got thrown right in there.

> and are Papuan New Guineans, they look

> black but they are not really, even with the title of Oceanic Negroid.

they look black but they are not really... :) LOL

ha ha. I'd expect that from CS Coon and the Hamitic theorists, but c'mon Alberto...you can do better.

Black is a social and at times political marker that *crosses* genetics and geographic locale.

You can say Papuan New Guineans aren't *African* (in a post pre historic sense). But you can't say they aren't *Black.* *Black* is a social marker based on phenotype. And even with its shades of grey, Papuan New Guineans and other Afrioid Asians (who as you say were titled 'Negroid') are *Black* because they "look black" (your quote).

again, the war to exterminate the natives of Tasmania was called the *Black War*. The *Black*-Bird pirates enslaved Afrioid Asians because they were *Black.* Many even today call themselves *Black*---from Fiji to Australia. Their black status is societal and based on their phenotype. All the genetic distance in the world

won't change that.

DG

| 4017|2002-09-26 21:24:47|mansu_musa|Re: Spacemen In African History?|

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i've never heard Van Sertima say such a thing. so i don't even know if this is an accurate claim. the only correlation i know of between kola nuts and gunpowder is that Africans *traded* kola nuts *for* gunpowder. again. see Ivan Van Sertima himself. Maybe he answers e-mail.

perhaps no one knew of what you were speaking.
try contacting Van Sertima directly. He's at Rutgers I believe. Or do as I do, visit a library (not being sarcastic, but making an honest suggestion).
Do you know where I might find van sertima's email adress??

or perhaps where I can write him. Do you think he is through writting books because of the swarms of critics that are know after him??

If dravidians,negriots,and koori have no conenction to black africans why did van sertima and runoko rashidi write the book african pressence in early asia.

BY the way I am not trying to sound like calreton s coon,I just want the truth and that is it.

I think next I will post dinesh dsouza's pride and predjustice right out of end of racism. How about that
hahahahahahaha

| 4018|2002-09-26 22:06:26|a.manansala@attbi.com|Re: Spacemen In African History?|

> --- In Ta_Seti@y..., Isa Bere wrote:

>

> If dravidians,negriots,and koori have no conenction to black
> africans why did van sertima and runoko rashidi write the book
> african pressence in early asia.

I seem to remember that Runoko Rashidi has claimed the Black Asians left Africa about 25,000 years ago. I guess you could still call them Africans, although we are all Africans to some extent if you go back far enough. Maybe the book should have been titled the African and Africoid Presence in Early Asia.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 4019|2002-09-26 23:55:06|Edward Loring|Re: (unknown)|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahoogroups.com>

Sent: Friday, September 27, 2002 1:36 AM

Subject: [Ta_Seti] (unknown)

>

> I have always found the Semetic story of Abraham taking Hagar as a wife
> intriguing. Hagar was an Egyptian and was taken as Abrahams wife when Sarah

(EL)....hgr or hkr is an Egyptian word meaning "nomad, Beduin". It is the
name
of the 3rd king of the 29th Dyn: Xnm-mAat-row hkr (Achoris/Hakoris/Hagor)
393-380 BCE.

.
G. Posiner considers it was likely an assimilated proper name by that time,
although I tend to support the ethno-political side of the discussion.
The 29th Dyn is not so well known but is actually a productive transition
period.

> was unable to produce a child. It's a stretch, but could this be a
cultural
> myth passed down to the Semites by there proto-saharan ancestors? Abraham
> representing the early Neolithic Saharans, Sarah representing a drying
> Sahara and Hagar representing the life giving Nile and Kemet. What do you
> think, parallels?

(EL).....how do you date Abraham?

From the scanty info we have here, there is a suggestion that Avrm may have
taken a woman from another nomadic tribe (renewing the blood).
The drying Sahara and migration to the Nile Valley in the early neolithicum
is a subject that should be investigated in more detail, not trying to
prove that it was Black (it certainly was), but trying to establish what
happened at the end of the mesolithicum.

>

> From: Djehuti Sundaka
> Date: Thu Sep 26, 2002 10:38 pm
> Subject: Egyptian Literature in the Bible

>

>

>

> The fleeing of Mosheh to a foreign land to make a life for himself only to
> one day return to Kamat also parallels the story of Sinuhe.

> Djehuti Sundaka

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>

| 4020|2002-09-26 23:55:38|Edward Loring|Re: Africoid Funerary Portrait of a Man|

This looks like a productive discussion. Ayele, Thanks for the translation which backs up my thought that this is a traditional Ethiopic representation of the Christian Trinity. The symbols in the corners are the signs of the four Christian evangelists: Mathias, Markus, Lukas and Johannes. The tripartite deity is raised on three steps. Not knowing much about Christian mythology, I must ask what the so called "sacred heart" is doing in the hands of the deity (?).

I thought that I knew this tripartite deity from somewhere. When I woke up this morning, I remembered where. See M. Martens-Czarnecka, New Mural Paintings from Old Dongola (12-14 cent CE) in Cahier de Recherches de l'Institut de Papyrologie et d'Egyptologie de Lille No.17/2 (Actes de la VIIIe Conference Internationale des Etudes Nubiennes, II- Decouvertes Archaeologiques), Lille 1997, pp.211-225 especially Pl. 6 "Reconstruction of the painting of the king under the protection of the Holy Trinity".

Alex, I found an interesting note in the above article (p.220) mentioning a variant on the tripartite deity: a sketch of Christos with three heads (sorry, no pix).

EL

----- Original Message -----

From: Ayele Bekerie

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, September 25, 2002 9:12 PM

Subject: RE: [Ta_Seti] RE: Africoid Funerary Portrait of a Man

Dear Tasetians,

It looks like the painting is the work of an Ethiopian artist or someone who has knowledge of the Ge'ez (Ethiopic) language and script. At the top of the three father figures, I read **silusa qidusa** written in Ge'ez and it means 'the three divine fathers.'

Respectfully,

Ayele

Without dates I really can't appreciate how these paintings relate to the Greco-Roman portrait.

This painting does have some surprisingly pharonic motif.

Human headed bird, divine bird...



...man-faced lion, and divine bovine.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuiinteractive.com

-----Original Message-----

From: Bruno Matt [<mailto:ceasarmoreno@yahoo.com>]

Sent: Wednesday, September 25, 2002 5:09 AM

Your modern analogies are good. But the ancients did not have our contemporary racial hang-ups.

[Alex Derrick]

I don't see how the Ethiopian paintings exhibit any "contemporary racial hang-ups." Please explain.

Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784

| 4021|2002-09-27 01:03:02|Edward Loring|Re: George & Adolf|

----- Original Message -----

From: "primenutt" <skatore1@netscape.net>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, September 26, 2002 8:44 AM

Subject: [Ta_Seti] Re: George & Adolf

> --- In Ta_Seti@y..., "Edward Loring" wrote:
> > Hi Hala,
> >
> > One difference between the uneducated, paranoid, manipulated figures
> George and Adolf is that the latter was elected.
> >
> > Edward Loring (US Citizen)
> > Egyptologist & Information Scientist

> > Basel, Switzerland
> I know this is off point but I have to throw in a brief comment as
> well.
>
> Gw parallels AH like Reagan paralleled Woodrow Wilson. It is very true
> that Hitler was elected. Still, Hitler was also appointed to his final
> supreme chancellor position and both were thought to be malleable to
> the powers that helped them ascend.(they felt AH would be puppet and
> help bring the ss under control) This of course is due in no small
> part to both GW's and AH's less than stellar intellects! However, both
> possess(ed) an iron will and a defiant nature to get things done the
> way they see fit. There is nothing more dangerous than unlimited power
> in the hands of limited intellects.

>
(EL)....interesting analogy. What you say about AH being "appointed" is,
however, based on a misunderstanding of the differences between the American
and European parliamentary systems. AH was the candidate for the NSDAP.
They won the most seats in the Reichstag and Reichspräsident v. Hindenburg
had to charge him with forming a government as Chancellor. You may be sure
that
the old Imperial Generalfeldmarschall was not overjoyed at having to appoint
a former corporal (Obergefreiter) to run his country. At the time, it was
the SA (Sturmabteilung der NSDAP) under the homosexual former Captain Ernst
Röhm which was THE danger. AH took care of this by liquidating him and his
clique. Then Reichsführer SS (Schutzstaffel der NSDAP) Himmler took things
in hand and made a state within the state.

GW is the most dangerous man living today, potentially much more dangerous
than AH. His intellect is certainly very limited, but the puppeteers Sharon,
Cheney and Rumsfeld are very clever chaps. If the Congress passes the
legislation which they seek, the stage is set for an absolute oligarchy of
their kind to rip off the whole world with an all-american strawboss as a
front. Obviously the King of Jerusalem
wants to hit the King of Babylon first. It's not really such a new war.

| 4022|2002-09-27 07:44:27|DG|Re: Spacemen In African History?|
I agree Paul.

I've always thought the name of that book should
have been reworked as it confused the average reader.

And by the way, I *didn't* write that quote that's attributed
to my name. I've always thought Black Africans left Africa
even earlier than 25,000 years ago...to explain their early
presence in places like New Guinea and Australia. I of
course also recognize later migrations, but think the bulk
left Africa long ago.

DG

> I seem to remember that Runoko Rashidi has claimed
> the Black Asians left Africa about 25,000 years ago. I
> guess you could still call them Africans, although we
> are all Africans to some extent if you go back far
> enough. Maybe the book should have been titled the
> African and Africoid Presence in Early Asia.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>

>> --- In Ta_Seti@y..., Isa Bere wrote:
>>
>> If dravidians, negriots, and koori have no connection to black
>> africans why did van sertima and runoko rashidi write the book
>> african presence in early asia.
>
| 4023|2002-09-27 11:09:30|cristofori whitakara|Re: (unknown)|

can anything be made of this break down of his name Ab-Ra-Ham(kemet)? does it mean the the heart of amon ra from a black person? and ab-ram meaning the heart of an exalted one?

Djehuti Sundaka wrote:

My personal perspective on the Abraham stories is that they are the creation of the writer to first write about him around 830 BCE. I don't think anyone had entertained any notion of a fatherly character named Abraham before this time. This is not to say that the name hadn't existed or that stories of traveling characters hadn't been known but only that the story of Abraham hadn't existed until then. In "Black Athena" (vol. 1), Martin Bernal shares some interesting information on parallels between Hagar and the Greek character Io. He also points out the relationship to royalty implied in the

names of
the main biblical characters.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

>
> I have always found the Semetic story of Abraham taking
Hagar as a
wife
> intriguing. Hagar was an Egyptian and was taken as
Abrahams wife
when Sarah
> was unable to produce a child. It's a stretch, but could
this be a
cultural
> myth passed down to the Semites by there proto-saharan
ancestors?
Abraham
> representing the early Neolithic Saharans, Sarah
representing a
drying
> Sahara and Hagar representing the life giving Nile and
Kemet. What
do you
> think, parallels?
>
>
> From: Djehuti Sundaka
> Date: Thu Sep 26, 2002 10:38 pm
> Subject: Egyptian Literature in the Bible
>
>
>
> The fleeing of Mosheh to a foreign land to make a life
for himself
only to
> one day return to Kamat also parallels the story of
Sinuhe.
> Djehuti Sundaka
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| 4024|2002-09-27 11:17:29|cristofori whitakara|Re: Spacemen In African History?|

i know u all have heard of the anunnaki and i just saw jason and the argonauts which is related to the anunnaki.

Isa Bere wrote:

> Actually that was an articleprint in the guardian,
I saw the source.

> but I did happen to get it off the rense site. I
happento stumble
> upon that
> when i wasreserching some topics and serching on the
serch engine.
> I don;t take itreal serious,

i don't take it serious at *all.* :)

> except it might add some insight into
> the yoruba comology,

i can find yoruba cosmology without the spacemen claims.
my point was that for all your lamentations about
exagerrated
scholarship, you sent the forum an article above and beyond
anything Ivan Van Sertima, etc. has ever said.

> which isvery complex and doesnot get much reserch
> even in the african coummnity.

I don't know what you mean by "much research."
There are *numerous* sources on Ifa orishas,
cosmology etc. In fact, next to Egypt, they are one
of the most researched African societies I can think
of---along with perhaps 'Vodun.'

>
> By the way on my last post about papdemos i asked fro
some
> references to what ivan van sertima claimed.

perhaps no one knew of what you were speaking.
try contacting Van Sertima directly. He's at Rutgers
I believe. Or do as I do, visit a library (not being
sarcastic,
but making an honest suggestion).

>
> First van sertinma claimed their was cataract surgery in
mali and
> timbuktu, I have yet to find a reliable refeence on this.
I believe
> john hope frankling might have mtnioned it.

couldn't tell u. keep searching. Timbuktu was celebrated as
a place
of medicine. i've heard the claim from more than Van
Sertima, but
I don't have a source for it. such a thing was possible at
the time.
I know cataract eye surgery is also claimed for ancient
Babylon,
Rome and India long before medieval Mali.

> Second van sertima mentions that nigerians were making
gun pwoder
> form a kola nut??? is there any references for this.

i've never heard Van Sertima say such a thing. so i don't
even
know if this is an accurate claim. the only correlation i
know of
between kola nuts and gunpowder is that Africans *traded*
kola
nuts *for* gunpowder. again. see Ivan Van Sertima himself.
Maybe he answers e-mail.

>
> IN his book he mentions that kikuyu built suspension
bridges form
> vines??? is there any reference for this.

i don't know of any direct Kikyu reference...but hanging
suspension
bridges made of vine are *very* common worldwide- Africa,
Asia
and South America. I don't have a source for you...its just
rather
common knowledge... I'm in fact thinking such bridges I've
seen
in textbooks from Papau New Guinea...look up suspension
bridges
...maybe they'll have a history and explain it further. If
the Kikyu
were doing it I don't know. But other Africans certainly
were,
particularly the ones that lived in rain forest type

regions.

>

> Please help me out I am doing research myself, and I need help/

Like I said...go directly to the source... scour library textbooks and journal articles.

>

> As far as the Africanoid Asians I will just say Dravidians and black

> Africans are genetically distant

I agree. been saying that forever...long before this convo. I don't believe they have any real *cultural* ties either. I say they left Africa too long ago to be genetically or culturally related. but in our race based world, when the term "Black" became popular they got thrown right in there.

> and are Papuan New Guineans, they look

> black but they are not really, even with the title of Oceanic Negroid.

they look black but they are not really... :) LOL

ha ha. I'd expect that from CS Coon and the Hamitic theorists, but c'mon Alberto...you can do better. Black is a social and at times political marker that *crosses* genetics and geographic locale.

You can say Papuan New Guineans aren't *African* (in a post pre historic sense). But you can't say they aren't *Black.* *Black* is a social marker based on phenotype. And even with its shades of grey, Papuan New Guineans and other Africanoid Asians (who as you say were titled 'Negroid') are *Black* because they "look black" (your quote).

again, the war to exterminate the natives of Tasmania was called the *Black War*. The *Black*-Bird pirates enslaved Africanoid Asians because they were *Black.* Many even today call themselves *Black*---from Fiji to Australia. Their black status is societal and based on their phenotype. All the genetic distance in the world won't change that.

DG

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| 4025|2002-09-27 11:33:38|Djehuti Sundaka|Re: (unknown)|
The name (along with its meaning) is already known in the 'Amw (i.e. Semitic) languages of the region so there's no clear grounds for supposing an etymology from Kamat.

The 'h' (hay) used in the name "Abraham" is a different letter than the 'h' (kheyth) used in "Ham".

If one wanted to have a little fun in creating a Kamy etymology for the name "Abram", one could posit it as "Ib-Ria-Maa" (Ria's Heart of Truth).

Djehuti Sundaka

--- In Ta_Seti@y..., cristofori whitakara
wrote:

>

> can anything be made of this break down of his name

Ab-Ra-Ham(kemet)? does it mean the the heart of amon ra from a black person? and ab-ram meaning the heart of an exalted one?

> Djehuti Sundaka wrote:My personal perspective on the Abraham

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> hadn't existed or that stories of traveling characters hadn't been

> known but only that the story of Abraham hadn't existed until then.

> In "Black Athena" (vol. 1), Martin Bernal shares some interesting
> information on parallels between Hagar and the Greek character Io.

He

> also points out the relationship to royalty implied in the names of
> the main biblical characters.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@y..., "omari maulana" wrote:

> >

> > I have always found the Semetic story of Abraham taking Hagar as a
> wife

> > intriguing. Hagar was an Egyptian and was taken as Abrahams wife
> when Sarah

> > was unable to produce a child. It's a stretch, but could this be

a

> cultural

> > myth passed down to the Semites by there proto-saharan ancestors?

> Abraham

> > representing the early Neolithic Saharans, Sarah representing a
> drying

> > Sahara and Hagar representing the life giving Nile and Kemet.

What

> do you

> > think, parallels?

> >

> >

> > From: Djehuti Sundaka

> > Date: Thu Sep 26, 2002 10:38 pm

> > Subject: Egyptian Literature in the Bible

> >

> >

> >

> > The fleeing of Mosheh to a foreign land to make a life for himself
> only to

> > one day return to Kamat also parallels the story of Sinuhe.

> > Djehuti Sundaka

> >

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| 4027|2002-09-27 12:16:24|Derrick, Alexander|Re: Africoid Funerary Portrait of a Man|

My knowledge on this subject is more related to craftsmen techniques. Binding agents, pigments, gold leafing applications,color theory, and so on.

-----Original Message-----

From: Edward Loring [mailto:gnosarch@bluewin.ch]

Sent: Thursday, September 26, 2002 11:43 PM

To: Ta_Seti@yahoogroups.com

Cc: Claudia Loring

Subject: Re: [Ta_Seti] RE: Africoid Funerary Portrait of a Man

This looks like a productive discussion. Ayele, Thanks for the translation which

backs up my thought that this is a traditional Ethiopic representation of the Christian Trinity. The symbols in the corners are the signs of the four Christian evangelists: Mathias, Markus, Lukas and Johannes. The tripartite deity is raised on three steps. Not knowing much about Christian mythology, I must ask what the so called "sacred heart" is doing in the hands of the deity (?).

I thought that I knew this tripartite deity from somewhere. When I woke up this morning, I remembered where. See M. Martens-Czarnecka, New Mural Paintings from Old Dongola (12-14 cent CE) in Cahier de Recherches de l'Institut de Papyrologie et d'Egyptologie de Lille No.17/2 (Actes de la VIIIe Conference Internationale des Etudes Nubiennes, II-Decouvertes Archaeologiques), Lille 1997, pp.211-225 especially Pl. 6 "Reconstruction of the painting of the king under the protection of the Holy Trinity".

I'll look it up over the weekend. I'd like to look at a few more paintings from this same era to get an idea of what artists were doing. I am particularly interested in color choice, paint application and composition. These types of images have a valid "sacredness" because they are

designed to be please and relax the mind. A calm mind is a prerequisite for inspiration.

As a child in church I used to pass the time by staring at the mosaic icons and letting my mind gain and loose focus on the totality of the image. Very relaxing.

Alex, I found an interesting note in the above article (p.220) mentioning a variant on the tripartite deity: a sketch of Christos with three heads (sorry, no pix).
EL

----- Original Message -----

From: Ayele Bekerie

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, September 25, 2002 9:12 PM

Subject: RE: [Ta_Seti] RE: Africoid Funerary Portrait of a Man

Dear Tasetians,

It looks like the painting is the work of an Ethiopian artist or someone who has knowledge of the Ge'ez (Ethiopic) language and script. At the top of the three father figures, I read **silusa qidusa** written in Ge'ez and it means 'the three divine fathers.'

Respectfully,

Ayele

Without dates I really can't appreciate how these paintings relate to the Greco-Roman portrait.

This painting does have some surprisingly pharonic motif.

Human headed bird, divine bird...



...man-faced lion, and divine bovine.

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com

-----Original Message-----

From: Bruno Matt [<mailto:ceasarmoreno@yahoo.com>]

Sent: Wednesday, September 25, 2002 5:09 AM

Your modern analogies are good.

But the ancients did not have our contemporary racial hang-ups.

[Alex Derrick]

I don't see how the Ethiopian paintings exhibit any "contemporary racial hang-ups." Please explain.

Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate
Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784

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| 4028|2002-09-27 14:02:33|mansu_musa|pyramids in jerusalem |
A tomb topped with three pyramids is carved on the side of this first-century ossuary, now in the Cincinnati Art Museum. The meaning of the rosettes, if they are symbolic and not merely decorative, is unknown. (Courtesy of Cincinnati Art Museum)

carvings on an ancient ossuary in the Cincinnati Art Museum depict a pyramid-topped tomb in Jerusalem according to University of Cincinnati professor Steven Fine, who was the first to recognize the significance of the engravings. The discovery adds to the small number of images that show what Jerusalem looked like in the first century.

Fine, who heads the university's Judaic Studies department, noticed the carvings when he visited the museum and saw a small stone chest or ossuary of the type produced in Jerusalem between about 20 B.C. and A.D. 66. When Fine, who has written extensively about ossuaries, looked at it more closely, he realized that carved onto its side was a unique depiction of a building resting upon a broad pedestal and topped with three triangles representing ancient pyramids, or cones, atop a tomb. "I immediately knew that I was looking at the stylized image of a massive Jerusalem tomb of the first century, the period of the early Rabbi known simply as Hillel, and of Jesus of Nazareth," says Fine.

According to Fine, scholars have found images of mausoleums topped with single pyramids on a few other ossuaries in recent years, but the one in Cincinnati is unique because it shows three pyramids. That pyramids once graced Jerusalem's skyline is not news. One example is the first-century Tomb of the Kings, the burial place of the queen of

Adiabene and her son. The ancient author Josephus Flavius and Rabbinic sources describe how the royal family of this Central Asian site converted to Judaism and Josephus notes that their tomb was surmounted by three pyramids. Only fragments of the pyramids from this tomb have been found, says Fine, and no tomb with more than one pyramid is still standing in Jerusalem. The Tomb of Zechariah and the Tomb of Jason both have single pyramids; the Tomb of Absalom is crowned by a single cone.

Ossuaries came into use with the rise of Herod the Great and disappeared after the fall of Jerusalem during the Roman war of A.D. 66-73. Most people were buried in the ground in the first century, but the city's wealthier inhabitants received more elaborate treatment after death. The deceased were placed in a niche in their family tomb, perhaps in a wooden coffin, and allowed to decompose for a year or so. Then their bones were gathered and placed in stone ossuaries (the Cincinnati ossuary is 18.2 inches long, 6.7 inches wide, and 8 inches high). According to Fine, ossuaries were originally a way to save space in family tombs, a method also known from western Asia Minor at about the same time.

Fine's full study of ossuary in Cincinnat will appear in the Journal of Jewish Studies next year.--MARK ROSE

| 4029|2002-09-27 14:06:04|Derrick, Alexander|Re: pyramids in jerusalem|
[alberto, do you have link for this article?](#)

-----Original Message-----

From: mansu_musa [mailto:alberto34482@yahoo.com]

Sent: Friday, September 27, 2002 2:02 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] pyramids in jerusalem

A tomb topped with three pyramids is carved on the side of this first-century ossuary, now in the Cincinnati Art Museum. The meaning of the rosettes, if they are symbolic and not merely decorative, is unknown.
(Courtesy of Cincinnati Art Museum)

arvings on an ancient ossuary in the Cincinnati Art Museum depict a pyramid-topped tomb in Jerusalem according to University of Cincinnati professor Steven Fine, who was the first to recognize the significance of the engravings. The discovery adds to the small number images that show what Jerusalem looked like in the first century. Fine, who heads the university's Judaic Studies department, noticed

the carvings when he visited the museum and saw a small stone chest or ossuary of the type produced in Jerusalem between about 20 B.C. and A.D. 66. When Fine, who has written extensively about ossuaries, looked at it more closely, he realized that carved onto its side was a unique depiction of a building resting upon a broad pedestal and topped with three triangles representing ancient pyramids, or cones, atop a tomb. "I immediately knew that I was looking at the stylized image of a massive Jerusalem tomb of the first century, the period of the early Rabbi known simply as Hillel, and of Jesus of Nazareth," says Fine.

According to Fine, scholars have found images of mausoleums topped with single pyramids on a few other ossuaries in recent years, but the one in Cincinnati is unique because it shows three pyramids. That pyramids once graced Jerusalem's skyline is not news. One example is the first-century Tomb of the Kings, the burial place of the queen of Adiabene and her son. The ancient author Josephus Flavius and Rabbinic sources describe how the royal family of this Central Asian site converted to Judaism and Josephus notes that their tomb was surmounted by three pyramids. Only fragments of the pyramids from this tomb have been found, says Fine, and no tomb with more than one pyramid is still standing in Jerusalem. The Tomb of Zechariah and the Tomb of Jason both have single pyramids; the Tomb of Absalom is crowned by a single cone.

Ossuaries came into use with the rise of Herod the Great and disappeared after the fall of Jerusalem during the Roman war of A.D. 66-73. Most people were buried in the ground in the first century, but the city's wealthier inhabitants received more elaborate treatment after death. The deceased were placed in a niche in their family tomb, perhaps in a wooden coffin, and allowed to decompose for a year or so. Then their bones were gathered and

placed in stone
ossuaries (the Cincinnati ossuary is 18.2 inches
long, 6.7 inches
wide, and 8 inches high). According to Fine,
ossuaries were
originally a way to save space in family tombs, a
method also known
from western Asia Minor at about the same time.
Fine's full study of ossuary in Cincinnat will appear
in the Journal
of Jewish Studies next year.--MARK ROSE

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| 4030|2002-09-27 14:25:29|Djehuti Sundaka|Re: pyramids in jerusalem|
<http://www.archaeology.org/magazine.php?page=online/news/ossuary>

Djehuti Sundaka

--- In Ta_Seti@y..., "Derrick, Alexander"
wrote:

> alberto, do you have link for this article?

>

> -----Original Message-----

> From: mansu_musa [mailto:alberto34482@y...]

> Sent: Friday, September 27, 2002 2:02 PM

> To: Ta_Seti@y...

> Subject: [Ta_Seti] pyramids in jerusalem

>

>

> A tomb topped with three pyramids is carved on the side of this

first-

> century ossuary, now in the Cincinnati Art Museum. The meaning of

the

> rosettes, if they are symbolic and not merely decorative, is

unknown.

> (Courtesy of Cincinnati Art Museum)

>

>

> arvings on an ancient ossuary in the Cincinnati Art Museum depict a
> pyramid-topped tomb in Jerusalem according to University of
> Cincinnati professor Steven Fine, who was the first to recognize the
> significance of the engravings. The discovery adds to the small
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| 4031[2002-09-28 06:21:56|Edward Loring|Re: Cultural ties Dalits&Dravidians/Afrikans vs.
P.N.Guinea/Afrikans|

----- Original Message -----

From: "primenutt" <skatore1@netscape.net>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, September 27, 2002 9:01 PM

Subject: [Ta_Seti] Cultural ties Dalits&Dravidians/Afrikans vs.
P.N.Guinea/Afrikans

- > Without bringing in any academic sources, do search for the Orissa of
- > India and simply LOOK at the jewelry dances and tools of this group
- > and you can see the cultural links. But, if you look at the cultural
- > aspects of those from Papa New Guinea you see less similiarity.
- > (including some rather shall I say non heterosexual rituals the males
- > practice, I am not being judgmental but that is NOT something I have
- > seen in other Afrikan derived cultures) Nevertheless, I DO count them
- > as a NON Afrikan Black group as well as the now extinct PURE Tasmans
- > (they ARE some mixed survivors) and indeginous continental
- > Australians.

(EL)...no academic sources from me either, just experience with the Orija people and their masters. I was in Bhubaneswar in the early 70s in connection with Sri

Aurobindo's Action as Adjunct to Sri Udar, although I had visited the Temple of

Lord Jagannath in Puri before that mission. The Orija are a so-called "tribal

people" belonging to the Government of India ethnic classification "Tribal and Hill People". These are ethnien that the anglo-indian system could not classify. I have only a few minutes for this right now. They are neither Dravidian nor Aryan. Lord Jagannath is BLACK and belongs to a black trinity. It is interesting that the Aryan "Pope", the Jagadguru Shankaracharya of Puri, takes his legitimacy from there.

I will leave out the political history which I experienced there. The Chief Minister

in my time was the former Personal Secretary to Indira and the Governor was the

former Lt. Governor of Pondicherry and future Vice President of India. My job was

a hopeless one, fighting for the local labor unions against Japanese imperialism. Orissa has endless supplies of coal and iron ore in poor quality. The Japs built a fully automatic port to ship it out without the Orijs having anything from it. They just break their asses getting it ready for the Japs to load. You know, I have seen a lot of slavery and racism. Mostly it boils down to color. Somebody is always blacker. I experienced it in Orissa. I was a white man being told by a brown man that "we" could stomp around on those (n-word) out there. It was the same in so many places. This week I have been thinking more about the tobacco rip-off in Tanzania (US firm, German client, complete destruction of environment (use forests for energy to dry tabacco = "ouroboros syndrome".) The pack of butts in Germany costs \$3., Tanzanian slaves get 2 cents on each and have to destroy

their country to get that.

Sorry for the digression. The fight never stops and sometimes a word like "Orissa"

brings back strong feelings. Yes, look at Orissa.

Ed Loring

| 4032|2002-09-28 06:21:59|Edward Loring|Re: (unknown)|
(EL).....thanks for pointing a finger at what we call "Volksetymologien".
It's easy to fall into.

----- Original Message -----

From: "Djehuti Sundaka" <ahuguley@ix.netcom.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, September 27, 2002 8:33 PM

Subject: [Ta_Seti] Re: (unknown)

> The name (along with its meaning) is already known in the 'Amw (i.e.
> Semitic) languages of the region so there's no clear grounds for
> supposing an etymology from Kamat.

>

> The 'h' (hay) used in the name "Abraham" is a different letter than
> the 'h' (kheyth) used in "Ham".

>

> If one wanted to have a little fun in creating a Kamy etymology for
> the name "Abram", one could posit it as "Ib-Ria-Maa" (Ria's Heart of
> Truth).

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@y..., cristofori whitakara

> wrote:

> >

> > can anything be made of this break down of his name

> Ab-Ra-Ham(kemet)? does it mean the the heart of amon ra from a black
> person? and ab-ram meaning the heart of an exalted one?

> > Djehuti Sundaka wrote:My personal perspective on the Abraham
> stories is that they are the

> > creation of the writer to first write about him around 830 BCE. I

> > don't think anyone had entertained any notion of a fatherly

> character

> > named Abraham before this time. This is not to say that the name

> > hadn't existed or that stories of traveling characters hadn't been

> > known but only that the story of Abraham hadn't existed until then.

>
>> In "Black Athena" (vol. 1), Martin Bernal shares some interesting
>> information on parallels between Hagar and the Greek character Io.
> He
>> also points out the relationship to royalty implied in the names of
>> the main biblical characters.
>>
>> Djehuti Sundaka
>>
>>
>> --- In Ta_Seti@y..., "omari maulana" wrote:
>>>
>>> I have always found the Semetic story of Abraham taking Hagar as a
>> wife
>>> intriguing. Hagar was an Egyptian and was taken as Abrahams wife
>> when Sarah
>>> was unable to produce a child. It's a stretch, but could this be
> a
>> cultural
>>> myth passed down to the Semites by there proto-saharan ancestors?
>
>> Abraham
>>> representing the early Neolithic Saharans, Sarah representing a
>> drying
>>> Sahara and Hagar representing the life giving Nile and Kemet.
> What
>> do you
>>> think, parallels?
>>>
>>>
>>> From: Djehuti Sundaka
>>> Date: Thu Sep 26, 2002 10:38 pm
>>> Subject: Egyptian Literature in the Bible
>>>
>>>
>>>
>>> The fleeing of Mosheh to a foreign land to make a life for himself
>> only to
>>> one day return to Kamat also parallels the story of Sinuhe.
>>> Djehuti Sundaka
>>>
>>>
>>>
>>>
>>>
>>>

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>
| 4033|2002-09-28 14:25:03|mansu_musa|Re: Cultural ties Dalits&Dravidians/Afrikans vs.
P.N.Guinea/Afrikans|
--- In Ta_Seti@y..., "Edward Loring" wrote:
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> ----- Original Message -----
> From: "primenutt"
> To:
> Sent: Friday, September 27, 2002 9:01 PM
> Subject: [Ta_Seti] Cultural ties Dalits&Dravidians/Afrikans vs.
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>
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> Sorry for the digression. The fight never stops and sometimes a

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> "Orissa"

> brings back strong feelings. Yes, look at Orissa.

>

> Ed Loring

<http://www.kamat.com/kalranga/people/afro-indians/>

in regards to the subject here is a little web site I found on the net. YOur might want to take a look at it according to the web site that is run by a hindu, it says that Kirshna was a black tribal from around bengal.

| 4034|2002-09-28 14:33:01|mansu_musa|Alexandria before Alexander |
Alexandria before Alexander

Egyptians have allowed Greece to claim Alexandria as a Graeco-Roman legacy. Jill Kamil goes back three hundred years before the great Mediterranean capital was founded and attempts to set the record straight

Click to view caption

Apis crowned with the solar disc in his incarnation of Serapis, in black granite, found underneath the former site of the Serapeum; Serapis in his human form, now in the Graeco-Roman Museum; part of a red granite statue of Ramses II found at Canopus

The arrival of Alexander the Great in 332 BC was not the close of an epoch, and nor did his heirs, the Ptolemies, cause a social revolution. The so-called "conquest" was a mere episode in Egyptian history, as there had been a blending of Egyptian and Greek cultures in Egypt long before Alexander's arrival. From the sixth century BC Greek traders and sailors had established communities in Egypt and worshipped Egyptian gods under Greek names.

As well as having these close ties with Greeks, the Egyptians welcomed Alexander because Egypt and Greece shared a common enemy: Persia. When Alexander, after vanquishing the Persians, arrived at the Nile he stopped in Memphis to pay homage at the temple of Ptah,

one of the "great gods" of Egypt, but did not waste time going to Thebes (Luxor), the southern capital and the centre of the cult of Amun-Re (that gesture of respect could wait until he went to Siwa). Instead, he sent his officer Apollonius south as his envoy while he himself marched down the Canopic branch of the Nile towards the Mediterranean.

He reached its outlet east of the cape of present-day Abu Qir, a long limestone spur about 45 kilometres west of Alexandria where a port had existed as far back as the reign of Ramses II. This great New Kingdom Pharaoh had built fortresses all along the Mediterranean coast, and numerous statues of him found at Canopis are now in the Graeco-Roman Museum.

Continuing his march westwards, Alexander reached a long, narrow sandy ridge where a series of islands separated the Mediterranean from Lake Maryut (Mareotis). Pharos, the largest of the offshore islands, protected a natural bay, and tradition holds that Alexander immediately perceived a site on the mainland opposite as an ideal location for his new city.

In fact, its strategic importance had been recognised much earlier. A community which existed nearby was probably founded in the 18th dynasty, about 1567 BC. This town was known as Rhakotis, a name it retained in the Egyptian community until the 12th century AD. This community grew, and two centuries later Ramses II built a temple there in honour of Osiris to cater to the people's spiritual needs.

In the Saite Dynasty, six centuries before the arrival of Alexander, a military garrison was established at Rhakotis.

So it is clear from the above that alongside the site chosen by Alexander for his new capital there was already a large town with a temple, and there is indication, but no conclusive proof, that it was important enough for Nektanebo II, the last native Pharaoh before the Greek conquest, to consider being buried there.

Rhakotis was clearly not the insignificant village peopled by nomadic pastoralists and their flocks alluded to in classical sources, nor "the wretched fishing village" described by Idris Bell in his Egypt from Alexander the Great to the Arab Conquest.

Pre-Ptolemaic ruins have been found beneath the sea between the large rock known as Abu Bakr and the western tip of the island of Pharos, along with a series of smaller rocks joined by breakwaters placed on the north side to create a harbour. Most of these ancient quays were reused in the foundations of a modern breakwater, but evidence of their existence was confirmed by M Jondet in his *Les ports submergés de l'ancienne "le de Pharos*, in which he attributed construction of the harbour to Crete, then a maritime power. Furthermore, he claims the 1,800m-long Heptastadion Dike attributed to Alexander's engineers was built on an older foundation.

When Alexander, with the help of Dinocrates, an experienced Greek

city planner from Rhodes (who built the great temple of Diana at Ephesus), laid out his new city, it was designed on a regular blueprint of Hellenic cities but on a much larger scale. Rhakotis and its temple, ideally located at the shortest distance between Pharos and the mainland, was automatically absorbed into the city on the west.

Ptolemy I Soter, who assumed the throne some years after Alexander's untimely death, saw the need to create a national god who would be equally acceptable to all members of the community of Alexandria, Egyptian and Greek, and Osir-Apis (Serapis) was invented. This was a god who combined Osiris, Egypt's most beloved ancestor-figure who was worshipped in Rhakotis and popular throughout Egypt, with Apis, the sacred bull of Memphis. The invention of this hybrid deity has been attributed to two sources: a priestly family acquainted with Greek ritual and an Egyptian familiar with local tradition. To launch Serapis on his career, the colossal statue of a reclining man (carved by the Greek sculptor Bryaxis) was appropriated from a sanctuary of Hades at Sinope on the north coast of Asia Minor and shipped to Alexandria. The Temple of Osiris was rebuilt to accommodate Osir-Apis, and became known as the Serapeum.

This temple was destroyed by Christians during the religious strife in Alexandria in 391, but archaeological evidence, along with the description of the historian Rufinus at the end of the fourth century, reveals that it was large, rectangular in shape, and surrounded by a colonnade, halls and storerooms -- in other words much like a traditional Egyptian temple. Surviving blocks of stone suggest that considerable material from earlier Pharaonic structures was reused in its construction. In 1943 and 1945 the foundation deposits at the site revealed two sets of bilingual Greek-Egyptian texts which attest to the Serapeum having been completed under Ptolemy III Euergetes and to its catering to a Graeco-Egyptian community.

When the Mouseion, a great research facility with its famous library, was founded by Ptolemy I Soter and completed under Ptolemy II Philadelphus (285-247 BC) Alexandria became culturally unrivalled. It attracted the most illustrious poets, artists and scientists of the day. Ptolemy II had a passionate desire to store up knowledge, and one of his chief librarians, Callimachus, a Homeric scholar and one of the greatest epic poets of antiquity, accumulated a store of Greek literary heritage. The library of Alexander's former tutor Aristotle was also brought to Alexandria. The complex scriptures of the Zoroastrian Bible (Avasta Zend) were translated into Greek in the institution, along with the Hebrew scriptures and the Egyptian "king list", which was compiled by a priest called Manetho.

But little was done to collect or collate the rest of Egypt's enormous literary heritage, and one must ask why this was so. The

answer is self-evident. It was because the Egyptians had their own library in the now upgraded temple of Osir- Apis (Serapis) in Rhakotis.

All important Egyptian temples had a "house of life" where ancient literature was stored, texts copied by scribes, and some of the papyrus scrolls cut and bound into books (codices). The temples of Heliopolis, Sais and Memphis were among the most famous for their scribes and sages, who studied the constellations and the courses of the planets, trained physicians, and copied their ancient wisdom from generation to generation through the millennia.

Under what is known as the Saite revival in the sixth century BC, for example, scribes were ordered to collect, document and recopy proverbial wisdom, medical prescriptions and sacred religious texts. Faced with mountains of inherited literature they had to acquaint themselves with an archaic method of writing, and soon became an exclusive class of society. They were not historians, however, and sometimes in their copies of the texts they added fresh associations, or rendered them in a form they never originally possessed.

Recollections of earlier times had become hazy, and the interpretations sometimes confused. But they were proud of their heritage, and when Alexandria became the capital and a great centre of learning the contents of some of the most important "houses of life" in the temples may have been transported there.

In other words, the libraries of Alexandria, which are referred to in classical literature as the Great Library and the so-called Daughter Library established in the Serapeum "at some unknown date", may well have been two separate and distinctive libraries.

Working on this hypothesis -- that they were parallel institutions -- the first, the Serapeum, comprising a reputed 428,000 rolls of papyrus and some bound volumes, would have had its own professional scribes, book binders and calligraphers who probably inherited their skills. The contents of this library may have included some of the same syncretic material as that discovered in the Nag Hammadi codices in 1945: Pharaonic and Greek mythological texts and folklore, Persian mysticism, Greek philosophy, ancient Egyptian wisdom and "teachings" and pre-Christian Gnostic texts.

Meanwhile, 490,000 original works were stored at the so-called Great Library in the Mouseion. Here research was carried out on the brain by Herophilus of Chalcedon, as a result of which it was understood to be the central organ of the nervous system and the seat of intelligence; Erasistratus of Chios distinguished veins from arteries and the capillary connection between the venous and arterial systems, and Hipparchus the astronomer made accurate determinations of the tropic year and lunar month and mapped out positions of 850 stars using 150 years of Alexandrian observations, plus earlier Egyptian and Babylonian observations.

It is not unreasonable to suppose that in this Egypto-Greek Mediterranean city, where there was a hybrid god to cater to both segments of the Egypto-Greek community, there were parallel schools of learning. Certainly the Egyptian presence in Alexandria in Ptolemaic times was strong. In fact, the brilliant Greek city state known as "the bride of the Mediterranean" wore its distinctly Egyptian flavour with pride. And the myth of "Graeco-Roman" Egypt created by classicists has unfortunately remained unchallenged by Egyptologists.

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<http://www.ahram.org.eg/weekly/2002/605/hr1.htm>

| 4035|2002-09-28 17:55:26|Thomas Mountain|Blacks/Dalits in India; www.dalitstan.org
For the Dalit or Black Untouchable view on blacks in India go to www.dalitstan.org. To view a short summary on this click on the Ambedkar Journal link.

Remember, the original Aryans were the invaders of India. "Caste" is what the Portuguese called what they saw, the Sanskrit word for "caste" is Varna, which translated from Sanskrit means "color". To put it simply, the caste system is based on race, with the ancestors of MK Gandhi, Nehru etc setting up a system of racial oppression based in religion, what we know of today as Hinduism. The only unifying factor in the many different practices of hinduism is varna/caste/color.

Thomas C. Mountain

Ambedkar Journal

| 4036|2002-09-28 20:20:46|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org

--- In Ta_Seti@y..., Thomas Mountain wrote:

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> Hinduism. The only unifying factor in the many different practices

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> hinduism is varna/caste/color.

> Thomas C. Mountain

> Ambedkar Journal

The web site you posted is nothing more than propaganda. Dalits range in all colors from light skinned to dark skinned southern indian. There is no genetic difference between the two. The dravidians are not black, and neither are the dalits.

| 4037|2002-09-29 21:20:31|Thomas Mountain|Re: Blacks/Dalits in India; www.dalitstan.org| I regret that you feel this way. After 3,000 years of rape and enslavement one would expect a wide variety of phenotypes amongst Dalits, especially in the north where the aryan were first established. Look at black folk in the US and you can see what a mere 400 years has done to people of African origin in terms of the mix in complexions and appearance.

When one looks at the tamils in the south of India, you not see the differences in color you see in Uttar Pradesh in the north of India, because Hinduism is of much more recent introduction in the south and relies mainly on converts rather than upon aryan invaders.

I would hope you would keep an open mind on this matter for India's dalits are rapidly organizing their masses. The dalit party, the Bahujan (majority) Samaj (peoples) Party, the BSP has recently won control of India's largest and most politically influential state, Uttar Pradesh, with a Dalit woman, Mayawati, being chief minister.

The BSP is very firm in its beliefs that the caste infested Hindus are invaders, that Hinduism is aryanism and racially based and that the caste infested Hindus will be driven from power by the dalits, this century is the plan. One would hope you would be a little more respectful of their movement, as an outsider, and not say things which will certainly come back to bite you in the future.

As for the Dravidians not being black, I understand the word "dravid" is a variation of the word "tamil" and if you claim the tamils aren't black you must be blind. The blackest person I have ever seen was a Tamil, unless you count the brother from Bihar whose skin was so rich in melanin that it had a green tint.

Again, please try to keep an open mind on this matter. Are you familiar with Dr. Ambedkar, the first Dalit to receive an education in history? If not, you are quite ignorant in matters concerning India and should do a little homework before slandering a major movement against racism, against Apartheid in India, by calling one of the most respected websites run by Dalits as "propaganda".

If the dalits read your post you would be viewed by those who know best what their history and situation is as just another ignorant westerner. So

please, for your own sake, do some more reading, keep an open mind and try to reserve your opinion until you know a little more on this matter.

I note you did not address the fact that Varna means Color, not caste. How do you explain this?

Thomas C. Mountain

Amedkar Journal

ps. , Ivan Van Sertima, Asa Hilliard and Runoko Rashidi are widely known for supporting the the concept that the Dalits are the indogenous people of india and victims of the first racially based religious system in history. They must be victims of "propaganda" or mislead?

> From: "mansu_musa" <alberto34482@yahoo.com>

> Reply-To: Ta_Seti@yahoogroups.com

> Date: Sun, 29 Sep 2002 03:20:41 -0000

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: Blacks/Dalits in India; www.dalitstan.org

>

> --- In Ta_Seti@y..., Thomas Mountain wrote:

>> For the Dalit or Black Untouchable view on blacks in India go to

>> www.dalitstan.org. To view a short summary on this click on the

> Ambedkar

>> Journal link.

>> Remember, the original Aryans were the invaders of India. "Caste"

> is what

>> the Portuguese called what they saw, the Sanskrit word for "caste"

> is Varna,

>> which translated from Sanskrit means "color". To put it simply,

> the caste

>> system is based on race, with the ancestors of MK Gandhi, Nehru etc

> setting

>> up a system of racial oppression based in religion, what we know of

> today as

>> Hinduism. The only unifying factor in the many different practices

> of

>> hinduism is varna/caste/color.

>> Thomas C. Mountain

>> Ambedkar Journal

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>

| 4038|2002-09-29 22:28:16|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org|

--- In Ta_Seti@y..., Thomas Mountain wrote:

> I regret that you feel this way. After 3,000 years of rape and

enslavement

> one would expect a wide variety of phenotypes amongst Dalits,

especially in

> the north where the aryan were first established. Look at black

folk in the

> US and you can see what a mere 400 years has done to people of

African

> origin in terms of the mix in complexions and appearance.

>

> When one looks at the tamils in the south of India, you not see the

> differences in color you see in Uttar Pradesh in the north of

India, because

> Hinduism is of much more recent introduction in the south and relays

mainly

> on converts rather than upon aryan invaders.

> I would hope you would keep an open mind on this matter for India's

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> are rapidly organizing their masses. The dalit party, the Bahujan

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I am not an ignorant westerner I am very aware of the situation with the dalits and others. I just simply stated the aryan invasion was a myth and much of the information is by pseudo dravidian activism. From my knowledge anthropologists classify dravidians as caucasians, if I am not mistaken even Calvin Siffo does.

| 4039|2002-09-30 08:10:25|omari maulana|Re: (unknown)|

I do find it necessary to validate the blackness of the Neolithic Sahelians as they are at times portrayed as "mixed".

But I do agree more research is needed in the study of the Sahelian Neolithic period. I am especially intrigued by the work of Brooks and Yellen showing the diffusion of Sickle Cell from the lakes of the Sahel into the Levant. This may correspond with the advance of the Afro-Asiatic languages and the spread of the cattle cult to Catal Huyuk and the Natufian

Culture. Remember that there is evidence for this practice (as well as orientation of the dead) at Jebel Shahaba.

>From: "Edward Loring" <gnosarch@bluewin.ch>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: Re: [Ta_Seti] (unknown)

>Date: Fri, 27 Sep 2002 07:36:44 +0200

>

>

>----- Original Message -----

>From: "omari maulana" <omari_maulana@hotmail.com>

>To: <ta_seti@yahoogroups.com>

>Sent: Friday, September 27, 2002 1:36 AM

>Subject: [Ta_Seti] (unknown)

>

>

>>

>> I have always found the Semetic story of Abraham taking Hagar as a wife

>> intriguing. Hagar was an Egyptian and was taken as Abrahams wife when

>Sarah

>

>(EL)....hgr or hkr is an Egyptian word meaning "nomad, Beduin". It is the

>name

>of the 3rd king of the 29th Dyn: Xnm-mAat-row hkr (Achoris/Hakoris/Hagor)

>393-380 BCE.

>

>G. Posiner considers it was likely an assimilated proper name by that time,

>although I tend to support the ethno-political side of the discussion.

>The 29th Dyn is not so well known but is actually a productive transition

>period.

>

>> was unable to produce a child. It's a stretch, but could this be a

>cultural

>> myth passed down to the Semites by there proto-saharan ancestors?

>Abraham

>> representing the early Neolithic Saharans, Sarah representing a drying

>> Sahara and Hagar representing the life giving Nile and Kemet. What do

>you

>> think, parallels?

>

>(EL)....how do you date Abraham?

>From the scanty info we have here, there is a suggestion that Avrm may have

>taken a woman from another nomadic tribe (renewing the blood).

>The drying Sahara and migration to the Nile Valley in the early neolithicum

>is a subject that should be investigated in more detail, not trying to
>prove that it was Black (it certainly was), but trying to establish what
>happened at the end of the mesolithicum.
>>
>> From: Djehuti Sundaka
>> Date: Thu Sep 26, 2002 10:38 pm
>> Subject: Egyptian Literature in the Bible
>>
>>
>>
>> The fleeing of Mosheh to a foreign land to make a life for himself only
>to
>> one day return to Kamat also parallels the story of Sinuhe.
>> Djehuti Sundaka
>>
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>>

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<http://photos.msn.com/support/worldwide.aspx>

| 4040|2002-09-30 08:54:39|omari maulana|Dravidians|

What's the deal with the fixation on calivlini sfoza. As SOY Keita pointed out in Cedenko's "Egypt In Africa", before we begin to evaluate what is and isn't African originated DNA we need to first establish the base DNA. Claims

of back migration into Africa for example can be African's migrating back into Africa, while the mutation that is viewed as foreign was originally produced in Africa. It is of interest to note that in the Oxford Encyclopedia of Egypt it is mentioned that there were pre dynastic connections between Naqada/Qustul and Susa (Elam). Osiris Migration Myth? At present writing seems to have begun in Egypt and may have spread to SW Asia. There is of course a long history for this building from the Sahelian Neolithic rock art, to Badarian pottery, to palettes in Abydos.

I am not an ignorant westerner I am very aware of the situation with the dalits and others. I just simply stated the aryan invasion was a myth and much of the information is by pseudo dravidian activism. From my knowledge anthropologists classify dravidians as caucasians, if I am not mistaken even calivini sfoza does.

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| 4041|2002-09-30 09:03:19|omari maulana|Sayala|

In The Prehistory of Egypt: From the First Egypt to the First Pharaohs by Midant-Reynes there is mention of stone "houses" with six to eight rooms and four entrances . This would qualify as a palace anywhere else in the world at 3200 BC(?), but at Sayala they call these structures are referred to as the homes of Chiefs. Does anyone have further info on these structures? Thanks.

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

| 4042|2002-09-30 10:00:59|Djehuti Sundaka|Appeal to Buckingham Palace to return Benin bronze|

<http://www.allemendi.com/TAN/news/article.asp?idart=10055>

Appeal to Buckingham Palace to return Benin bronze

Nigerian premier had given it to The Queen on 1973 State visit

By Martin Bailey

LONDON. Professor Ekpo Eyo is calling on Buckingham Palace to return the Benin bronze head which was taken from the Lagos National Museum and presented to The Queen

during General Yakubu Gowon's State visit to London in 1973. The former museum director, now teaching at the University of Maryland, points out that Nigeria and Britain have good relations, but a positive move to strengthen them would be to return the gift. The Benin bronze went on public display for the first time this summer, at Buckingham Palace. Although initially assumed to be a modern replica, following our inquiries it was authenticated as a rare original, dating from shortly after 1600 (The Art Newspaper, September 2002, no.128, p.3).

Professor Eyo has now told us the full story of how the Nigerian president took one of the National Museum's masterpieces. General Gowon personally telephoned him at home late one night in the spring of 1973, and asked him to bring a bronze head of a king to his presidential office in the Lagos army barracks. The museum director was horrified at having to relinquish a rare item from the collection, and without being asked, he decided to risk presidential ire by also taking an alternative, a Yoruba mask. The mask was very important, but we had quite a number of them, Professor Eyo told The Art Newspaper last month.

At the barracks the following morning, Professor Eyo explained that the Benin bronze head had been looted by British troops in 1897 and taken to the UK, where it had subsequently been purchased shortly before independence for the fledgling National Museum in Lagos. General Gowon turned down the Yoruba mask and took the Benin head. The general was not an art historian and did not appreciate the weight of my argument. General Gowon wanted to give something very valuable to The Queen and the fact it had been bought for our museum made it seem even more important. He gave the gift out of love for The Queen, but it was done out of ignorance, Professor Eyo told us.

Following Gowon's State visit to London, Professor Eyo wrote to William Fagg, Keeper of Ethnography at the British Museum, a Benin specialist and advisor to the Lagos museum in the 1950s. Last month Professor Eyo explained: I assumed that after the Benin head was received by The Queen, Mr Fagg

would be called in to evaluate it and that it might well be offered on loan to the British Museum. I asked him to try to persuade The Queen to send it back.? Mr Fagg responded that he had not been contacted by Buckingham Palace and there the matter rested.

The Benin head went off show when the display of state gifts closed at Buckingham Palace last month and the Royal Collection is now considering whether to put it on regular display or lend it to the British Museum.

| 4043|2002-09-30 13:59:06|IMJs@webtv.net|Black Madonna|

Attachments :

<http://www.udayton.edu/maty/resources/blackm/blackm.html>

| 4044|2002-09-30 14:25:47|DG|King Tut Unmasked with Facial Reconstruction|

This article only makes me say...hmmmmm.

DG

King Tut Unmasked with Facial Reconstruction
Mon Sep 30,11:03 AM ET

LONDON (Reuters) - A high-tech facial reconstruction has shed new light on the looks of King Tutankhamun, the teenage king of ancient Egypt immortalized for nearly a century by his golden death mask.

Scientists and special effects artists in Britain and New Zealand used digital techniques applied in crime investigations to fashion a fiberglass model they say provides the closest possible likeness of the pharaoh's looks.

The cast of Tutankhamun's head, which went on display for four weeks at London's Science Museum on Monday, bears little resemblance to his golden death mask.

Unlike the famous face of the slight, heavy-lipped youth framed in a pharaoh's headdress, the model shows a wide-faced young man with high cheekbones, smaller eyes and a heavy brow.

"I think people will be surprised it's quite a different looking face. But it's quite realistic given the technology used," said a Science Museum spokeswoman.

The reconstruction team was forced to use X-rays taken in 1968 for its

impression of the 18-year-old's looks because the mummified head of Tutankhamun was too dried and sunken to give life-like dimensions, she said.

Dr. Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and ethnic group as Tutankhamun to create an approximation of skin type, which was wrapped onto the 3D digital skull.

New Zealand special effects artists fleshed out the skull with eye color and skin pigment, and sculptors then created the finished product out of clay, casting it finally in fiberglass.

The tomb of King Tutankhamun, a boy king who ruled Egypt in the 14th century BC and died mysteriously at a young age, was discovered by British archaeologist Howard Carter in 1922.

It was packed with artifacts that took almost 10 years to remove from the site.

| 4045|2002-09-30 15:18:16|Derrick, Alexander|Re: King Tut Unmasked with Facial Reconstruction|

Forensic illustration techniques do produce good results based upon the data that is fed into the system. But what this study has done is give us an idea what Tut looked like if he was a white man. What Tut would have looked like if he was an afrioid has yet to be seen, and is not heavy browed or thin lipped.

As part of my research for a Rameses II reconstruction I came across an American forensic study of King Tut. It was published in LIFE Magazine July, 1983. (I'll post photos tomorrow). The write up in LIFE claims that Tut was a "caucasoid" with some "negroid" features. The skull was reproduced using the same radiographs that this study is using. I also have these images. I have not yet converted them to 3D. When time permits maybe I will.

As an artist who has spent the last 6 months developing a forensic illustration of Rameses II, my comments are:

1) Forensic illustration is an art form and a science. Ultimately the artist has the most control, because he/she is the one who integrates the scientific data and the unknown data into a 3D form.

2) I can guarantee that this reproduction is not using the "negroid" tissue depths. Simply because the "afrocentric" idea has not penetrated into the mainstream. And if you look at any major publication *Kmt* is and will be for a long time considered a white society with a negligible african presence (slaves). Hence, "caucasoid with some negroid features."

Dr. Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and ethnic group as Tutankhamun to create an approximation of skin type, which was wrapped onto the 3D digital skull.

3) What ethnic group is this supposed to be? Has this information been determined?

Tut is "black" enough that even the most conservative (euro centric) cephalometric interpretations have to label him as *caucasoid* with *negroid* features.

Reference

[Forensic Illustration](#) by Karen Taylor. This is the forensic illustrators bible.
Photos of the mummy.

<http://highculture.8m.com/Files/MUMY/MUMY0125.jpg>

<http://highculture.8m.com/Files/MUMY/MUMY0126.jpg>

<http://highculture.8m.com/Files/MUMY/MUMY0113.jpg>

Alex Derrick

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Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

| 4046|2002-09-30 17:07:04|mansu_musa|Re: King Tut Unmasked with Facial Reconstruction|

--- In Ta_Seti@y..., DG wrote:

> This article only makes me say...hmmmmm.

>

> DG

>

> -----

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Does anybody have the picture of tutankhamon's reconstruction.

Tutankhamon's mother was possibly kiya, and his father was akenaten.

akenaten's mother was half hurrian, and yuya was a foreigner.

| 4047|2002-09-30 17:23:11|Derrick, Alexander|Re: King Tut Unmasked with Facial Reconstruction|

I have some photos from an older reconstruction done in the States. I'll post tomorrow.

Discovery Channel is going to unveil the model on Sunday, October 6, 9-11 PM (ET/PT). You will find more if you search the web for **The Assassination of King Tut**.

Alex Derrick

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-----Original Message-----

From: mansu_musa [mailto:alberto34482@yahoo.com]

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| 4048|2002-09-30 17:31:02|Derrick, Alexander|National Geographic.|

<http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>[183k]

I just got next month's **national geographic**. Cover story Death on the Nile.

The link is a scan of the center fold. :(

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuiinteractive.com

| 4049|2002-09-30 17:53:30|a.manansala@attbi.com|Re: King Tut Unmasked with Facial Reconstruction|

One way to approach the problem is to devise a computer program that automatically guesses the ethnicity based on cephalometric measurements. The program would then proceed to draw out a reconstruction.

The program would have to be tested for reliability first in the "real world."

Another test is to randomly choose a few of the cephalograms of the royal mummies.

Send these along with some other random cephalograms of modern individuals to forensic students unfamiliar with the royal mummies. Have them guess the ethnicity and make the reconstruction without any clues as to the identity of the subjects.

I have little doubt as to what would be the result.

Kenneth Kennedy, one of the foremost forensic anthropologists, stated that "Upper Nile Egyptians" had the same "so-called Negroid features" that were common in the Sudan and East Africa.

Although he avoided making any "racial" connections, James Harris, who conducted the x-ray atlas of the royal mummies, could not help noting many similarities of the mummies with modern Nubians.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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> that is fed into the system. But what this study has done is give us an
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>

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>

>

>

>

>

| 4050|2002-09-30 17:59:32|mansu_musa|recent post formt he guardian on the ancient egyptains
ethnicity |

The statement "People on the African continent are genetically
distinct" is highly misleading.

Of course, people everywhere, both as groups and individuals,
are "genetically distinct" (with the exception of identical twins).
The important thing here is not whether a group is "genetically
distinct", but the amount of differences within the group, as
compared with the difference between that group and others.

Virtually all the reliable biological evidence, including, most
importantly, the growing DNA data, show increasingly conclusively
that:

i) There is no such thing, biologically, as a "black African" race (let alone an "African" race). Modern humans, *Homo sapiens sapiens*, originated in Africa. Several different lineages or "races" evolved over time, all originating in Africa.

ii) One of these African "races" gave rise to all non-Africans. This was also the lineage which gave rise to the Ancient Egyptians (AE). This was not the lineage which gave rise to "black" West Africans, such as the Wolof, Yoruba, Mandingo, etc.

iii) Biologically, the AE are closest to modern Egyptians, then to other north Africans (Berbers etc.), then to some "black Africans" (such as the Nubians and Somalis), west Asians and Europeans, then to all other "non-Africans", and then finally, and only then, to other "black Africans" such as the Yoruba, Wolof etc.

Thus the classic Diopian Afrocentric assertion that the AE were, biologically, "black Africans" very similar, or even identical, to the Wolof etc., is not just wrong - it is about as wrong as it is possible to be.

Yes, it does all come down to a definition of "blackness" - but this is not a biological taxonomically meaningful term. The idea of a "black African" race was originally produced by "white" Eurocentric racists, who wanted to use dark colouration as a marker of inferiority. This classification had, and has, no more scientific taxonomic validity than, say, lumping birds, bees, and bats together, because they all have wings. Or classifying black Labradors, black poodles, and Aberdeen terriers together, as compared to other dogs, because they're all black.

It is one of the saddest features of the whole debate about the "ethnicity" of the AE, that Afrocentrists should have taken up the pseudo-scientific methods of Eurocentric racism to use for their own ends.

The motivation behind Afrocentrism is quite understandable. For centuries, "non-whites", including "blacks", have been vilified and regarded as inferior by many "whites". The whole literature of anthropology, archaeology, history etc. has been, and to some extent still is, influenced by white racist prejudices.

But it is a gravely mistaken procedure to counter the idiocies of white Eurocentric pseudo-science by creating other ethnocentric pseudo-sciences.

As far as AE is concerned, there is also an apparent desire

to "identify with Ancient Egypt", both on the part of "black" Afrocentrists - who want to see the AE as "black" Wolof etc.-like, and on the part of "white" Eurocentrists, who want to see the AE as "white" "Caucasians".

Am I alone in finding such motivations puerile and restricting? If the only people we can ever "identify" with, are those with which we think can claim close genetic relationships, then the world is in an irredeemably sorry state, and further "holocausts" are not only likely, they are inevitable. Indeed such attitudes are the basis of the most extreme and nauseous forms of racism.

I am glad to say that, as someone who is neither "white", nor "black African" (both biologically taxonomically meaningless terms), I can nevertheless be very interested in the AE, despite not claiming any particularly close genetic relationship with them. And yes, can nevertheless to some extent "identify" with them, whatever "race" they may have been.

After all, we're all H.s.sapiens !

[Incidentally, if there is anyone who thinks they can totally "identify" with the AE, then I suspect that person is either ignorant or deluded]

For the evidence that the AE were NOT biologically genetically closely related to the Wolof/Yoruba/Mandingo etc., I refer anyone interested to a very long "discussion" on the "What was the Ethnicity of the Ancient Egyptians?" thread on this website. For a shortcut to some of the relevant information try <http://www.geocities.com/enbp>.

[Incidentally, I am emphatically not responsible for the closing of that discussion thread, or the removal of a last missive from "Miller aka Ecclesiastes", which was removed before I had time to reply to it. I very much wanted Miller's post to remain, and the discussion to remain open. Firstly because Miller's post was a typical example of Afrocentric behaviour - when they can't provide scientific evidence and logical argument, they resort to blustering invective. And also because he made some assertions which just weren't true, and misrepresented what I had said.

Although I wanted the thread to stay open, I can understand why the moderators decided that enough was enough, and closed it.]

Please note that in this post I have only commented on the BIOLOGICAL relationships of the AE. However it is ultimately this which obsesses

Afrocentrists (and other racist ethnocentrists). The tenor of the questions put to Richard Poe, in the interview "Motion" posted, fits in with this basic Afrocentric concern.

| 4051|2002-09-30 18:01:04|mansu_musa|book that tries to say the ancient egyptain civilization was founded|

"The Shining Ones, an Etymological Essay on the Amazigh Roots of Egyptian civilization."(Helene Hagan, XLibris, Inc., September 2001)

| 4052|2002-09-30 19:06:41|mansu_musa|The library of the Mouseion in Alexandria may have ceased to exist |

Rich pickings

The library of the Mouseion in Alexandria may have ceased to exist but evidence of what it once contained can be gleaned from fragments of papyri found elsewhere in Egypt, writes Jill Kamil.

Thanks to Egypt's dry climate and warm desert sand, papyrus texts in fragile and fragmentary form have survived from many sites -- among them Fayoum and Middle and Upper Egypt -- with the most expansive horde coming from Oxyrhynchus (modern Al-Bahnasa), a vast Graeco-Roman city once second in importance only to Alexandria.

Oxyrhynchus was little more than a mass of ruins when, back in 1895, the Egypt Exploration Fund (later Society) sent out three Oxford classical scholars to make a preliminary search for Greek papyri.

Their hunt through the dump heaps of the ruined city were so rewarding that two more scholars, B P Grenfell and A S Hunt, made further searches at the same site between 1897 and 1907. Their discoveries were sensational.

There were public baths, scribe schools and gymnasia to cater for physical and military training, and a hippodrome and racecourse for spectator sports. Rich palaces and administrative halls accommodated a bloated bureaucracy at one end of the social scale, while at the other there were industrial centres for traditional crafts such as papyrus production to make writing paper. Calligraphers (who had various standards of expertise in Demotic, Greek, Coptic and Latin) copied manuscripts and bound them into books (codices) because, like Alexandria, Oxyrhynchus had a large reading public. More important, there appears to have been an active book trade between Oxyrhynchus and Alexandria. We can therefore build up a picture of intellectual life in the Mediterranean capital through the literary horde discovered in the provincial city.

Among the large quantities of papyri unearthed were The Paeans and other lost poems of Pindar, Alcaeus, and other poets, as well as the Ichneutae of Sophocles, the Hypsipyle of Euripides and an unknown poem by Sappho. In primary and secondary schools model texts were copied in various scripts, and Homer was the main Greek school text book. This education was not confined to the wealthy. Members of the middle class too pursued their schooling and the texts that have come

to light include grammar, rhetoric, literature, mathematics and philosophical theses. They were written on papyrus, on pottery shards (ostraca), and on waxed tablets which could be wiped clean and reused. Reading was encouraged, and answering questions about Greek heroes was part of the job of a schoolmaster. There appear to have been professional reciters who were paid fees to recite classical tragedies and a host of novels and poems.

Like Alexandria, the provincial capital had a multi-cultural and highly stratified community. An estimated 30,000 individuals lived at Oxyrhynchus between the second and fourth centuries, and the population ranged from an élite -- the upper classes had town houses and country houses -- down the social scale to the working masses. There were temples to Egyptian, Greek and Asiatic gods; industrial centres where cobblers, weavers, and pottery manufacturers produced their wares; and next to granaries were the bake-houses and vats for beer-production.

Graeco-Roman Alexandria is believed to have had a Mediterranean outlook, while the rest of Egypt was generally regarded as the khora, the hinterland. The discovery of this wealth of literary material at Oxyrhynchus which dates from 250 BC to 700 AD, clearly reveals however, that intellectual, social and political institutions in Middle Egypt parallel those of cosmopolitan Alexandria. Even its architecture and artistic motifs appear to have been based on plans and designs from Alexandria. Architectural and decorative sketches for both buildings and textiles were found in the dump heaps.

Is it not timely, in view of the completion of the Bibliotheca Alexandrina -- which will be officially opened next month -- to include in the upgrading of Alexandria's Graeco-Roman Museum, one of the centres of classical heritage, some information on the science of papyrology? The subject has gained ground everywhere but in Egypt where the papyri were found. The texts from Oxyrhynchus are at Oxford; papyri found at Arsinoë and other sites in the Fayoum depression, including Tebtunis, have become the nucleus of the Rainer collection at Vienna; collections in Berlin, the Louvre, and the British Museum are being studied by classical scholars from around the world. In Egypt, the study of papyrus texts unfortunately lags far behind.

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<http://www.ahram.org.eg/weekly/2002/605/hr3.htm>

| 4053|2002-09-30 19:12:37|Isa Bere|King Tut unmasked with high-tech help- photo|
Here's the photo they're actually talking about (see the link).

It's Africoid, but much *less* (imho) than Tut's mask...

DG

<http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

King Tut unmasked with high-tech help

Monday, September 30, 2002 Posted: 4:37 PM EDT (2037 GMT)

Scientists and special-effects experts teamed up to recreate this face, which they call the closest image yet of King Tutankhamen.

LONDON (Reuters) - A high-tech facial reconstruction has shed new light on the looks of King Tutankhamen, the teenage king of ancient Egypt immortalized for nearly a century by his golden death mask.

Scientists and special effects artists in Britain and New Zealand used digital techniques applied in crime investigations to fashion a fiberglass model they say provides the closest possible likeness of the pharaoh's looks.

The cast of Tutankhamen's head, which went on display for four weeks at London's Science Museum on Monday, bears little resemblance to his golden death mask.

Unlike the famous face of the slight, heavy-lipped youth framed in a pharaoh's headdress, the model shows a wide-faced young man with high cheekbones, smaller eyes and a heavy brow.

"I think people will be surprised it's quite a different looking face. But it's quite realistic given the technology used," said a Science Museum spokeswoman.

The reconstruction team was forced to use X-rays taken in 1968 for its impression of the 18-year-old's looks because the mummified head of Tutankhamen was too dried and sunken to give life-like dimensions, she said.

Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and ethnic group as Tutankhamen to create an approximation of skin type, which was wrapped onto the 3D digital skull.

New Zealand special effects artists fleshed out the skull with eye color and skin pigment, and sculptors then created the finished product out of clay, casting it finally in fiberglass.

The tomb of King Tutankhamen, a boy king who ruled Egypt in the 14th century B.C. and died mysteriously at a young age, was discovered by British archeologist Howard Carter in 1922.

It was packed with artifacts that took almost 10 years to remove from the site.

| 4054|2002-09-30 19:18:43|Derrick, Alexander|Re: King Tut unmasked with high-tech help-photo|

That's actually not that bad. I eat my words. I'll post the American reconstruction tomorrow.

-----Original Message-----

From: Isa Bere [mailto:dg14@swt.edu]

Sent: Monday, September 30, 2002 6:12 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] King Tut unmasked with high-tech help- photo

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| 4055|2002-09-30 19:22:08|Thomas Mountain|Re: Blacks/Dalits in India; www.dalitstan.org|
Dravidians/Tamils are caucasians? You must be joking, havent you seen any tamils? They are some of the blackest people in the world. As for the myth of the Aryan invasion, the excavations of the ruins of the Harrapan civilization shows that they were clearly invaded by a horse based, nomadic peoples. Where do you get your information? calling tamils/draavidians "caucasians". If you know anything about Indian history, who is Dr. Ambedkar?

> From: "mansu_musa" <alberto34482@yahoo.com>
> Reply-To: Ta_Seti@yahoogroups.com
> Date: Mon, 30 Sep 2002 05:28:12 -0000
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Blacks/Dalits in India; www.dalitstan.org
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> --- In Ta_Seti@y..., Thomas Mountain wrote:
>> I regret that you feel this way. After 3,000 years of rape and
> enslavement
>> one would expect a wide variety of phenotypes amongst Dalits,
> especially in
>> the north where the aaryans were first established. Look at black
> folk in the
>> US and you can see what a mere 400 years has done to people of
> African
>> origin in terms of the mix in complexions and appearance.
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>> When one looks at the tamils in the south of India, you not see the
>> differences in color you see in Uttar Predesh in the north of
> India, because
>> Hinduism is of much more recent introduction in the south and relays
> mainly
>> on converts rather than upon aaryan invaders.
>> I would hope you would keep an open mind on this matter for India's
> dalits
>> are rapidly organizing their masses. The dalit party, the Bahujan
> (majority)
>> Samaj (peoples) Party, the BSP has recently won controll of Indias
> largest
>> and most politically influencial state, Uttar Predesh, with a Dalit
> woman,
>> Mayawati, being chief minister.
>> The BSP is very firm in its beliefs that the caste infested Hindus

> are
>> invaders, that Hinduism is aryanism and racially based and that the
> caste
>> infested Hindus will be driven from power by the dalits, this
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>> the plan. One would hope you would be a little more respectful of
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> come back
>> to bite you in the future.
>> As for the Dravidians not being black, I understand the
> word "dravid" is a
>> variation of the word "tamil" and if you claim the tamils arent
> black you
>> must be blind. The blackest person I have ever seen was a Tamil,
> unless you
>> count the brother from Bihar whose skin was so rich in melanin that
> it had a
>> green tint.
>> Again, please try to keep an open mind on this matter. Are you
> familiar with
>> Dr. Ambedkar, the first Dalit to receive an education in history?
> If not,
>> you are quite ignorant in matters concerning India and should do a
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> run by
>> Dalits as "propaganda".
>> If the dalits read your post you would be viewed by those who know
> best what
>> their history and situation is as just another ignorant westerner.
> So
>> please, for your own sake, do some more reading, keep an open mind
> and try
>> to reserve your opinion until you know a little more on this matter.
>> I note you did not address the fact that Varna means Color, not
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>> ps. , Ivan Van Sertima, Asa Hilliard and Runoko Rashidi are widely
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>> supporting the the concept that the Dalits are the indigenous
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>>> Reply-To: Ta_Seti@y...
>>> Date: Sun, 29 Sep 2002 03:20:41 -0000
>>> To: Ta_Seti@y...
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| 4056|2002-09-30 20:05:23|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org|

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caucasoid does not mean white, they are black people because of tropical adaptation.

| 4057|2002-09-30 20:05:56|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org|

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> > largest
> >> and most politically influential state, Uttar Pradesh, with a

Dalit

> > woman,
> >> Mayawati, being chief minister.
> >> The BSP is very firm in its beliefs that the caste infested

Hindus

> > are
> >> invaders, that Hinduism is aryanism and racially based and that

the

> > caste
> >> infested Hindus will be driven from power by the dalits, this
> > century is
> >> the plan. One would hope you would be a little more respectful of
> > their
> >> movement, as an outsider, and not say things which will certainly
> > come back
> >> to bite you in the future.
> >> As for the Dravidians not being black, I understand the
> > word "dravid" is a
> >> variation of the word "tamil" and if you claim the tamils aren't

> > black you
> >> must be blind. The blackest person I have ever seen was a Tamil,
> > unless you
> >> count the brother from Bihar whose skin was so rich in melanin

that

> > it had a
> >> green tint.
> >> Again, please try to keep an open mind on this matter. Are you
> > familiar with
> >> Dr. Ambedkar, the first Dalit to receive an education in history?
> > If not,
> >> you are quite ignorant in matters concerning India and should do

a

> > little
> >> homework before slandering a major movement against racism,

against

> >> Apartheid in India, by calling one of the most respected websites
> > run by
> >> Dalits as "propaganda".
> >> If the dalits read your post you would be viewed by those who

know

> > best what
> >> their history and situation is as just another ignorant

westerner.

> > So
> >> please, for your own sake, do some more reading, keep an open

mind

> > and try
> >> to reserve your opinion until you know a little more on this

matter.

> >> I note you did not address the fact that Varna means Color, not
> > caste. How
> >> do you explain this?
> >> Thomas C. Mountain
> >> Ambedkar Journal
> >> ps. , Ivan Van Sertima, Asa Hilliard and Runoko Rashidi are

widely

> > known for
> >> supporting the the concept that the Dalits are the indegenous
> > people of
> >> india and victims of the first racially based religious system in
> > history.
> >> They must be victims of "propaganda" or mislead?
> >>
> >>
> >>> From: "mansu_musa"
> >>> Reply-To: Ta_Seti@y...
> >>> Date: Sun, 29 Sep 2002 03:20:41 -0000
> >>> To: Ta_Seti@y...
> >>> Subject: [Ta_Seti] Re: Blacks/Dalits in India; www.dalitstan.org
> >>>
> >>> --- In Ta_Seti@y..., Thomas Mountain wrote:
> >>>> For the Dalit or Black Untouchable view on blacks in India go

to

> >>>> www.dalitstan.org. To view a short summary on this click on the
> >>> Ambedkar
> >>>> Journal link.
> >>>> Remember, the original Aryans were the invaders of

India. "Caste"

> >>> is what
> >>>> the Portuguese called what they saw, the Sanskrit word
> > for "caste"
> >>> is Varna,
> >>>> which translated from Sanskrit means "color". To put it

simply,

> >>> the caste
> >>>> system is based on race, with the ancestors of MK Gandhi, Nehru
> > etc
> >>> setting
> >>>> up a system of racial oppression based in religion, what we

know

> > of
> >>> today as
> >>>> Hinduism. The only unifying factor in the many different
> > practices
> >>> of
> >>>> hinduism is varna/caste/color.
> >>>> Thomas C. Mountain
> >>>> Ambedkar Journal

> >>> The web site you posted is nothing more than propaganda.

Dalits

> >>> range in all colors from light skinned to dark skinned southern

> >>> indian. There is no genetic difference between the two. The

> >>> dravidians are not black, and neither are the dalits.

> >>>

> >>>

> >>>

> >>>

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> >>> Ta_Seti-unsubscribe@y...

> >>>

> >>>

> >>>

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> > <http://docs.yahoo.com/info/terms/>

> >>>

> >>>

> >

> >

> > I am not an ignorant westerner I am very aware of the situation

> > with the dalits and others. I just simply stated the aryan

invasion

> > was a myth and much of the information is by pseudo dravidian

> > activism. From my knowledge anthropologists classify

dravidians as

> > caucasians, if I am not mistaken even Calvin Sifozas does.

> >

> >

> >

> >

> > To unsubscribe from this group, send an email to:

> > Ta_Seti-unsubscribe@y...

> >

> >

> >

> > Your use of Yahoo! Groups is subject to

<http://docs.yahoo.com/info/terms/>

> >

> >

caucasoid does not mean white,they are black people because of tropical adaptation.

| 4058|2002-09-30 20:19:11|a.manansala@attbi.com|Re: King Tut unmasked with high-tech help- photo|

It's definitely Africoid, but as they note, it does not resemble the Tut mask very much.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> That's actually not that bad. I eat my words. I'll post the American

> reconstruction tomorrow.

>

> -----Original Message-----

> From: Isa Bere [mailto:dg14@swt.edu]

> Sent: Monday, September 30, 2002 6:12 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] King Tut unmasked with high-tech help- photo

>

>

> Here's the photo they're actually talking about (see the link).

>

> It's Africoid, but much *less* (imho) than Tut's mask...

>

> DG

>

> -----

>

>

>

> <http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

> <<http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>>

>

> King Tut unmasked with high-tech help

> Monday, September 30, 2002 Posted: 4:37 PM EDT (2037 GMT)

>

> Scientists and special-effects experts teamed up to recreate this face,

> which they call the closest image yet of King Tutankhamen.

>

> LONDON (Reuters) - A high-tech facial reconstruction has shed new light

> on the looks of King Tutankhamen, the teenage king of ancient Egypt

> immortalized for nearly a century by his golden death mask.

>

> Scientists and special effects artists in Britain and New Zealand used

> digital techniques applied in crime investigations to fashion a

> fiberglass model they say provides the closest possible likeness of the

> pharaoh's looks.
>
> The cast of Tutankhamen's head, which went on display for four weeks at
> London's Science Museum on Monday, bears little resemblance to his
> golden death mask.
>
> Unlike the famous face of the slight, heavy-lipped youth framed in a
> pharaoh's headdress, the model shows a wide-faced young man with high
> cheekbones, smaller eyes and a heavy brow.
>
> "I think people will be surprised it's quite a different looking face.
> But it's quite realistic given the technology used," said a Science
> Museum spokeswoman.
>
> The reconstruction team was forced to use X-rays taken in 1968 for its
> impression of the 18-year-old's looks because the mummified head of
> Tutankhamen was too dried and sunken to give life-like dimensions, she
> said.
>
> Robin Richards, a facial rebuilding expert from University College
> London, scanned the features of people of the same age, sex, build and
> ethnic group as Tutankhamen to create an approximation of skin type,
> which was wrapped onto the 3D digital skull.
>
> New Zealand special effects artists fleshed out the skull with eye color
> and skin pigment, and sculptors then created the finished product out of
> clay, casting it finally in fiberglass.
>
> The tomb of King Tutankhamen, a boy king who ruled Egypt in the 14th
> century B.C. and died mysteriously at a young age, was discovered by
> British archeologist Howard Carter in 1922.
>
> It was packed with artifacts that took almost 10 years to remove from
> the site.
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service
> <<http://docs.yahoo.com/info/terms/>> .
>
>

| 4059|2002-09-30 20:23:15|a.manansala@attbi.com|Re: Blacks/Dalits in India; www.dalitstan.org|

>
> caucasoid does not mean white,they are black people because of
> tropical adaptation.
>
>

Alberto, C. Loring Brace and others use the same argument to classify ancient Egyptians, present-day Somali and others as Caucasoid.

I've never seen any convincing genetic or other evidence that clusters Dravidians with Europeans or West Asians.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4060|2002-09-30 20:46:50|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>
>
> >
> > caucasoid does not mean white,they are black people because of
> > tropical adaptation.
> >
> >
>
> Alberto, C. Loring Brace and others use the same argument
> to classify ancient Egyptians, present-day Somali and
> others as Caucasoid.
>
> I've never seen any convincing genetic or other evidence
> that clusters Dravidians with Europeans or West Asians.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

can you name a genetic study that links dravidians to africans,and what is your opinion of the guardian site run by hawass. They seem to run from a debate about the ethnicity of the ancient

kemetians.

I posted some of their information from one of their message boards.

| 4061|2002-09-30 20:56:55|a.manansala@attbi.com|Re: Blacks/Dalits in India;
www.dalitstan.org|

> --- In Ta_Seti@y..., a.manansala@a... wrote:

> >

> >

> > >

> > > caucasoid does not mean white, they are black people because of

> > > tropical adaptation.

> > >

> > >

> >

> > Alberto, C. Loring Brace and others use the same argument

> > to classify ancient Egyptians, present-day Somali and

> > others as Caucasoid.

> >

> > I've never seen any convincing genetic or other evidence

> > that clusters Dravidians with Europeans or West Asians.

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

>

>

>

> can you name a genetic study that links dravidians to africans, and

> what is your opinion of the guardian site run by hawass.

Well, there are a few although I don't think such studies
get high priority. Bamshad et al. is one.

However, I was commenting specifically on the idea that
Dravidians were Caucasoid.

Southern Europeans are probably closer to Nigerians than
they are to Dravidians.

I don't visit the Guardian message board, so I can't
say much about it one way or the other.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4062|2002-09-30 21:05:01|mansu_musa|Re: Blacks/Dalits in India; www.dalitstan.org|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>

>> --- In Ta_Seti@y..., a.manansala@a... wrote:

>>>

>>>>

>>>>>

>>>> caucasoid does not mean white,they are black people because

of

>>>> tropical adaptation.

>>>>>

>>>>>

>>>>

>>> Alberto, C. Loring Brace and others use the same argument

>>> to classify ancient Egyptians, present-day Somali and

>>> others as Caucasoid.

>>>>

>>> I've never seen any convincing genetic or other evidence

>>> that clusters Dravidians with Europeans or West Asians.

>>>>

>>> Regards,

>>> Paul Kekai Manansala

>>> <http://home.attbi.com/~a.manansala/afro.htm>

>>

>>

>>

>> can you name a genetic study that links dravidians to africans,and

>> what is your opinion of the guardian site run by hawass.

>

>

> Well, there are a few although I don't think such studies

> get high priority. Bamshad et al. is one.

>

> However, I was commenting specifically on the idea that

> Dravidians were Caucasoid.

>

> Southern Europeans are probably closer to Nigerians than

> they are to Dravidians.

>

> I don't visit the Guardian message board, so I can't

> say much about it one way or the other.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

don't visit the Guardian message board, so I can't say much about it one way or the other.

Well, looks like the ethnicity of the ancient kemetians is up in the air and mainstream egyptology has not changed one bit.

Guardian by the way is a web site run by egyptologist, you might want to visit it some times.

| 4063|2002-09-30 23:40:09|Manu Ampim|King Tut & High Tech Propaganda|

Attachments :

Ta-Setians,

Take a look at this different version of the so-called King Tutankhamen reconstruction. This image is nothing more than Eurocentric fantasy and bogus "science." This gross falsification of African history is almost as outrageous as Winifred Brunton's white-skinned drawings in the 1920s of Tutankhamen's family members. As a result of this type of growing high tech nonsense, I will expand my series "The Vanishing Evidence of Classical African Civilizations" to include these un-scientific and fanciful reconstructions. I will also address this matter in my forthcoming book on **Modern Fraud**.

Manu Ampim

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

Tutankhamun shows his face 80 years after tomb is opened

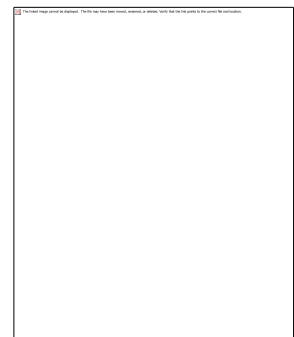
By Becky Barrow

(Filed: 30/09/2002)

More than 80 years after King Tutankhamun's tomb was discovered in the Valley of Kings, people will at last be able to see what the teenage Egyptian pharaoh may have looked like.

A model of his face, recreated from X-rays taken in the 1960s, will go on display at the Science Museum in London today to reveal egyptologists' and scientists' impression of the mysterious 18-year-old.

Visitors to Tutankhamun: Beneath the Mask may be surprised by his appearance. Anthony Geffen, executive producer of Atlantic Productions, which made a new Channel 5 documentary about one of Egypt's most famous sons, said: "The true face of the Golden Pharaoh bears little resemblance to the golden death mask the world associates with Tutankhamun."



The reconstruction of Tutankhamun's face

The head was created by various experts, such as Dr Robin Richards, a facial rebuilding specialist from University College London, who used information from X-rays to create a virtual skull. Dr Richards chose people of the same age, approximate size and ethnic background as the

young pharaoh, who started his reign when he was eight. He used these features to create an approximation to Tutankhamun's own features.

This material was then sent to a special effects team in New Zealand to give substance and texture to the face, applying flesh tones, eye colour and eyebrows.

When this was completed it was sent to Alex Fort, a human facial sculpting expert in Britain, who created an exact replica of the virtual bust.

The documentary, Who Killed Tutankhamun? . . . Revealed, which will be broadcast on Oct 9, will also claim that Tutankhamun may have suffered from a rare congenital disorder that affected his spine.

Medical research into Tutankhamun, whose tomb was discovered by the British egyptologist Howard Carter in 1922, suggests that he may have suffered from Klippel-Feil syndrome and scoliosis.

The discovery was made by Dr Richard Boyer, from the Primary Children's Medical Centre in Salt Lake City, Utah, who looked at spine and chest X-rays of the pharaoh.

He found an abnormal curvature of the spine and fusion of the upper vertebrae, symptoms associated with Klippel-Feil syndrome, a disorder which makes sufferers look as if they have a short neck.

Dr Boyer said: "This is a young man who should have a nice, healthy looking cervical spine, and this is not a nice healthy looking cervical spine.

"His head is like it's on a broomstick or a poker. So that if he fell backwards or there was a blow to the back of his head - a serious spinal cord injury at that level could be fatal."

About 130 walking sticks were also found in Tutankhamun's tomb, supporting Dr Boyer's theory that his mobility may have been restricted.

| 4064|2002-10-01 01:00:17|Edward Loring|Re: King Tut Unmasked with Facial Reconstruction|

----- Original Message -----

From: <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, October 01, 2002 2:47 AM

Subject: RE: [Ta_Seti] King Tut Unmasked with Facial Reconstruction

> (Paul wrote)

> "..Although he avoided making any "racial" connections,

> James Harris, who conducted the x-ray atlas of the

> royal mummies, could not help noting many similarities

> of the mummies with modern Nubians."

>

(EL).....one doesn't need technology to see that.

| 4065|2002-10-01 01:00:19|Edward Loring|Re: Cultural ties Dalits&Dravidians/Afrikans vs. P.N.Guinea/Afrikans|

----- Original Message -----

From: "mansu_musa" <alberto34482@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Saturday, September 28, 2002 11:25 PM

Subject: [Ta_Seti] Re: Cultural ties Dalits&Dravidians/Afrikans vs. P.N.Guinea/Afrikans

> --- In Ta_Seti@y..., "Edward Loring" wrote:

> >

> > ----- Original Message -----

> > From: "primenutt"

> > To:

> > Sent: Friday, September 27, 2002 9:01 PM

> > Subject: [Ta_Seti] Cultural ties Dalits&Dravidians/Afrikans vs.

> > P.N.Guinea/Afrikans

> <http://www.kamat.com/kalranga/people/afro-indians/>

>

> in regards to the subject here is a little web site I found on the
> net. YOU might want to take a look at it according to the web site
> that is run by a hindu, it says that Krishna was a black tribal from
> around bengal.

>

(EL)...."krishna" means "black" (see Williams M. Sanskrit-English Dictionary,

Oxford, 1974 p.306 (col. 2, middle ff.). cf.: Russian chernji, adj. "black". Williams gives a short basic version of the Krishna myth in English with sources.

Unfortunately using this dictionary requires knowledge of written Sanskrit, so just look up the position as above.

Krishna's color is usually shown as blue. Actually, he turned blue after bathing in the lake Shishnag in Kashmir. I tried that, too, and did turn blue for a short time.

However, that is only because I am a European and the water there is very cold.

I'll take a look at the website, if I find time. I don't know about black tribals in

Bengal, but why not? There are such in Nagaland and Assam to the east and in Orissa to the south. Navigation from South India in the Bay of Bengal is a simple matter. There is a steady current running at 2knots S->N along the coast. This has resulted in the sanding up of Calcutta harbor.

| 4066|2002-10-01 01:26:04|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: Manu Ampim

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, October 01, 2002 8:47 AM

Subject: [Ta_Seti] King Tut & High Tech Propaganda

Ta-Setians,

Take a look at this different version of the so-called King Tutankhamen reconstruction. This image is nothing more than Eurocentric fantasy and bogus "science." This gross falsification of African history is almost as outrageous as Winifred Brunton's white-skinned drawings in the 1920s of Tutankhamen's family members. As a result of this type of growing high tech nonsense, I will expand my series "The Vanishing Evidence of Classical African Civilizations" to include these un-scientific and fanciful reconstructions. I will also address this matter in my forthcoming book on **Modern Fraud**.

Manu Ampim

(EL)....the reconstruction is obviously absurd. Compare the head of a statue shown in the Oxford Encyclopedia of Ancient Egypt, vol. 2, p.437 (incorrectly attributed to Nebhepetre Montuhotep (II), but actually Tutanchamun (Bravo Oxford editors!)).

None the less, high tech is not all nonsense; it's just new and still learning to walk.

A serious reconstruction of this type should show the development of the reconstructed soft tissue in the various phases of mapping from x-rays or CT scans.

I want to know how my students arrive at their solutions. Fraud is what we recently saw on FOX.

| 4067|2002-10-01 07:32:05|omari maulana|Re: recent post from the guardian on the ancient egyptians ethnicity|

Please provide sources for the claims made below. Also, caucasian is a geographic location not a "race". Any humans that would have migrated from NE Africa to Europe would be African not vice versa. Is the discussion centered on phenotype or genotype? Of course Europeans would be genetically close to modern Egyptians because North Africa is the point of entry for the conquest of Africa (Chancellor Williams) by non-tropical/black people.

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] recent post from the guardian on the ancient egyptians

>ethnicity

>Date: Tue, 01 Oct 2002 00:59:31 -0000

>

>The statement "People on the African continent are genetically

>distinct" is highly misleading.

>

>Of course, people everywhere, both as groups and individuals,

>are "genetically distinct" (with the exception of identical twins).

>The important thing here is not whether a group is "genetically

>distinct", but the amount of differences within the group, as

>compared with the difference between that group and others.

>

>Virtually all the reliable biological evidence, including, most

>importantly, the growing DNA data, show increasingly conclusively

>that:

>

>i) There is no such thing, biologically, as a "black African" race

>(let alone an "African" race). Modern humans, *Homo sapiens sapiens*,

>originated in Africa. Several different lineages or "races" evolved

>over time, all originating in Africa.

>

>ii) One of these African "races" gave rise to all non-Africans. This

>was also the lineage which gave rise to the Ancient Egyptians (AE).

>This was not the lineage which gave rise to "black" West Africans,

>such as the Wolof, Yoruba, Mandingo, etc.

>

>iii) Biologically, the AE are closest to modern Egyptians, then to

>other north Africans (Berbers etc.), then to some "black Africans"

>(such as the Nubians and Somalis), west Asians and Europeans, then to

>all other "non-Africans", and then finally, and only then, to

>other "black Africans" such as the Yoruba, Wolof etc.

>Thus the classic Diopian Afrocentric assertion that the AE were,

>biologically, "black Africans" very similar, or even identical, to

>the Wolof etc., is not just wrong - it is about as wrong as it is

>possible to be.

>

>Yes, it does all come down to a definition of "blackness" - but this

>is not a biologically taxonomically meaningful term. The idea of

>a "black African" race was originally produced by "white" Eurocentric

>racists, who wanted to use dark colouration as a marker of

>inferiority. This classification had, and has, no more scientific

>taxonomic validity than, say, lumping birds, bees, and bats together,

>because they all have wings. Or classifying black Labradors, black

>poodles, and Aberdeen terriers together, as compared to other dogs,

>because they're all black.

>

>It is one of the saddest features of the whole debate about

>the "ethnicity" of the AE, that Afrocentrists should have taken up

>the pseudo-scientific methods of Eurocentric racism to use for their

>own ends.

>

>The motivation behind Afrocentrism is quite understandable. For
>centuries, "non-whites", including "blacks", have been vilified and
>regarded as inferior by many "whites". The whole literature of
>anthropology, archaeology, history etc. has been, and to some extent
>still is, influenced by white racist prejudices.

>

>But it is a gravely mistaken procedure to counter the idiocies of
>white Eurocentric pseudo-science by creating other ethnocentric
>pseudo-sciences.

>

>As far as AE is concerned, there is also an apparent desire
>to "identify with Ancient Egypt", both on the part of "black"
>Afrocentrists - who want to see the AE as "black" Wolof etc.-like, and
>on the part of "white" Eurocentrists, who want to see the AE
>as "white" "Caucasians".

>

>Am I alone in finding such motivations puerile and restricting? If
>the only people we can ever "identify" with, are those with which we
>think can claim close genetic relationships, then the world is in an
>irredeemably sorry state, and further "holocausts" are not only
>likely, they are inevitable. Indeed such attitudes are the basis of
>the most extreme and nauseous forms of racism.

>

>I am glad to say that, as someone who is neither "white", nor "black
>African" (both biologically taxonomically meaningless terms), I can
>nevertheless be very interested in the AE, despite not claiming any
>particularly close genetic relationship with them. And yes, can
>nevertheless to some extent "identify" with them, whatever "race"
>they may have been.

>

>After all, we're all H.s.sapiens !

>

>[Incidentally, if there is anyone who thinks they can
>totally "identify" with the AE, then I suspect that person is either
>ignorant or deluded]

>

>For the evidence that the AE were NOT biologically genetically
>closely related to the Wolof/Yoruba/Mandingo etc., I refer anyone
>interested to a very long "discussion" on the "What was the
>Ethnicity of the Ancient Egyptians?" thread on this website. For a
>shortcut to some of the relevant information try
><http://www.geocities.com/enbp>.

>

>[Incidentally, I am emphatically not responsible for the closing of
>that discussion thread, or the removal of a last missive from "Miller

>aka Ecclesiastes", which was removed before I had time to reply to
>it. I very much wanted Miller's post to remain, and the discussion to
>remain open. Firstly because Miller's post was a typical example of
>Afrocentric behaviour - when they can't provide scientific evidence
>and logical argument, they resort to blustering invective. And also
>because he made some assertions which just weren't true, and
>misrepresented what I had said.
>Although I wanted the thread to stay open, I can understand why the
>moderators decided that enough was enough, and closed it.]
>
>Please note that in this post I have only commented on the BIOLOGICAL
>relationships of the AE. However it is ultimately this which obsesses
>Afrocentrists (and other racist ethnocentrists). The tenor of the
>questions put to Richard Poe, in the interview "Motion" posted, fits
>in with this basic Afrocentric concern.
>

MSN Photos is the easiest way to share and print your photos:

<http://photos.msn.com/support/worldwide.aspx>

| 4068|2002-10-01 07:53:16|Gayle Turner|Strip poker and strip blackjack|

Three-day free trial, so what do you have to lose (except maybe your pants)?

[Click Here](#) or go to <http://www.eroticy.com/defaulthome.asp?afl=ZYHO>

Who wants to play?

Do you Yahoo!?

New [DSL Internet Access](#) from SBC & Yahoo!

| 4069|2002-10-01 07:54:10|Manu Ampim|King Tut & High Tech Propaganda|

Ta-Setians,

Take a look at this different version of the so-called King Tutankhamen reconstruction. This image is nothing more than Eurocentric fantasy and bogus "science." This gross falsification of African history is almost as outrageous as Winifred Brunton's white-skinned drawings in the 1920s of Tutankhamen's family members. As a result of this type of growing high tech nonsense, I will expand my series "The Vanishing Evidence of Classical African Civilizations" to include these un-scientific and fanciful reconstructions. I will also address this matter in my forthcoming book on **Modern**

Fraud.

Manu Ampim

(EL)....the reconstruction is obviously absurd. Compare the head of a statue shown in the Oxford Encyclopedia of Ancient Egypt, vol. 2, p.437 (incorrectly attributed to Nebhepetre Montuhotep (II), but actually Tutanchamun (Bravo Oxford editors!)). None the less, high tech is not all nonsense; it's just new and still learning to walk. A serious reconstruction of this type should show the development of the reconstructed soft tissue in the various phases of mapping from x-rays or CT scans. I want to know how my students arrive at their solutions. Fraud is what we recently saw on FOX.

Ed,

We agree that the Tut reconstruction is "obviously absurd" and this is my main point. My second main point is that I have photos of other reconstructions that are just as outrageous. My third point is that the vast majority of these reconstruction attempts are grossly inaccurate and reflect the racial identity (i.e. European or "middle eastern") and/or personal biases of the artists themselves and has *nothing* to do with the African people of KMT. Their work is nothing more than modern nonsense masquerading as "science." I sometimes show these fanciful reconstructions in my presentations, and when I contrast them to the other images of the same person in question audiences are stunned by the level of high tech falsehood and nonsense.

Ed wrote:

>None the less, high tech is not all nonsense; it's just new and still learning to walk>

Unfortunately, this is *not* the issue. This issue is the incorrect views and interpretation of the scientists and artists involved. When the majority of people working in this area of forensic illustration present their reconstructions it is not that they have trouble rendering the images as they would like because it is a "new" science, the issue is they simply present images based on false ideas. These false ideas and conclusions are the reason why their work is often a gross caricature of how the African people in KMT portrayed themselves. From all levels of evidence King Tutankhamen was clearly Africoid (i.e. "black"). Alex D. makes a good point and correctly summarizes this issue in reference to an earlier 1983 Tut reconstruction:

>"Forensic illustration techniques do produce good results based upon the data that is fed into the system. But what this study has done is give us an idea what Tut looked like if he was a white man. What Tut would have looked like if he was an africoid has yet to be seen.."

As far as I am concerned, this is the **main issue** that should be addressed: what is the data being fed into the computer system. Up until now, what we are getting is garbage input and this is why the output in most cases are absurd.

I first learned about the technique of facial reconstruction a number of years ago and I respect that work of specialists that would do a good, honest, and much more accurate job in this area, such as Jerry Muhammad and Alex Derrick.

Again, here is the false image of Tut being discussed:

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

Advancing the work,

Manu Ampim

| 4070|2002-10-01 08:35:55|a.manansala@attbi.com|Re: Blacks/Dalits in India;
www.dalitstan.org|

> --- In Ta_Seti@y..., a.manansala@a... wrote:

> Guardian by the way is a web site run by egyptologist, you might

> want to visit it some times.

>

I visit the Guardian site now and then, but the discussion board never seemed to have anything interesting going on.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4071|2002-10-01 08:40:39|a.manansala@attbi.com|Re: King Tut & High Tech Propaganda|

This reconstruction has a British look and my reflect the bias of the creator. It's hard to reconcile with the earlier picture. Neither looked much like the golden mask.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4072|2002-10-01 09:46:07|Alex Derrick|Re: King Tut & High Tech Propaganda|

Good morning all.

I wanted to make a few quick comments.

Forensic illustrations is a field where art and science meet. There is a technical/numerical foundation that is based upon hard evidence, the cranium. But the development of soft tissue and the nuances of the head blur the lines between fact and fiction.

Forensic illustrative techniques were developed to help identify missing peoples and criminals. For that reason they are not to be taken as living likenesses. In practice they are very coarse and generic so that the viewer can get a general idea of what the subject looked like in life.

That being said, the Tut reconstruction has some strong points and some weak points too.

Good points

1)The head shape seems to correspond with the 1983 reconstruction. Which I think shows that both teams did arrive at the same conclusion based off of radiographic images. This is good in my opinion because it shows that both reconstructions from x-rays correspond. If someone had an agenda, atleast the head shape is correct!

2)The soft areas that have to be created by the artist have an

africoid flavor. Compare to the 1983 reproduction.

Bad points

1) The artists designed a texture map of Tut. This is interesting because most forensic illustrators would rather be vague and leave room for the imagination. Instead of designing an image that is extremely focused, and therefore limited. But at least the image has brown skin, it could have been white (see my national geographic post).

2) The artists have deviated from first hand evidence. The artifacts!

"Krogman's 'Rules of Thumb' for mouth width was stated as 'the distance between two lines radiating out from the junction of the canine and the first premolar on each side.' This means that, basically, the width of the mouth is determined by measuring the front six teeth. ... I stress that although we should follow this general formula for drawing out the width,****it is equally important to think about the age, race, and sex of the individual as you draw the mouth.****"

"The vertical thickness for the mouth is derived by measuring the combined height of the enamel of the upper and lower teeth." (Taylor, 398)

3) the image is not well presented. Usually forensic illustrations are presented on a white background so that the shape of the head can be fully understood. If it were my work I'd try and highlight the head shape (concrete data) instead of highlight the facial features (soft data).

In the art of head drawing and portraiture, we are taught that the head shape is the most important element to capture. This is because human beings first recognize the shape of the head and then the features and nuances. Our natural instincts are to see the whole and then its parts. In this rendering the head shape is obscured by the lighting. This is a NO NO in commercial art where you are trying to sell your image. This is really bad in forensic art when the head shape is your most accurate data!

Comments.

I think Tut's skin could have been darker. But perhaps that is a lighting issue.

In reconstructions of kmtjw, one is in a unique position because there are often many artifacts that can fill in the missing links that forensic science can not provide. Eye shape, nose shape, mouth shape, and ear shape have to be designed by the artists. With the

assistance of artifacts (& mummies) one can make a more accurate educated guess.

I believe that the kmtjw canon followed the law of ma'at. Does that mean that kmtjw art should be accepted as being truthful to life? Perhaps Prof Manu, or Ed Loring could shed some light on this.

We have to take into consideration that during Amenhotep III, IV and during Tut's reign the artists were slowly introducing a new form and style vocabulary. Perhaps this period was more realistic, perhaps it was more stylized. Maybe a little of both. I do not know enough on this period of african art.

Tut's lips could have been fuller, because his mask had fuller lips, and Tut's father Akenaten is depicted with large full lips, sometimes extremely large. See Profile of Akenaten, Aggyptisches Museum und Papyrussammlung, Berlin Cat #14512.

Source:

Karen T. Taylor, _Forensic Art and Illustation._ 2001, CRC Press.

alex derrick

p.s. This message is refering to the reproduction found at CNN.
<http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

I just looked at the other image @
<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

GOD DAMN! Something is going on here, they look like two totally different models. more on this when I get to work.
| 4073|2002-10-01 10:32:05|Djehuti Sundaka|For Sale: A DNA Test to Measure Racial Mix|
<http://www.nytimes.com/2002/10/01/health/genetics/01RACE.html?ntemail0>

For Sale: A DNA Test to Measure Racial Mix
By NICHOLAS WADE

A company in Sarasota, Fla., is offering a DNA test that it says will measure customers' racial ancestry and their ancestral proportions if they are of mixed race.

Claiming to be "the world's first recreational genomics

testing service," the company, DNAPrint Genomics Inc., says its test will be useful for people interested in their own origins as well as for more practical purposes, like "to validate your eligibility for race-based college admissions or government entitlements."

A test costs \$290, or \$160 for an initial period, and is conducted on DNA from cells swabbed from the inside of a customer's cheek.

Dr. Tony Frudakis, a molecular biologist who is the company's chief executive, said the test would help "believe the myths on which racism is based" by showing that "in all of us, especially in the U.S., there is a continuum of ancestries."

But geneticists independent of the company expressed reservations about the accuracy of any such test, noting that there was still relatively little data about genetic differences between ethnic groups.

"It's possible in principle to estimate the extent of admixture, but the number is not going to be very accurate," said Dr. Stephen J. O'Brien, a population geneticist at the National Cancer Institute, referring to the proportion of different ancestry in people of mixed race.

Dr. Frudakis said the test was based on a set of genetic markers known as SNP's, pronounced "snips," that were mostly drawn from public databases. SNP's are sites along the human genome where alternative chemical letters of DNA, the genetic material, are commonly found, with some people having one letter, some another.

Working with Dr. Mark Shriver of Pennsylvania State University, DNAPrint Genomics has developed SNP's that are diagnostic of a person's continent of origin, Dr. Frudakis said. These five geographical areas correspond to the major human population groups or races, those of "Native American, East Asian, South Asian, European, sub-Saharan African, etc.," according to the company's Web site.

The SNP's were validated by testing them against a panel of people from the five continental areas, and the accuracy of the overall test has been checked by comparing results with known pedigrees, Dr. Frudakis said.

All human populations have the same set of genes and much the same set of variant forms of these genes, inherited from the predecessor species. But small differences, mostly a shift in the

frequency of common genetic variations, have built up over time in different populations around the world. Study of these differences has come to the fore largely as a byproduct of two other lines of inquiry made possible by the Human Genome Project. One is the ability to track ancient migrations out of Africa from the different pattern of DNA changes that have accumulated among populations in each continent breeding in substantial isolation from one another.

The other line of inquiry, into the identity of variant genes that cause disease, has run into the fact that different ethnic groups appear to have somewhat different patterns of genetic causation, leading biomedical scientists to debate whether race should be taken into account in studies of disease. But most researchers are still reluctant to study race as such, and the DNAPrint test seems to go further than anything in the published scientific literature.

Dr. David B. Goldstein, a population geneticist at University College London, said that it was misleading to suppose that the human population fell into five neat groups, as the DNAPrint researchers implied, and that the true pattern would probably turn out to be much more complicated. "This test really jumps the gun in reifying groups that don't have scientific support," he said.

But the test could in principle provide valid information in assessing the relative degree of a person's heritage from two known populations, like West Africans and Europeans, Dr. Goldstein said.

He and Dr. O'Brien expressed concern that tests like DNAPrint's might do more harm than good. If the promise of the Human Genome Project is fulfilled and genetic information starts to flow into the clinic, "People will need a high level of confidence in what geneticists tell them, so this kind of casual stuff is quite dangerous if it makes people skeptical of genetic information," Dr. Goldstein said.

But Dr. Shriver sees use of the test as beneficial. "The ultimate outcome is that we are breaking down a dichotomous classification," he said, meaning that instead of people being considered either black or white, his test would show a continuous spectrum of ancestry among African-Americans and others.

The spectrum of mixed ancestry continues into the European-American population, about 10 percent of whom have some African ancestry, Dr. Shriver said. He had discovered to his surprise that that included him. Probably through a Mexican grandmother, he carries the

Duffy null allele, he said, a gene variant that protects against malaria and is very common in sub-Saharan Africans but rare among others.
| 4074|2002-10-01 11:23:45|chingdude56|negroes of the black sea region|
hi,

i have uploaded two files to the photos section of africoid
abkhazians from the chapter 'negroes of the black sea region' in
allison blakely's book _russia and the negro: blacks in russian
history and thought_.

<http://www.bu.edu/history/blakely.html>

| 4075|2002-10-01 13:28:40|Manu Ampim|Re: King Tut & High Tech Propaganda|
Alex Derrick wrote:
>I just looked at the other image @
><http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

> GOD DAMN!

Something is going on here, they look like two totally
> different
models. more on this when I get to work.

Exactly my position. My earlier comments are based on this above link (not the earlier one). I look forward to your updated comments on this absurd British propaganda being presented as "science."
Manu Ampim

| 4076|2002-10-01 13:36:45|Derrick, Alexander|Re: King Tut & High Tech Propaganda|
The CNN model is from Atlantic Productions.

Just a real quick response, because I am busy at work. But the second UK model looks like it was thrown together over night. if you look at the mouth area, the polygons deform unnaturally. The edge loops around the mouth are also poorly integrated into the topological flow. Basically this looks like a rush job.

I want to show both images around to some of the modelers at work. i'll get back with ta_seti with their opinions.

-----Original Message-----

From: Manu Ampim [mailto:Profmanu@acninc.net]
Sent: Tuesday, October 01, 2002 1:37 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

Alex Derrick wrote:
>I just looked at the other image @
><http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

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Manu Ampim

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| 4078|2002-10-01 15:12:30|a.manansala@attbi.com|Re: content advisor?|
Good luck, Alex. Is there any special reason you chose Universal?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

> Prof M.
>
> hotep!
>
> Next week I am going to present to the exec. producer at Universal a cd-rom
> series on KMT. I think that now is a excellent season to try and bring some
> of the newest research on kmt to the public. We have titles like Scorpion
> King, Mummy, and mummy returns making big money in the box offices, and
> history channel and discovery channel constantly airing shows focusing on
> Egypt.
>
> I have high hopes that I can get a project started at Universal. If I can
> get a green light, would you be interested in helping coordinate content?
> Or something of that nature. At least, giving a presentation to the artists
> at my job to give them a non-euro centric history lesson with images.
>
> If the project gets the thumbs up, I'll probably be art director or
> co-producer!
>
> This could be a sweet opportunity for african history! I am pitching the
> project next week. Perhaps you could share some of the techniques you've
> developed from ACN to help me strengthen my presentation before then.
>
> 310-649-8360 (w)
> 323-298-0854 (h)
>
> Alex

| 4079|2002-10-01 15:14:06|Derrick, Alexander|Re: content advisor?|
The newexec. producer was my old boss. And now she sits right behind me ;)

-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]

Sent: Tuesday, October 01, 2002 3:11 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] content advisor?

Good luck, Alex. Is there any special reason you chose Universal?

Regards,

Paul Kekai Manansala

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>

> Alex

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| 4080|2002-10-01 16:31:51|Manu Ampim|King Tut & High Tech Propaganda|

Attachments :

The flawed reconstruction of Tutankhamen's appearance was purportedly made from actual x-rays of his skull and from the "features" of modern people who are allegedly from the "same...ethnic background" as Tut. The golden mask was not really a consideration in this reconstruction.

Everyone should check out this second Tut image in question below.

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

I have not made any remarks about the first Tut image because it is too dark and fuzzy to see very clearly. Nevertheless, I have collected a number of other reconstructions that are just as outrageous and bogus as the Tutankhamen link above. Make no mistake about it, these fanciful reconstructions are a part of the 21st century "scientific" effort to falsify the images of the classical African civilization of Kemet. These fantastic and racially biased images are showing up more and more in scholarly books, magazines, and in documentaries. Beware!

Advancing the work,

Manu Ampim

http://www.geocities.com/M_Ampim/Vanishing/Update.html

Here is the story and the Tut image again:

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

Tutankhamun shows his face 80 years after tomb is opened

By Becky Barrow

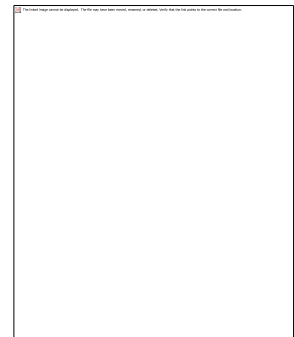
(Filed: 30/09/2002)

More than 80 years after King Tutankhamun's tomb was discovered in the Valley of Kings, people will at last be able to see what the teenage Egyptian pharaoh may have looked like.

A model of his face, recreated from X-rays taken in the 1960s, will go on display at the Science Museum in London today to reveal Egyptologists' and scientists' impression of the mysterious 18-year-old.

Visitors to Tutankhamun: Beneath the Mask may be surprised by his appearance. Anthony Geffen, executive producer of Atlantic Productions, which made a new Channel 5 documentary about one of Egypt's most famous sons, said: "The true face of the Golden Pharaoh bears little resemblance to the golden death mask the world associates with Tutankhamun."

The head was created by various experts, such as Dr Robin Richards, a facial rebuilding specialist from University College London, who used information from X-rays to create a virtual skull. Dr Richards chose people of the same age, approximate size and ethnic background as the young pharaoh, who started his reign when he was eight. He used these features to create an approximation to Tutankhamun's own features.



The reconstruction of
Tutankhamun's face

This material was then sent to a special effects team in New Zealand to give substance and texture to the face, applying flesh tones, eye colour and eyebrows.

When this was completed it was sent to Alex Fort, a human facial sculpting expert in Britain, who created an exact replica of the virtual bust.

The documentary, Who Killed Tutankhamun? . . . Revealed, which will be broadcast on Oct 9, will also claim that Tutankhamun may have suffered from a rare congenital disorder that affected his spine.

Medical research into Tutankhamun, whose tomb was discovered by the British egyptologist Howard Carter in 1922, suggests that he may have suffered from Klippel-Feil syndrome and scoliosis.

The discovery was made by Dr Richard Boyer, from the Primary Children's Medical Centre in Salt Lake City, Utah, who looked at spine and chest X-rays of the pharaoh.

He found an abnormal curvature of the spine and fusion of the upper vertebrae, symptoms associated with Klippel-Feil syndrome, a disorder which makes sufferers look as if they have a short neck.

Dr Boyer said: "This is a young man who should have a nice, healthy looking cervical spine, and this is not a nice healthy looking cervical spine.

"His head is like it's on a broomstick or a poker. So that if he fell backwards or there was a blow to the back of his head - a serious spinal cord injury at that level could be fatal."

About 130 walking sticks were also found in Tutankhamun's tomb, supporting Dr Boyer's theory that his mobility may have been restricted.

| 4081|2002-10-01 16:58:38|Derrick, Alexander|King Tut & High Tech Propaganda - images|

Attachments :



This is a good example of a practical forensic illustration. The main purpose is to aid in the identification of the subject. Regarding the Tut image found on CNN.com, I believe it is a good forensic illustration. It is a little overly specific. but ok, because it is comparable to the death mask(first hand evidence). The other illustration is questionable.

The other model from the UK, to quote the general comments of my 3D team, "is a bad model. and a good example of bad 3D." My art team also mocked the usage of the term "special effects expert." Digital modeler is more correct. But special effect expert carries more weight, and gives the work more "credibility."



Here is an illustration from Karen Taylor's Forensic Art and Illustration. This photosuggest the range anartist can use to "tweak" the mouth region in order to get a proper likeness.



Some of Betty Gatliff's work. She is a respected artist, and her work has helped identify many persons.



Gatliff working on Tut. I think the problem with this illustration is that Gatliff had too many preconceived notions.

- 1) The tissue depths are "Caucasian".
- 2) The features do not look African. And they should, in the *Life* magazine write up they clearly state that Tut had negroid features.

I think that the lateral projection is pretty good, as it resembles the death mask. But the frontal data is a joke. As I said earlier, the head shape is crucial to establishing a likeness. And I think they did a good job converting the 2d x-ray data into 3d. Did they get the soft tissue right? NO.



lateral project resembles death mask.

Forensic illustrations of ancient personages are good because they give us an idea about how the ancient canon worked, and shows us the practice of ancient aesthetics. This is what I am interested in.

"Discussing the Greeks, they constructed the first artistic canons of facial proportions [KMT designed the first known canon], subjectively guided by their own finely tuned concepts of aesthetics. it must be noted that these so-called canons are not true laws in the scientific sense but merely guidelines for the spacing of facial features in a symmetrical, harmonious, and balanced pattern."

Forensic Analysis of the Skull, George, R. M.

Perhaps Prof. Manu, or Ed Loring could explain a little about how aesthetics were used in KMT during the Amarna period.

Finally, in my opinion the image from the UK is an example of forensic illustration at its worst. It is overly specific, it does not resemble first hand evidence, and because they used a computer some people automatically think that it is credible simply because it is mechanized. Police artist actually shy away from computer images because they are too specific.

I hope I do not sound like I am favoring CNN's reproduction simply because it is "African." We (universal art team) like the CNN reproduction because it is modeled better.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

| 4082|2002-10-01 17:06:26|Derrick, Alexander|Re: King Tut & High Tech Propaganda|

The CNN image is blurry and poorly lit. try printing it or viewing it in black and white. This helps.

My final words for the day.

At least Atlantic Productions' (CNN) Tut looks like a real person. LOL

alex

> -----Original Message-----

> From: Manu Ampim [mailto:Profmanu@acninc.net]

> Sent: Tuesday, October 01, 2002 4:42 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] King Tut & High Tech Propaganda

>

> << Message: >>

| 4083|2002-10-01 18:13:15|Mr. Pfunk to you|Hey, I stopped getting posts :)|

Please send me posts. :)

| 4084|2002-10-01 21:05:40|a.manansala@attbi.com|Re: Hey, I stopped getting posts :)|

Let me know if your receive this post.

Paul

> Please send me posts. :)

>

>

>

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> Ta_Seti-unsubscribe@yahoogroups.com

>

>

>

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>

>

| 4085|2002-10-01 21:33:28|mansu_musa|Re: content advisor?|

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

> The new exec. producer was my old boss. And now she sits right

behind me ;)

>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Tuesday, October 01, 2002 3:11 PM

> To: Ta_Seti@y...

> Subject: Re: [Ta_Seti] content advisor?

>

>

> Good luck, Alex. Is there any special reason you chose

> Universal?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> <<http://home.attbi.com/~a.manansala/afro.htm>>

> > Prof M.

> >

> > hotep!

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then.

> >
> > 310-649-8360 (w)
> > 323-298-0854 (h)
> >
> > Alex
>
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54:HM/A=1234045/R=2/id=noscript/*http://www.gotomypc.com/u/tr/yh/grp/300_map
> F/g22lp?Target=mm/g22lp.tmpl>
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> <<http://us.adserver.yahoo.com/l?>

M=233351.2428261.3848243.2225242/D=egroupmai
> l/S=:HM/A=1234045/rand=103994229>
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>
>
> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service
> <<http://docs.yahoo.com/info/terms/>> .

If you can please write a screen play about ancient KMt from a
serious side and not tongue and cheek ones like the scripion king and

the mummy. I would honestly love to see a oscar worthy movies about egypt that is on the same par as spartacus using real egyptain actors or black people playing the parts in the movies.

Maybe a movie about sesotris and others would be wonderful.

I am thinking about writting a screen play myself.

| 4086|2002-10-02 05:13:25|Alex van Deelen|Re: Digest Number 539|

Message: 8

Date: Tue, 01 Oct 2002 10:45:30 -0700

From: Djehuti Sundaka <ahuguley@ix.netcom.com>

Subject: For Sale: A DNA Test to Measure Racial Mix

> <http://www.nytimes.com/2002/10/01/health/genetics/01RACE.html?ntemail0>

This company's website is at

<http://www.dnaprint.com/variation.html>

> For Sale: A DNA Test to Measure Racial Mix

> By NICHOLAS WADE

>

> A company in Sarasota, Fla., is offering a DNA test that

> it says will measure customers' racial ancestry and their ancestral

> proportions if they are of mixed race.

But it's still not clear to me how they are supposed to go from genetic markers to quantifying "racial ancestry".

But the service itself does have something cool about it, though.

Very nice article.

Alex

| 4087|2002-10-02 05:50:43|Alex van Deelen|Re: Digest Number 539|

Message: 7

Date: Tue, 01 Oct 2002 16:37:10 -0000

From: "Alex Derrick" <Alexander.Derrick@vuiinteractive.com>

Subject: Re: King Tut & High Tech Propaganda

>

> p.s. This message is refering to the reproduction found at CNN.

> <http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

>

> I just looked at the other image @

> <http://www.telegraph.co.uk/news/main.jhtml?>

> xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/

> GOD DAMN! Something is going on here, they look like two totally

> different models. more on this when I get to work.

The guy in the Telegraph photo looks like Tiger Woods. :)
However, the image on the CNN site looks like a modern day
Black American.

I think they should have paid more attention to the golden mask
and taken a more West African interpretation.

Good luck with your project. I'm looking forward to hearing/reading
about it.

Alex

| 4088|2002-10-02 10:52:56|olmec982000|Egyptian Model Plane|

Hi

There is a very interesting site that discusses the model plane
Hunter Adams wrote about some years ago at the following site:

http://www.world-mysteries.com/sar_7.htm

Enjoy

C.A. Winters

| 4089|2002-10-02 11:23:54|Derrick, Alexander|Re: content advisor?|
[actually what I am talking about is a CD-ROM series. Not a film](#)

-----Original Message-----

From: mansu_musa [mailto:alberto34482@yahoo.com]

Sent: Tuesday, October 01, 2002 9:33 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: content advisor?

--- In Ta_Seti@y..., "Derrick, Alexander"
wrote:

> The new exec. producer was my old boss. And now she
sits right
behind me ;)

>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Tuesday, October 01, 2002 3:11 PM

> To: Ta_Seti@y...

> Subject: Re: [Ta_Seti] content advisor?

>

>

> Good luck, Alex. Is there any special reason you
chose

> Universal?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> <<http://home.attbi.com/~a.manansala/afro.htm>>

> > Prof M.

> >
> > hotep!
> >
> > Next week I am going to present to the exec.
producer at
Universal a
> cd-rom
> > series on KMT. I think that now is a excellent
season to try and
bring
> some
> > of the newest research on kmt to the public. We
have titles like
Scorpion
> > King, Mummy, and mummy returns making big money
in the box
offices, and
> > history channel and discovery channel constantly
airing shows
focusing on
> > Egypt.
> >
> > I have high hopes that I can get a project
started at Universal.
If I can
> > get a green light, would you be interested in
helping coordinate
content?
> > Or something of that nature. At least, giving a
presentation to
the
> artists
> > at my job to give them a non-euro centric history
lesson with
images.
> >
> > If the project gets the thumbs up, I'll probably
be art director
or
> > co-producer!
> >
> > This could be a sweet opportunity for african
history! I am
pitching the
> > project next week. Perhaps you could share some
of the
techniques you've
> > developed from ACN to help me strengthen my
presentation before
then.
> >
> > 310-649-8360 (w)
> > 323-298-0854 (h)
> >
> > Alex
>
>


```

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```

If you can please write a screen play about ancient
 Kmt from a
 serious side and not tongue and cheek ones like the
 scripion king and
 the mummy. I would honeslty love to see a oscar
 worthy movies about
 egypt that is on the same par as spartacus using real
 egyptain actors
 or black people playing the parts in the movies.

Maybe a movie about sesotris and others would be
 wonderful.
 I am thinking about writting a screen play myself.

To unsubscribe from this group, send an email to:
 Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

Does anyone have any information on the origin of linear structures. Are linear structures the natural evolution for densely populated societies or were these types of structures originated in one geographic location and diffused (for example from the old world to the new world)? Where are the oldest linear structures located. I am curious about this issue because there seems to be a fixation on linear structures in archeological circles. Give me some feedback. Thanks.

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 4091|2002-10-02 16:15:43|omari maulana|Kerma Link|

<http://www.egypt.edu/actualite/lecture/kerma/kerma00.htm>

MSN Photos is the easiest way to share and print your photos:

<http://photos.msn.com/support/worldwide.aspx>

| 4092|2002-10-02 18:24:51|IMJs@webtv.net|The Assassination of King Tut |

Oct. 6th Discovery Channel

<http://dsc.discovery.com/tuneins/kingtut.html>

| 4093|2002-10-02 23:38:50|Manu Ampim|Egyptian Model Plane|

C.A. Winters wrote:

> There is a very interesting site that discusses the model plane

> Hunter Adams wrote about some years ago at

the following site:

>

href="http://www.world-mysteries.com/sar_7.htm">http://www.world-mysteries.com/sar_7.htm

> Enjoy

Hi Clyde,

This site provides general information to consider regarding ancient flying machines. The section of the article on "Ancient Models" which concerns KMT, correctly summarizes the standard information about the glider in the Cairo Museum. The section on the "Pre-Columbian Airplane Models" also discusses an interesting artifact to consider.

However, one of the links at the very bottom of the page, "Ancient Egyptian Flying Vehicles," claims that the inscriptions in an Abydos temple (presumably the Seti I temple) show a helicopter, submarine, glider, and even perhaps a UFO!

<http://www.crystalinks.com/ancientaircraft.html>

This link shows several unique hieroglyphic inscriptions next to a specific modern aircraft in order to establish a resemblance or match. However, this page is full of problems. There is no specific temple or location within the temple identified as to where the inscriptions came from, and there is no transliteration of the text, no translation, no discussion of the symbols, and of course no reference materials or bibliography is given. This temple was recorded by August Mariette in his 1880 publication and it is clear that the shape of the inscriptions in question have been distorted, and some have possibly been added. These alterations of the text account for the fact that a number of the individual signs are touching and in some cases almost joined together. This sloppy execution of the inscriptions is very strange, because the ancient African temple workers at Abydos have elsewhere produced some of the finest inscriptions and images of the 19th dynasty era.

I wanted to point this out because you were referring to the site in regards to the specific glider found in the Cairo Museum, and not to this "A.E. Flying Vehicles" link with its wild and silly claims.

Manu Ampim

| 4094|2002-10-03 00:16:15|mansu_musa|Re: Egyptian Model Plane|

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> C.A. Winters wrote:

>

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> > Hunter Adams wrote about some years ago at the following site:

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> > Enjoy

>

> -----

>

>

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ancient flying machines. The section of the article on "Ancient Models" which concerns KMT, correctly summarizes the standard information about the glider in the Cairo Museum. The section on the "Pre-Columbian Airplane Models" also discusses an interesting artifact to consider.

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Egyptian Flying Vehicles," claims that the inscriptions in an Abydos temple (presumably the Seti I temple) show a helicopter, submarine, glider, and even perhaps a UFO!

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in regards to the specific glider found in the Cairo Museum, and not to this "A.E. Flying Vehicles" link with its wild and silly claims.

>

> Manu Amp

<http://www.uh.edu/engines/epi328.htm>

here is a good web site about the glider, which many Egyptologists say is just a bird.

I don't really know for sure if it is a model of a glider per se, but some people actually believe it is. Flying machines in Egypt is a silly claim in my opinion, but if you can actually prove the ancient Egyptians had knowledge enough to produce a model glider then that is to be commended.

Please try to post web sites with references, so you be as accurate as you can.

| 4095|2002-10-03 01:11:07|mansu_musa|Re: Egyptian Model Plane|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "Manu Ampim" wrote:

>> C.A. Winters wrote:

>>

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>>> Enjoy

>>

>> -----

--

> -----

>>

>>

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>>

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> Models" which concerns KMT, correctly summarizes the standard

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> artifact to consider.

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> temple (presumably the Seti I temple) show a helicopter, submarine,

> glider, and even perhaps a UFO!

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> match. However, this page is full of problems. There is no

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> temple or location within the temple identified as to where the

> inscriptions came from, and there is no transliteration of the

text,

> no translation, no discussion of the symbols, and of course no

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> that the shape of the inscriptions in question have been distorted,

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> > Manu Ampí

>

>

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> Egyptians had knowledge enough to produce a model glider then that

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accurate

> as you can.

<http://www.sis.gov.eg/public/magazine/iss020e/html/mag12.htm>

<http://www.uh.edu/engines/epi820.htm>

<http://www.uh.edu/engines/epi1076.htm>

<http://www.uh.edu/engines/epi127.htm>

Egypt made the first locks 4000 years ago. They used wood. They also used a system of pins moved by a key -- not all that different from modern locks. For four millennia, locks have been less a work of raw invention than of endless innovation.

<http://www.uh.edu/engines/epi864.htm>

Portable pumps

valves

bellows

siphons

syringes

sluice gates and their mechanisms

<http://www.egypt-tehuti.org/articles/intl-trade.html>

Do you have any evidence that the ancient Egyptians had any of these simple machines, because what I have read the Egyptians did have a pulley system

http://news.nationalgeographic.com/news/2001/06/0628_caltechobelisk.html

egyptians had a pulley system to lift sails, but did they use it for other purposes

If you have any additional information on what I just posted about simple machines in ancient Egypt let me know please

| 4096|2002-10-03 01:17:00|Alex van Deelen|Re: King Tut & High Tech Propaganda|
Message: 7

Date: Tue, 01 Oct 2002 16:37:10 -0000

From: "Alex Derrick" <Alexander.Derrick@vuiinteractive.com>

Subject: Re: King Tut & High Tech Propaganda

>

> p.s. This message is referring to the reproduction found at CNN.

> <http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

>

> I just looked at the other image @

> <http://www.telegraph.co.uk/news/main.jhtml?>

> xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/

> GOD DAMN! Something is going on here, they look like two totally

> different models. more on this when I get to work.

The guy in the Telegraph photo looks like Tiger Woods. :)

However, the image on the CNN site looks like a modern day Black American.

I think they should have paid more attention to the golden mask and taken a more West African interpretation.

Good luck with your project. I'm looking forward to hearing/reading about it.

Alex

| 4097|2002-10-03 01:32:32|Alex van Deelen|Re: For Sale: A DNA Test to Measure Racial Mix|
Message: 8

Date: Tue, 01 Oct 2002 10:45:30 -0700

From: Djehuti Sundaka <ahuguley@ix.netcom.com>

Subject: For Sale: A DNA Test to Measure Racial Mix

> <http://www.nytimes.com/2002/10/01/health/genetics/01RACE.html?ntemail0>

This company's website is at

<http://www.dnapi.com/variation.html>

- > For Sale: A DNA Test to Measure Racial Mix
- > By NICHOLAS WADE
- >
- > A company in Sarasota, Fla., is offering a DNA test that
- > it says will measure customers' racial ancestry and their ancestral
- > proportions if they are of mixed race.

But it's still not clear to me how they are supposed to go from genetic markers to quantifying "racial ancestry".

But the service itself does have something cool about it, though.
Very nice article.

Alex

| 4098|2002-10-03 01:41:22|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, October 01, 2002 5:00 PM

Subject: [Ta_Seti] King Tut & High Tech Propaganda

Ta-Setians,

Take a look at this different version of the so-called King Tutankhamen**Modern Fraud.**

Manu Ampim

(EL)....the reconstruction is obviously absurd.

None the less, high tech is not all nonsense; it's just new and still learning to walk.

A serious reconstruction of this type should show the development of the reconstructed soft tissue in the various phases of mapping from x-rays or CT scans.

Ed,

>"We agree that the Tut reconstruction is "obviously absurd" and this is my main point. My second main point is that I have photos of other reconstructions that are just as outrageous. My third point is that the vast majority of these reconstruction attempts are grossly inaccurate and reflect the racial identity (i.e. European or "middle eastern") and/or personal biases of the artists themselves and has *nothing* to do with the African people of KMT. Their work is nothing more than modern nonsense masquerading as "science." Isometimes show these fanciful reconstructions in my presentations, and when I contrast them to the other images of the same person in question audiences are stunned by the level of high tech falsehood and nonsense."

(EL).....attempts to develop a method (I shall not use the word science) for forensic reconstructions were made extensively in Eastern Europe. These were, however, clay models, carefully built up muscle by muscle, until we saw Genghis Khan or Ivan the Terrible etc. I saw a Mongol head and a European head. That's all. I guess the 'reconstructor' could have made any shape or color of head and called it anything. Most people believe that sort of thing. They want to believe it. As a very small boy (early 40s)I loved the 'cave-men' dioramas at the Field Museum and they probably still

influence my 'picture' of the paleolithicum. As I recall, the 'cave-people' (N. American?) were all more or less white Proto-indogermanic types. (Are they still there?)

Ed wrote:

>>None the less, high tech is not all nonsense; it's just new and still learning to walk>

>"Unfortunately, this is *not*the issue. This issue is the incorrect views and interpretation of the scientists and artists involved. When the majority of people working in this area of forensic illustration present their reconstructions it is not that they have trouble rendering the images as they would like because it is a "new" science, the issue is they simply present images based on false ideas. These false ideas and conclusions are the reason why their work is often a gross caricature of how the African people in KMT portrayed themselves."

(EL)....yes, most people are programmed with false ideas. At the same time they are programmed not to question their programming; then they are programmed to deny both to themselves and to others that they were programmed at all.

">From all levels of evidence King Tutankhamen was clearly Africoid (i.e. "black"). Alex D. makes a good point and correctly summarizes this issue in reference to an earlier 1983 Tut reconstruction:

>>"Forensic illustration techniques do produce good results based upon the data that is fed into the system. But what this study has done is give us an idea what Tut looked like if he was a white man. What Tut would have looked like if he was an africoid has yet to be seen.."

>"As far as I am concerned, this is the **main issue** that should be addressed: what is the data being fed into the computer system. Up until now, what we are getting is garbage input and this is why the output in most cases are absurd.

(EL).....all of us have received our share of garbage inputmaybe that'sthe proverbial 'bushel of dirt' that everyone is said to have to eatin a lifetime. From time to time the system-programmer sends a "update-patch" around: perhaps "replace hate object 'commie, Russian' with 'muslim', Arab'" etc. As the average western person has no personal knowledge of any of these, it is accepted without question.

>"I first learned about the technique of facial reconstruction a number of years ago and I respect that work of specialists that would do a good, honest, and much more accurate job in this area, such as Jerry Muhammad and Alex Derrick."

(EL).....I don't know Jerry M. (yet). Actually I was thinking of Alex D. when I suggested giving the researchers a bit more time.

Facit:Garbage is the fastest growing commodity everywhere.Egyptomania produces more than its share. Let's be scientific. That means *no* preconceptions and attempts to prove such. 'Tut' was certainly not what I call a 'Caucasian' and was quitecertainly not an 'Arab'(whatever those words mean). Unconsciously, I probably see him as "Africoid black". However, until there is proof, all remains a hypothesis. I think that Ta_Seti would find more friends and cooperation, if there were not this endless attempt to prove that everything was/is Black. A less aggressive way to proceed would be to place the racial and ethnic relations of segments of our evolving civilization in question and say that we are looking for the

scientific answer. That would mean removing the emotional component, which in the group is understandably strong. Emotions have their place in the political arm of any movement, but should be strictly kept under control when speaking of science.

It takes me a long time to write these few words, because my picture of Ta_Seti, its goals (desirable), potential (great)and limitations (largely self imposed), is expanding. I think it would be valuable to consider these points in more detail, but right now I have to do some programming (application of new analytical methods using the time-axis).

Please understand that whatever I say is meant as a suggestion and invites comment and criticism. My intermediate goal for Ta_Seti would be present arguments in such a manner as to gain access to a larger forum.

That's all for now...

Ed Loring

| 4099|2002-10-03 01:41:22|Edward Loring|Re: King Tut & High Tech Propaganda - images|

----- Original Message -----

From: [Derrick, Alexander](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, October 02, 2002 1:58 AM

Subject: [Ta_Seti] King Tut & High Tech Propaganda - images

Perhaps Prof. Manu, or Ed Loring could explain a little about how aesthetics were used in KMT during the Amarna period.

(EL).....that's Maya's subject. Her Ph.D. DISS for Genevawas on the royal statues of Amenophis III and Echnaton. I will see if she has a paper in English. The meaning of the word 'aesthetics' in art history is perhaps different than what non art-historians think. If there is only a paper in German would it interest anyone?

| 4100|2002-10-03 01:41:24|Edward Loring|Re: Linear Structures|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahoogroups.com>

Sent: Thursday, October 03, 2002 1:12 AM

Subject: [Ta_Seti] Linear Structures

>

>

> Does anyone have any information on the origin of linear structures. Are
> linear structures the natural evolution for densely populated societies or
> were these types of structures originated in one geographic location and
> diffused (for example from the old world to the new world)? Where are the
> oldest linear structures located. I am curious about this issue because
> there seems to be a fixation on linear structures in archeological
circles.

> Give me some feedback. Thanks.

>

>

"Linear structures" in what context? The term has many meanings/applications. This one appears to be anthropo- cum ethnological. (if this belongs to the DNA discussion, I disqualify myself from the start).

Ed Loring

| 4101|2002-10-03 01:41:28|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: "Alex Derrick" <Alexander.Derrick@vuiinteractive.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, October 01, 2002 6:37 PM

Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

> I believe that the kmtjw canon followed the law of ma'at. Does that

- > mean that kmtjw art should be accepted as being truthful to life?
- > Perhaps Prof Manu, or Ed Loring could shed some light on this.

(EL).....mAat is the equilibrium of the system. There's always a little 'plus' here and 'minus' there. The canon is a geometric norm. Maya has recently gone farther with the 'ideal of beauty' (Schoenheitsideal). We find very realistic (male) portrait statues in the 12th Dyn. In the 18th Dyn from Hatshepsut through Amenophis III we find a movement towards a youthful, rather feminine appearance. In Amarna itself, we have the sculptor's models from the workshop of Thutmose (now in Berlin) which are true to life. These stand beside the 'extreme' Amarna style. The norm should, following the theory of mAat, be the canon (?). As I just wrote in another context, I will see if I can post something 'state-of-the-art' from Maya

- >
- > We have to take into consideration that during Amenhotep III, IV and
- > during Tut's reign the artists were slowly introducing a new form and
- > style vocabulary. Perhaps this period was more realistic, perhaps it
- > was more stylized. Maybe a little of both.

(EL)...a little of both; see above.

- > Tut's lips could have been fuller, because his mask had fuller lips,
- > and Tut's father Akenaten is depicted with large full lips, sometimes
- > extremely large. See Profile of Akenaten, Ägyptisches Museum und
- > Papyrussammlung, Berlin Cat #14512.

>
(EL)...yes, their lips appear to have been quite full and 'Afroid'. Finely worked

female statues of the Amarna Period show the same type of lips.

| 4102|2002-10-03 08:03:20|omari maulana|Fwd: [Ta_Seti] Linear Structures|
Pardon me for not being more specific. I meant structures in the sense of homes or buildings. Thanks.

>From: "omari maulana" <omari_maulana@hotmail.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: ta_seti@yahoogroups.com

>Subject: [Ta_Seti] Linear Structures

>Date: Wed, 02 Oct 2002 16:12:27 -0700

>
>
>

>Does anyone have any information on the origin of linear structures. Are
>linear structures the natural evolution for densely populated societies or
>were these types of structures originated in one geographic location and
>diffused (for example from the old world to the new world)? Where are the
>oldest linear structures located. I am curious about this issue because
>there seems to be a fixation on linear structures in archeological circles.
>Give me some feedback. Thanks.

>

>

>Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

>

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>
| 4103|2002-10-03 08:53:34|a.manansala@attbi.com|Re: Fwd: [Ta_Seti] Linear Structures|
I don't have a precise answer but I'm guessing it was
during the Neolithic somewhere. It might have started
because of the need to make tight fits as with certain
types of stone masonry or plank-built ships.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Pardon me for not being more specific. I meant structures in the sense of
> homes or buildings. Thanks.

>

>

>>From: "omari maulana" <omari_maulana@hotmail.com>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: ta_seti@yahoogroups.com

>>Subject: [Ta_Seti] Linear Structures

>>Date: Wed, 02 Oct 2002 16:12:27 -0700

>>

>>

>>

>>Does anyone have any information on the origin of linear structures. Are
>>linear structures the natural evolution for densely populated societies or
>>were these types of structures originated in one geographic location and
>>diffused (for example from the old world to the new world)? Where are the
>>oldest linear structures located. I am curious about this issue because
>>there seems to be a fixation on linear structures in archeological circles.
>>Give me some feedback. Thanks.

> >

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>

| 4104|2002-10-03 09:25:40|Derrick, Alexander|Re: King Tut & High Tech Propaganda|
<http://dsc.discovery.com/anthology/unsolvedhistory/kingtut/face/face.html>

If you go to the above link you can rotate the head in 3D. Frontal project looks like a black American, lateral project has Egyptian flavor. Please remember that a forensic illustration is only giving a generic likeness. I think by giving the black American flavor they are hinting that he is mixed. And the mainstream cephalometric claims that he had "caucasoid" and "negroid" features. If this means that he was mixed blood or that the Egyptian phenotype has natural caucasoid tendencies is up for discussion.

I would like to see some different stages of the models development. There are two methods for developing likenesses. The Anatomical method (developed in eastern Europe) and the tissue depth method (also developed in e. Europe but refined in Americas).

The best reconstructions are a combination of both methods. Using tissue depths as guides and anatomy allows the artist to stay "scientific." What methods were used in this project? It is hard to tell by looking at a 3d model, and I look forward to the discovery channel "docu-drama" which should show us how this project was developed from step 1. My guess is that they strayed away from the rigorous anatomic method because without the actual skull to study for muscle origins and insertions this method is hard to employ. Unless the artists is experienced in medical anatomy. I studied medical illustration for 2 years at Cleveland Institute of Art, and won a couple of awards for anatomical work before I decided to go into commercial design. I am no expert, but I've built enough clay models to know when something is right or wrong. I'll give you guys more feedback after I see the Discovery Channel.

my final word on the telegraph model (UK link) is that it was hastily produced in a 3D package called *Poser* (<http://www.curiouslabs.com/>). *Poser* lets the user "dial in" features and adjust head shape with numeric sliders. I believe the article said that the reproduction was produced for TV news. Basically it is a hoax. Anyone of us with *Poser* could produce a head in less than 2 hours. If anyone is interested I can post some heads from *Poser*, just so you can see how the nose and mouth are some of programs presets!

Alex

p.s. Don't play Tiger Woods out like THAT! ;)

-----Original Message-----

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
Sent: Thursday, October 03, 2002 1:16 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

Message: 7
Date: Tue, 01 Oct 2002 16:37:10 -0000
From: "Alex Derrick"
Subject: Re: King Tut & High Tech Propaganda

The guy in the Telegraph photo looks like Tiger Woods. :)
However, the image on the CNN site looks like a modern day Black American.
I think they should have paid more attention to the golden mask and taken a more West African interpretation.

Good luck with your project. I'm looking forward to hearing/reading about it.

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Ta_Seti-unsubscribe@yahoogroups.com

| 4105|2002-10-03 09:28:40|Derrick, Alexander|Re: King Tut & High Tech Propaganda|
Ed, I would be interested in anything from Maya. I can read German and French. So any format is ok.I'd prefer English because my German is a little rusty.
alex

-----Original Message-----

From: Edward Loring [mailto:gnosarch@bluewin.ch]
Sent: Thursday, October 03, 2002 12:41 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: King Tut & High Tech Propaganda

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| 4106|2002-10-03 09:39:39|Derrick, Alexander|Re: Fwd: [Ta_Seti] Linear Structures|
Keep in mind Omari, that in certain traditions in Africa the crafts-person(s) will try and stray away from a precise and rigid straight line(s). This organic line is sometimes called the "African Line." African art was deemed primitive for a very long time because some it lacked straight lines / linear precision which Europeans deemed as the standard of high craftsmanship. It has now been recognized that the African line has a theoretical and authentic line quality all of its own, and is not primitive. So if you are looking for early linear structures in Africa you should also search for non-linear designs.

I am saying all of this because there are structures in Africa that might not qualify as "linear" but could have been highly sophisticated.

gotta run,
Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com

-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]
Sent: Thursday, October 03, 2002 8:51 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: Fwd: [Ta_Seti] Linear Structures

I don't have a precise answer but I'm guessing it was during the Neolithic somewhere. It might have started because of the need to make tight fits as with certain types of stone masonry or plank-built ships.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

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| 4107|2002-10-03 10:08:48|kcamm23063@aol.com|Re: King Tut & High Tech Propaganda|
I have a friend who has said that the gold mask was the replication of how King Tut actually appeared. I have never read this anywhere, and I was wondering if anyone of you could share some light on this for me.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 4108|2002-10-03 10:18:15|omari maulana|Linear Structures|
Alex,

If there is indeed an "African Line" for structure building then would we call the linear structures of AE "Non-African". Is the basis for AE temple building Mesopotamian?

Keep in mind Omari, that in certain traditions in Africa the crafts-person(s) will try and stray away from a precise and rigid straight line(s). This organic line is sometimes called the "African Line." African art was deemed primitive for a very long time because some it lacked straight lines / linear precision which Europeans deemed as the standard of high craftsmanship. It has now been recognized that the African line has a theoretical and authentic line quality all of its own, and is not primitive. So if you are looking for early linear structures in Africa you should also search for non-linear designs.

I am saying all of this because there are structures in Africa that might

not qualify as "linear" but could have been highly sophisticated.

gotta run,
Alex Derrick

Paul,

Are there any examples of neolithic linear structures at Nabta or Khartoum?
Or do you view this type of architecture as a SW Asian import?

I don't have a precise answer but I'm guessing it was during the Neolithic somewhere. It might have started because of the need to make tight fits as with certain types of stone masonry or plank-built ships.

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<http://www.hotmail.com>

| 4109|2002-10-03 11:05:32|Manu Ampim|King Tut & High Tech Propaganda|

(EL).....Facit:Garbage is the fastest growing commodity everywhere.Egyptomania produces more than its share. Let's be scientific. That means *no* preconceptions and attempts to prove such. 'Tut' was certainly not what I call a 'Caucasian' and was quitecertainly not an 'Arab'(whatever those words mean). Unconsciously, I probably see him as "Afroid black". However, until there is proof, all remains a hypothesis.

If King Tut was not "Caucasian" or "Arab" then what other options areleft? We would benaive to think that there will be some type of definitive 'genetic study' stating the King Tut was indeed Africoid and that this will be endorsed by the vast majority of mainstream scholars. Besides, the proof is already there. Look at thelarge number of busts, paintings, and statues of Tutankhamen, not to mention his mummy and golden mask. Only in Africa are entire categories of first-hand evidence ignored and an extraordinary level of "proof" has to be provided to demonstrate the people in question were Black or Africoid.

(EL) I think that Ta_Seti would find more friends and cooperation, if there were not this endless attempt to prove that everything was/is Black.

Let's be accurate. Ta-Seti is an open forum and it is clear that not all membersattempt to present "everything" as Black, and not all of the discussions focus on racial identity. These are preconceived notions that are often held by non-Black people. These people seem to be (in the words of Public Enemy) in "Fear ofBlack Planet."

As for gaining friends, I could care less about this if by 'friends' you mean capitulation to the many apriori assumptions, unproven hypotheses being presented as mainstream "facts," and distortions of the evidence and artifacts by mainstream scholars and publications. If this is the case, then I absolutely have no interest in being "accepted." Once the many falsehoods are no longer presented and promoted, then I will have nothing else to say on these matters and I'm sure I will make more friends. But we

cannot allow mainstream propaganda to continue to systematically misrepresent African history and culture.

As for cooperation, I know from experience that honest and courageous people will work with you no matter what their colleagues and family members think. On the other hand, there are many people who will ALWAYS find reasons to attack or simply disagree with your work. The life and work of Dr. King clearly proves this point.

(EL) A less aggressive way to proceed would be to place the racial and ethnic relations of segments of our evolving civilization in question and say that we are looking for the scientific answer. That would mean removing the emotional component, which in the group is understandably strong. Emotions have their place in the political arm of any movement, but should be strictly kept under control when speaking of science.

First, this is a good message for the mainstream membership. They should take the racial emotion out of their presentations and "scientific" findings. For example, I attended a presentation on ancient Egypt earlier this month and a well-known Egyptologist from London was moving through his slides, and when he got to one particular image of a strong African-looking bust he stopped to make a comment about his identity. I thought this was out of place and completely unnecessary, because the comment had nothing to do with his topic, although I knew that his comment was for the all-white audience. (Out of the 35-40 people present at the lecture, other than maybe one Asian person, I was the only other person of color in attendance.)

Second, if it were not for the energy of Black scholars and laypersons the world would still be told that Egypt was not a part of Africa, and the public would still know virtually nothing about the powerful black civilizations of Nubia and Kush. Museums and institutions throughout Europe, America, and Canada completely suppressed information about Nubia and Kush until the (as you call it) "emotion" of Black people forced these institutions to re-think their positions and assumptions. The result of this is that since around 1991/92 there are now museums throughout the world that for the *first* time have permanent Nubian & Kushite galleries. These changes are a direct result of the efforts of Black people to correct the misrepresentation of their legacy. If you want to check this information out for yourself, then take the British Museum, ROM, Boston MFA, etc. These institutions and others had Nubian & Kushite artifacts in the basement that were simply collecting dust.

(EL) My intermediate goal for Ta-Seti would be present arguments in such a manner as to gain access to a larger forum.

In general, what larger forum do you have in mind? This is a good idea and maybe you can serve as general editor of this project. It should be stated that this and other internet forums are not held to the same standards as scholarly work. A distinction should be made here. I suggest that the work and publications of the members of this forum should be assessed for their merits. On the other hand, Ta-Seti is an open public forum and I don't see it changing to become more politically correct or appeasing.

The bottom line is whether the content and analysis are correct; in an internet forum I could care less about "emotion."

Looking forward to your further comments.

Advancing the work,

Manu Ampim

| 4110|2002-10-03 11:22:33|Derrick, Alexander|Re: Linear Structures|

I was careful to say "certain traditions," because I did not want to omit any groups that have linear traditions. Africa has many styles, ranging from very organic to very geometric. You can find linear artistic traditions comparable to KMT in Yoruba Land and the Loango Coast (Congo region) among other places.

I pointed out the african line because I thought you might have been searching for sophisticated cultures in other areas of Africa that are still typically labeled as "primitive."

I also think many aboriginal structures were looted and then burnt to the ground during the spread of Islam, the slave period and even more recently during the colonial period. They were probably destroyed to prevent the traditional Africans from ever regaining power. Perhaps you might uncover the remains of some of the structures and prove me correct!

I think it is also important to consider the technological evolutions that came about thru AE's economic situation. AE motifs are usually organic objects rendered in a more permanent material. The temple column is a stone version of a papyrus bundle, the ankh is a stone version of a knot/ribbon, etc. The building structures evolved from papyrus huts -> wooden structures/mud brick -> stone. The artistic materials also made the same transformation (clay > wood > stone > worked metal

> cast metals). The evolution could

be rooted first in economics and then maybe philosophy (acquired knowledge gained through economics). Comments?

<http://www.nmafa.si.edu/exhibits/loango/1motifs.htm>
example of west african linear tradition.

When I get to the house I'll post some text reference on the "african line."
alex.

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Thursday, October 03, 2002 10:18 AM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Linear Structures

Alex,

If there is indeed an "African Line" for structure building then would we call the linear structures of AE "Non-African". Is the basis for AE temple building Mesopotamian?

| 4111|2002-10-03 12:15:52|omari maulana|Linear Structures|

Alex,

Very insightful. Thanks for the response. In terms of economics does this also entail availability of resources. As previously mentioned Africa is ecologically diverse and the areas where building in stone might come to the forefront in a culture were probably limited. We have to also factor in the reality that many African peoples practice a nomadic lifestyle and therefore build structures easily broken down. Perhaps the agricultural capability of the fertile Nile or Ethiopian highlands facilitated the building of linear structures in this regard. This poses an interesting question regarding the new

world cultures (Olmec, etc.). Were there linear structures a result of old world diffusion or parallel human cultural achievement?

I believe you are correct regarding your assesment of the development of stone structures in AE. The stone masons of AE can trace the technological development back to the Sahelian (saharan) Neolithic, who in turn can trace there evolution to the upper Nile cultures and these in turn are related to the Khartoum Mesolithic.

I think it is also important to consider the technological evolutions that came about thru AE's economic situation. AE motifs are usually organic objects rendered in a more permanent material. The temple column is a stone version of a papyrus bundle, the ankh is a stone version of a knot/ribbon, etc. The building structures evolved from papyrus huts -> wooden structures/mud brick -> stone. The artistic materials also made the same transformation (clay > wood > stone > worked metal > cast metals). The evolution could be rooted first in economics and then maybe philosophy (acquired knowledge gained through economics). Comments?

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>
| 4112|2002-10-03 12:44:32|a.manansala@attbi.com|Re: Linear Structures|

>
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> ground during the spread of Islam, the slave period and even more recently
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Or simply they were lignic (wood-based) rather than lithic
and the structures vanished over time in the tropical climate.

Generally speaking, wood is much preferable for most
types of architecture as compared to stone. Just look
at most of our modern buildings.

Even stone structures will deteriorate relatively
rapidly in moist tropical environments. Look at
Angkor Wat for example.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4113|2002-10-03 12:49:56|Derrick, Alexander|Re: Linear Structures|

Some people theorize that economics/resource/resource management is the driving force behind all human cultural evolution. If that is the case, then perhaps the "linear" structures we are speaking about are rooted in some type of African masonic culture.

I personally wouldn't say "parallel human achievements" because that leaves too many similarities up to pure luck or chance. And I'd only use a culture diffusion model if there is plenty of evidence to suggest it.

We'll find the answers in time, take it easy Omari.

Alex

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Thursday, October 03, 2002 12:16 PM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Linear Structures

Alex,

Very insightful. Thanks for the response. In terms of economics does this also entail availability of resources. As previously mentioned Africa is ecologically diverse and the areas where building in stone might come to the forefront in a culture were probably limited. We have to also factor in the reality that many African peoples practice a nomadic lifestyle and therefore build structures easily broken down. Perhaps the agricultural capability of the fertile Nile or Ethiopian highlands facilitated the building of linear structures in this regard. This poses an interesting question regarding the new world cultures (Olmec, etc.). Were there linear structures a result of old world diffusion or parallel human cultural achievement?

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| 4114|2002-10-03 13:08:35|mansu_musa|Saqqara finds laid bare |

The Japanese team working at Saqqara has made a major discovery -- the remains of a huge limestone stepped structure, about 4.5 metres in height and 33.5 metres in length. It has also found a deep shaft leading to two chambers containing a number of objects. These include a wooden statue of a well-endowed female which Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA) describes as "a magnificent piece". She is glazed with resin, while her eyes are inlaid with bronze. Together, the new discoveries reaffirm the wealth of objects that as yet lie undetected on the Saqqara plateau.

The first discovery, a wall of an early stepped construction, reveals the structural technique used on the necropolis in early times. It is an example of the tiered, inward-sloping masonry of the earliest stone architectural forms in ancient Egypt. Unfortunately, in successive dynasties the structure was used as a stone quarry.

However Nozomu Kawai, field director of the Abusir and Saqqara project, described the remaining wall as comprising 15 rows of limestone blocks, each block approximately 30cms high. "The central trench of the structure was dug near the middle of the wall towards the south," Kawai said. "This was perpendicular to the main wall of the monument."

While layers of accumulated earth were being removed from the trench, revealing its stratigraphy, pottery was unearthed which can be dated with certainty to between the second and fourth dynasties. "It is similar to that described in the excavation report of the Step Pyramid of the Pharaoh Djoser written by Egyptologist Jean Philip Lauer," Kawai said. He added that the upper layer contained hundreds of miniature pieces of pottery of Middle Kingdom date. "It suggests some kind of offering activities at that time," he said.

In addition, a T-shaped shaft was found leading to two chambers on the north and south respectively. "The north chamber was intact, with its sealing stone in place as on the day of completion," Hawass said. "It was inserted on the top of the shaft and was reminiscent of sealing stones common from the late Early Dynastic Period, before the beginning of the Old Kingdom."

However the sealing system of the south chamber, which had already been penetrated, proved to be dissimilar. It was made of rows of limestone blocks covered with gypsum and plaster. Sakuji Yoshimura, director-general of the Institute of Egyptology at Waseda University, said the chamber consisted of a long, rectangular room decorated with two niches. "One was empty while the other seems to have been decorated with an unfinished work of art," he said. "Some Middle Kingdom pottery in good condition was unearthed inside this chamber, and is similar to pottery previously found in the Middle Kingdom pyramid complex of Sesostri I at Lisht."

It was in the intact north chamber that the Japanese mission made

important discoveries. When they entered the rectangular chamber, which has a doorway and a rectangular break at its north eastern end, they dug a small trench near the chamber's sealing stone and were delighted to come upon a number of small objects including an ivory statue of female figure which drew considerable attention. "The woman wears a sheath, her legs are carved together, and she wears an unusual wig similar to that worn by archaic royal female statues," Kawai said. He described the piece as proportionately well balanced. The statue was found nestled in a layer of sand beneath rock collapsed from the ceiling of the chamber. "It may have been brought to this location from somewhere else, since most of the other objects in the chamber date to a later period," Kawai said. The date of the statue has not been determined.

Other objects found in the northern chamber include fragments of a wooden statue and two faience plaques, one decorated with a depiction of Anubis and the second with geometrical drawings.

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Saqqara finds laid bare

On a mound just a kilometre northwest of the Serapeum at Saqqara, a mission from the Japanese Institute of Egyptology at Waseda University has made two significant discoveries. Nevine El-Aref visits the site

<http://www.ahram.org.eg/weekly/2002/606/hr2.htm>

| 4115|2002-10-03 13:35:49|a.manansala@attbi.com|Re: King Tut & High Tech Propaganda|
The headshape of the profile does resemble Tutankhamen.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> <<http://dsc.discovery.com/anthology/unsolvedhistory/kingtut/face/face.html>>

> <http://dsc.discovery.com/anthology/unsolvedhistory/kingtut/face/face.html>

>

> If you go to the above link you can rotate the head in 3D. Frontal project

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> Alex
> p.s. Don't play Tiger Woods out like THAT! ;)

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> -----Original Message-----
> From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
> Sent: Thursday, October 03, 2002 1:16 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

>

>

> Message: 7
> Date: Tue, 01 Oct 2002 16:37:10 -0000
> From: "Alex Derrick" <Alexander.Derrick@vuinteractive.com>
> Subject: Re: King Tut & High Tech Propaganda

>

>

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> Good luck with your project. I'm looking forward to hearing/reading
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>
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> Ta_Seti-unsubscribe@yahoogroups.com

>
>
>

| 4116|2002-10-03 14:01:59|Derrick, Alexander|Re: Linear Structures|
My father shares your same opinion Paul.

African cultures are very strong, so in order for an invader to conquer the people they have to stamp out their culture completely. Some African cultures have sacred groves and natural habitats that have a strong cultural value. These groves and indigenous structures got torched first. Ayie Kwei Armah also purposes that much of these habitats were destroyed by Arabs/Islam invasions. The damage caused by Islam is without measure. Islam might still be altering the ecosphere in some parts of Africa permanently. My main concern with vanishing tropical cultures is that people would renovate their structures unless something prevent them or the structures lost all practical value. If the climate is powerful enough to "eat up" man made structures, I am sure some Africans were able to harness that natural energy into sustainable communities.

Alx

-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]

Sent: Thursday, October 03, 2002 12:21 PM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Linear Structures

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The Combined Prehistoric Mission Field School (Southern Methodist University, Polish Academy of Sciences, & Geological Survey of Egypt)
Director: Romuald Schild, Polish Academy of Sciences; Field Director: Fred Wendorf, Southern Methodist University

During the 2000 field season the Combined Prehistoric Expedition organized and carried out the field school in Saharan prehistory for 13 students at Site E-00-1 in the Nabta Playa Area, South Western Desert, at the request of officials of the Egyptian Antiquities Organization and the Geological Survey of Egypt. The academic program was reported on in last year's Annual Report. Elaborated here is the fieldwork, which concentrated on a narrow deflation basin where at least two varieties of Early Neolithic archaeology occur. These include a previously unknown type of assemblage related to El Ghorab entity. It contains relatively numerous shards with deeply impressed designs in a herringbone pattern (wolf's tooth) over the entire vessel exterior.

To the south, a sample of ostrich eggshells gave a ^{14}C age of 8200 ± 65 years BP (A-11080). The other Early Neolithic entity is known as Al Jerar, dated elsewhere between 7800 and 7300 ^{14}C years BP. Al Jerar materials yielded abundant pottery and associated stone tools. A typical Middle Neolithic point with a concave base and a small collection of typical pottery was found in the southern end of this site. At Site E-78-8, the Middle Neolithic occurrences are dated between 7100 and 6600 ^{14}C years BP. Ceramics of Late and Final Neolithic occurred over the entire area of Site E-00-1. Well-made brown and red colored pottery, sometimes with red slips, all with smoothed, sometimes burnished exterior, with no (or very rare) impressed or incised designs, is characteristic of Late Neolithic in the Western Desert. Some of the bowls also have smudged interiors and black rims ('black-top ware'). The Late Neolithic pottery looks very much like some Badarian pottery in Middle Egypt and some Abkan pottery in Sudanese Nubia, near Wadi Halfa.

The distinctive Final Neolithic pottery at Site E-00-1 is gray in color and made with clay from the Qusseir clastic member of the Nubia Formation. This clay was quarried from outcrops, presumably nearby, and thus represents a new technological step that sets it off from all of the earlier pottery found in this part of Egypt, which was made from the playa clays. Some of this Qusseir clastic pottery was colored red by covering the exterior with ochre after it had been fired. Some pots also had 'ripple ware' exteriors, probably local copies of the ripple ware made in the Nile Valley during the Predynastic.

At Area B a sample of charcoal associated with Final Neolithic gave an age of 5420 ± 160 years BP (A-11083). Four disturbed Late and Final (?)

Neolithic burials were also excavated at Site E-00-1. Of these, two were double, one single, and one a bundle burial with ochre colored bones. A sample of charcoal found just under one of the two skeletons in a double burial gave an age of 5830 ± 60 years BP (ETH-22674), placing it in the ending Late Neolithic. Morphological characteristics of the teeth recovered from the burials at Site E-00-1 show close links with sub-Saharan human populations.

For more information please visit <http://www2.smu.edu/anthro/fwendorf.html>, and look for "Late Neolithic Research in the Egyptian Sahara"

<http://www.arce.org/research2.html>

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>
| 4118|2002-10-03 14:24:55|omari maulana|Pre Dynastic Connections|
I'm not quite sure where they are going with this one, but they suggest a red sea route connection between Upper Egypt and Sinai.

<http://faculty.washington.edu/aeclose/nsffind.pdf>

MSN Photos is the easiest way to share and print your photos:
<http://photos.msn.com/support/worldwide.aspx>
| 4119|2002-10-03 14:32:43|Manu Ampim|Re: King Tut & High Tech Propaganda|

Alex Derrick wrote:

> > I believe
that the kmtjw canon followed the law of ma'at. Does that
> >
mean that kmtjw art should be accepted as being truthful to life?
> >
Perhaps Prof Manu, or Ed Loring could shed some light on this.

(EL).....mAat is the equilibrium of the system. There's always a little 'plus' here and 'minus' there. The canon is a geometric norm. We find very realistic (male) portrait statues in the 12th Dyn. In Amarna itself, we have the sculptor's models from the workshop of Thutmose (now in Berlin) which are true to life. These stand beside the 'extreme' Amarna style. The norm should, following the theory of mAat, be the canon (?).>

The standard interpretation of the art in Kemet is that the 12th dynasty royal images of the Senwoset rulers and the so-called sculptor's models from the workshop of Thutmose are "true to life" and thus implying (and in many cases stating outright) that all the other art is simply "stylistic." However, this interpretation systematically ignores the hundreds of "true to life" images that are in no way stylistic, as they are as much individual

portraits as any other image.

Take the bust from the first dynasty of what is believed to be Narmer in the Petrie Museum. There is no credible argument that this image is simply "stylistic" and not an actual portrait of him. We could start from there and go through each image in each dynasty, and I could point out subtle differences in the appearance of each figure. There are a countless number of realistic images from KMT, and the individual differences are apparent in my estimate about 90+ percent of the time. King Tut has a distinctive look and is portrayed in as much of a realistic style as any other 18th dynasty individual.

Manu Ampim

| 4120|2002-10-03 15:52:41|omari maulana|Linear Structures|
Alex,

Here is an article that adds on to your statement regarding the transformation in building material s in AE. It is interesting to note that similar rectangle structures (post and matting) are found at the pre-Kerma site. The peoples of Kadero sculpted female figures in limestone as well. And of course the earliest predynastic sculpture is the stone cow statue found at Nabta Playa.

University of California/Petrie Museum of Egyptian Archaeology Hierakonpolis Expedition

Co-Directors: Rene? Friedman, University of California at Berkeley; Barbara Adams, Petrie Museum of Egyptian Archeology, University College, London

During the 2000-2001 campaign, Barbara Adams continued her work in the elite Predynastic cemetery at HK6. Excavations revealed the largest known tomb dating to Naqada IIAB. It is surrounded by a large, rectangular, wooden-post-and-matting fence enclosure that presages the architecture later constructed in mud brick and stone in the Protodynastic and Early Dynastic periods. It is the earliest evidence of a funerary enclosure in Egypt.

The enclosure also produced the earliest Predynastic human stone sculpture. Although badly fragmented, the well-carved nose and reconstructed ears of this limestone statue were recovered. The line of posts in the square to the southeast diagonal suggests that there may even be a much larger, outer enclosure connected with this complex. This structure, together with the special artifacts, such as stone scorpion amulets and a bifacial flint ibex that have been discovered, suggest this was a focal point for ceremonial activities and ancestral rituals celebrating the high status of the individuals interred in the Locality 6 cemetery during this formative stage of the Predynastic at Hierakonpolis.

Later in the season, study and excavation of the lower class Predynastic cemetery at HK43 was undertaken under the direction of Renee Friedman. Preliminary examination suggests that in addition to coating the body with a thick layer of resin (composition still unknown), this material, and sometimes cloth, also was introduced into the cranial and abdominal cavities of certain individuals in this cemetery. Future analysis may show that this practice, along with that of linen wrapping of the neck and hands, to be the earliest evidence for artificial mummification, dating to Nagada IIAB (c. 3600BC). Jana Jones studied the textiles from this and other localities.

With the assistance of a McHugh Grant, Ethan Watrall continued excavations in the Predynastic settlement at HK11. Exploration within the large, domestic compound bounded by a fence composed of well-preserved wood posts and mud-coated reed matting, revealed three stratified phases of occupation and trash disposal ranging from Nagada IC-IIB. Organic preservation was outstanding. The wealth of the inhabitants is suggested by the discovery of two copper needles and one copper fishhook in trash disposal contexts. In addition, fragments of worked cedar were recovered.

Historic Hierakonpolis also was explored. Test excavations were made at three discrete and extensive cemeteries of the Pan Grave and C group peoples. Preliminary examination of the physical remains by Gabriel Wrobel, Nora Denton, and Jeanette Matovich suggest a strong difference in activity patterns, health, and diet between the C group and Pan Grave populations. Dating to the 13th Dynasty, these are some of the earliest Pan Graves known. The three cemeteries are contemporary and suggest a sizeable Southern presence at Hierakonpolis in the Second Intermediate Period.

Vivian Davies, Betsy Bryan, and Kate Spence also undertook study and documentation of the decorated Dynastic tombs at Hierakonpolis. TOP

<http://www.arce.org/research2.html>

I think it is also important to consider the technological evolutions that came about thru AE's economic situation. AE motifs are usually organic objects rendered in a more permanent material. The temple column is a stone version of a papyrus bundle, the ankh is a stone version of a knot/ribbon, etc. The building structures evolved from papyrus huts -> wooden structures/mud brick -> stone. The artistic materials also made the same transformation (clay > wood > stone > worked metal > cast metals). The evolution could be rooted first in economics and then maybe philosophy (acquired knowledge gained through economics). Comments?

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<http://www.hotmail.com>

| 4121|2002-10-03 17:02:53|Derrick, Alexander|Re: King Tut & High Tech Propaganda|

Attachments :



I took a couple screen grabs from the Discovery Channel promo animation. As I suspected, they are using the *American tissue depth* reconstructive method. The squares, with the "X'ed" points labeled A1, Y, F1, etc, are tissue depth indicators.

If you look at the middle frame, you will see the reconstruction of the cranium in red. This is very similar to the reconstruction by Gatliff that I posted a few messages back.

Those of you who have seen the prototype reconstructive work that I have been doing will instantly see the level that I am working on.

By the way, DG, I am still looking for an anthropologist to help me with some measurements. If you have some free time and want to team up:)

peace out, hope this helps everybody.

| 4122|2002-10-03 17:06:48|a.manansala@attbi.com|Re: King Tut & High Tech Propaganda|

>

>

> Alex Derrick wrote:

>>> I believe that the kmtjw canon followed the law of ma'at. Does that

>>> mean that kmtjw art should be accepted as being truthful to life?

>>> Perhaps Prof Manu, or Ed Loring could shed some light on this.

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> 'plus' here and 'minus' there. The canon is a geometric norm. We find very

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> -----

>

> The standard interpretation of the art in Kemet is that the 12th dynasty

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> many cases stating outright) that all the other art is simply "stylistic."

> However, this interpretation systematically ignores the hundreds of "true to

> life" images that are in no way stylistic, as they are as much individual

> portraits as any other image.

>

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> Petrie Museum. There is no credible argument that this image is simply

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> differences in the appearance of each figure. There are a countless number
> of realistic images from KMT, and the individual differences are apparent in
> my estimate about 90+ percent of the time. King Tut has a distinctive look
> and is portrayed in as much of a realistic style as any other 18th dynasty
> individual.
>

Thank you, Manu. Of course, 90+ percent of the time they mention "stylistic" techniques in AE art they are referring to images with Africoid features. ;)

This reminds me also of one interpretation of such features in Olmec art. Had something to do with trying to represent a part jaguar-human. Another explanation I remember is that they were trying to represent humans with baby features. Pretty silly stuff.

Regards,

Paul Kekai Manansala

| 4123|2002-10-03 23:31:13|mansu_musa|Re: King Tut & High Tech Propaganda|
--- In Ta_Seti@y..., a.manansala@a... wrote:

>

> >

> >

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> with baby features. Pretty silly stuff.

>

> Regards,

> Paul Kekai Manansala

Another explanation

I remember is that they were trying to represent humans
with baby features. Pretty silly stuff.

Well some people tried to say they made flat noses because of the
instruments they used were dull. They have also said in many older
texts that the africoid olmec sculpture not just the heads were
pictures of phonecian slaves who came to the new world.

| 4124|2002-10-04 04:35:27|Edward Loring|Re: (unknown)|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Monday, September 30, 2002 5:09 PM

Subject: Re: [Ta_Seti] (unknown)

> I do find it neccessary to validate the blackness of the Neolithic
Sahelians

> as they are at times portrayed as "mixed".
> But I do agree more research is needed in the study of the Sahelian
> Neolithic period. I am especially intrigued by the work of Brooks and
> Yellen showing the diffusion of Sickel Cell from the lakes of the Sahel
into
> the Levant. This may correspond with the advance of the Afro-Asiatic
> languages and the spread of the cattle cult to Catal Huyuk and the
Natufian
> Culture. Remember that there is evidence for this practice (as well as
> orientation of the dead) at Jebel Shahaba.

>
(EL).....your mention of the "cattle cult" brings up a vital point in
connection the
Sahelian Neolithicum. Personally, I support the theory of a possible early
neolithisation of the (lost) "Green Sahara". Your use of the term "cattle
cult"
instead of the usual European usage "bull cult" (Stierkult) in connection
with early Anatolia etc activated some kind of switch in my mind. By cattle,
I assume
that you mean bovines. I got a picture, look and feel, of Dinkas and their
very close, loving relations with their cattle (I grew up with cattle, too).
Although my
image comes from Africa of the '60s, I can imagine the same scene in the
Sahel
in its own Final Mesolithicum. I am sorry not to have time to go into detail
here and now, but would refer all interested in this topic to a book in
English which should be available in US public libs: Brewer D.J. & Redford
D.B.+S., Domestic Plants and Animals, The Egyptian Origins, Warminster,
(date ?), p.79ff with an extensive bibliography. However, one word of
warning: 'bos primigenius' is found
in a great variety of places.

I'm not qualified to comment on the Sickel Cell or on other genetic
material.

> >From: "Edward Loring" <gnosarch@bluewin.ch>
> >Reply-To: Ta_Seti@yahoogroups.com
> >To: <Ta_Seti@yahoogroups.com>
> >Subject: Re: [Ta_Seti] (unknown)
> >Date: Fri, 27 Sep 2002 07:36:44 +0200
> >
> >
> >----- Original Message -----
> >From: "omari maulana" <omari_maulana@hotmail.com>
> >To: <ta_seti@yahoogroups.com>

>>Sent: Friday, September 27, 2002 1:36 AM
>>Subject: [Ta_Seti] (unknown)
>>
>>
>>>
>>> I have always found the Semetic story of Abraham taking Hagar as a wife
>>> intriguing. Hagar was an Egyptian and was taken as Abrahams wife when
>>Sarah
>>
>>(EL)....hgr or hkr is an Egyptian word meaning "nomad, Beduin". It is the
>>name
>>of the 3rd king of the 29th Dyn: Xnm-mAat-row hkr (Achoris/Hakor/Hagor)
>>393-380 BCE.
>>
>>G. Posiner considers it was likely an assimilated proper name by that time,
>>although I tend to support the ethno-political side of the discussion.
>>The 29th Dyn is not so well known but is actually a productive transition
>>period.
>>
>>> was unable to produce a child. It's a stretch, but could this be a
>>cultural
>>> myth passed down to the Semites by there proto-saharan ancestors?
>>Abraham
>>> representing the early Neolithic Saharans, Sarah representing a drying
>>> Sahara and Hagar representing the life giving Nile and Kemet. What do
>>you
>>> think, parallels?
>>
>>(EL).....how do you date Abraham?
>>From the scanty info we have here, there is a suggestion that Avrm may have
>>taken a woman from another nomadic tribe (renewing the blood).
>>The drying Sahara and migration to the Nile Valley in the early neolithicum
>>is a subject that should be investigated in more detail, not trying to
>>prove that it was Black (it certainly was), but trying to establish what
>>happened at the end of the mesolithicum.
>>>
>>> From: Djehuti Sundaka
>>> Date: Thu Sep 26, 2002 10:38 pm
>>> Subject: Egyptian Literature in the Bible
>>>
>>>
>>>

> > > The fleeing of Mosheh to a foreign land to make a life for himself only
> > to
> > > one day return to Kamat also parallels the story of Sinuhe.
> > > Djehuti Sundaka
> > >
> > >

| 4125|2002-10-04 04:35:44|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, October 03, 2002 8:15 PM

Subject: [Ta_Seti] King Tut & High Tech Propaganda

>>(EL).....Facit:Garbage is the fastest growing commodity everywhere.Egyptomania produces more than its share. Let's be scientific. That means *no* preconceptions and attempts to prove such. 'Tut' was certainly not what I call a 'Caucasian' and was quitecertainly not an 'Arab'(whatever those words mean). Unconsciously, I probably see him as "Afroid black". However, until there is proof, all remains a hypothesis.

>(MA) "If King Tut was not "Caucasian" or "Arab" then what other options areleft? We would benaive to think that there will be some type of definitive 'genetic study' stating the King Tut was indeed Africoid and that this will be endorsed by the vast majority of mainstream scholars. Besides, the proof is already there. Look at thelarge number of busts, paintings, and statues of Tutankhamen, not to mention his mummy and golden mask. Only in Africa are entire categories of first-hand evidence ignored and an extraordinary level of "proof" has to be provided to demonstrate the people in question were Black or Africoid.""

(EL)....re:."Only in Africa...evidence ignored..."

Are you refering to the so-called 'hamitic-semitic' theory and Zahi Hawass?

>>(EL) I think that Ta_Seti would find more friends and cooperation, if there were not this endless attempt to prove that everything was/is Black.

>(MA) "Let's be accurate. Ta-Seti is an open forum and it is clear that not all membersattempt to present "everything" as Black, and not all of the discussions focus on racial identity. These are preconceived notions that are often held by non-Black people. These people seem to be (in the words of Public Enemy) in "Fear ofBlack Planet."

(EL)....that is all true. I am speaking as a non-Black whose early childhood was largely shaped by an Afroamerican Mammy. I have had considerable experience in Africa and am past the age of being afraid of anything. Much of what I say here 'politically' is a consensus of the thoughts of European academic colleagues who are sincerely and objectively interested in learning the African reality.

>(MA)"As for gaining friends, I could care less about this if by 'friends' you mean capitulation to the many apriori assumptions, unproven hypotheses being presented as mainstream "facts," and distortions of the evidence and artifacts by mainstream scholars and publications. If this is the case, then I absolutely have no interest in being "accepted." Once the many falsehoods are no longer presented and promoted, then I will have nothing else to say on these matters and I'm sure I will make more friends. But we cannot allow mainstream propaganda to continue to systematically misrepresent African history and culture."

(EL)...those couldvery well be my own words.

>(MA) "As for cooperation, I know from experience that honest and courageous people will work with you no matter what their colleagues and family members think. On the

other hand, there are many people who will ALWAYS find reasons to attack or simply disagree with your work. The life and work of Dr. King clearly proves this point."

(EL)...that is my experience, too.

>>(EL) A less aggressive way to proceed would be to place the racial and ethnic relations of segments of our evolving civilization in question and say that we are looking for the scientific answer. That would mean removing the emotional component, which in the group is understandably strong. Emotions have their place in the political arm of any movement, but should be strictly kept under control when speaking of science.

>(MA) "First, this is a good message for the mainstream membership. They should take the racial emotion out of their presentations and "scientific" findings. For example, I attended a presentation on ancient Egypt earlier this month and a well-known Egyptologist from London was moving through his slides, and when he got to one particular image of a strong African-looking bust he stopped to make a comment about his identity. I thought this was out of place and completely unnecessary, because the comment had nothing to do with his topic, although I knew that his comment was for the all-white audience. (Out of the 35-40 people present at the lecture, other than maybe one Asian person, I was the only other person of color in attendance.)"

(EL)...who was the person from London?

>(MA) "Second, if it were not for the energy of Black scholars and laypersons the world would still be told that Egypt was not a part of Africa, and the public would still know virtually nothing about the powerful black civilizations of Nubia and Kush. Museums and institutions throughout Europe, America, and Canada completely suppressed information about Nubia and Kush until the (as you call it) "emotion" of Black people forced these institutions to re-think their positions and assumptions. The result of this is that since around 1991/92 there are now museums throughout the world that for the *first* time have permanent Nubian & Kushite galleries. These changes are a direct result of the efforts of Black people to correct the misrepresentation of their legacy. If you want to check this information out for yourself, then take the British Museum, ROM, Boston MFA, etc. These institutions and others had Nubian & Kushite artifacts in the basement that were simply collecting dust."

(EL)...what you say is certainly true of the West. The only faculty of Sudan Archaeology before the dissolution of the Soviet Union and the occupation of the German Democratic Republic (DDR) by Zionist-American vassals was the Institut für Sudanarchäologie und Ägyptologie der Humboldt Universität zu Berlin (East). Credits in Sudan archaeology are not accepted for promotion in West German universities. The work is being carried on by my friend, Dr. Pawel M. Wolf, in connection with Shendi University (Sudan).

>>(EL) My intermediate goal for Ta-Seti would be present arguments in such a manner as to gain access to a larger forum.

>(MA) "In general, what larger forum do you have in mind? This is a good idea and maybe you can serve as general editor of this project. It should be stated that this and other internet forums are not held to the same standards as scholarly work. A distinction should be made here. I suggest that the work and publications of the members of this forum should be assessed for their merits. On the other hand, Ta-Seti is an open public forum and I don't see it changing to become more politically correct or appealing."

(EL)...in the above mentioned context I was thinking of the world of 'mainstream' Egyptology, a first step being representation in the working group 'Informatique et Egyptologie' (I&E) of the IAE. As I have said before, that is where I am most active. As you know, I am working with Alex D. to develop this opening and he has been accepted to the group on the basis of his reconstruction images. As you also know, the next meeting of this group will be in Moscow in 2004 (no date yet) and I am the organizer for the West. The year 2004 will also see the

9th International Congress of the IAE in Grenoble (no date yet). The dates have

to be coordinated. I would like to hold the I&E meeting before the IAE Congress as a trial run for what the group will present there. There are a lot of politics involved. As I see that you are well oriented in the international academic world, there is no need to explain that (nightmare). International egyptology is not a nice little game of friends and brothers. We all have good friends and bitter enemies.

As far as an Internet forum is concerned, I will post an invitation for Ta_Seti members to join one concerned with concentrating efforts for I&E 2004. This is new and has not yet been activated. It is to be a purely scientific forum without any politics (such as I often practice in Ta_Seti, so I will have to edit myself).

Hans van den Berg (Holland), the author of the standard hieroglyphic program, GLYPH, is setting up a website for I&E which will be linked. Ta_Seti is the first forum that I have participated in, and so I don't have much internet experience and will require the help of those involved. My goal is to stimulate international cooperation in the sense of collective projects and sharing knowledge. For years I have seen people trying to re-invent the wheel in every corner of egyptology and would like to see this energy used to get a collective wheel rolling in a productive direction. I am also interested in people who are not from either egyptology or IT. What we do has equivalent applications in African and all other cultural-historical studies. I don't know anything about genetics, but anything that can be formulated can be integrated into our systems and made available to everyone. IT makes it possible to have your cake, eat it and share it with your colleagues at the same time (where I live, we speak of the "Weckli & Batzen" = 'bun and coin' principle). My own real interest is the nature of knowledge and that is very non-exclusive. You will understand that the scientific standards have to be at the highest level. That does not mean that questions can not be asked or hypotheses advanced.

I agree with what you say about Ta_Seti. My active participation shows that I consider it a valid and valuable forum for dialogue. I certainly do not exclude emotions from life, only from science. What you say about Afroamerican emotions sparking a truth-seeking development is absolutely true and worthy of support. That is the political side, providing motivation for the studies comprising the scientific side. The combination produces a non-deterministic system constantly evolving through the maintenance of its equilibrium. That is the m'Aat.

>(MA)"The bottom line is whether the content and analysis are correct; in an internet forum I could care less about "emotion.""

(EL).....agreed. Now I have 20 more e-mails...

E.

| 4126|2002-10-04 04:35:54|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: Manu Ampim

To: Ta_Seti@yahoogroups.com

Sent: Thursday, October 03, 2002 11:42 PM

Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

Alex Derrick wrote:

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>(MA) "The standard interpretation of the art in Kemet is that the 12th dynasty royal images of the Senwoset rulers and the so-called sculptor's models from the workshop of Thutmose are "true to life" and thus implying (and in many cases stating outright) that all the other art is simply "stylistic." However, this interpretation systematically ignores the hundreds of "true to life" images that are in no way stylistic, as they are as much individual portraits as any other image."

.....
(EL)....the examples given above are only meant as an illustration and do in no way preclude other frequent, but less generally available, instances of natural rendering. Much of Egyptian art was 'institutional' series production (cf. Lenin in every town square (3 standard versions)) or Big Buster Bush on the wall of every US govt. office). Private, or 'one off' works allowed the artist more freedom of expression.

| 4127|2002-10-04 04:36:12|Edward Loring|Re: Linear Structures|

The origin of linear structures is certainly linked in some way with building materials

available in a certain place at a certain time. The time frame for initial application of the straight line would likely be early neolithic. I can't write a book here, but will throw out a couple of ideas that might stimulate investigation:

People who lived in caves, natural or excavated, may have extended their caves into the open, resulting in a linear structure.

People who lived in the open, lived around a hearth. The evolution here would probably been circular at first.

The discovery of the mud brick is closely linked with linear structures (examples from 8th millenium BCE in Hacilar)

Once the linear concept is accepted, there are several early ways to realize it:

Bound rush structures of the Iraqi Marsh Arabs (or also kmtjw?) copied in stone in the Djoser complex. In the same complex and in context with these is the small temple "T" with slightly battered walls in stone. I propose that this (and all later Egyptian architecture with such walls) is a stone copy of a rammed earth method of construction. The exterior angle of inclination is the angle of repose of this material. I have seen this type of construction in progress in the Maghreb and it can be seen in the

Moroccan Ksars. It requires lengths of straight, flat wood for the forms. The width of a board determines the height of a course. Inner and outer boards are held in place by twisted cords through the center of the wall. The outer board of the first course is started at an angle which is kept to the top. A whole building can be built with one set of such forms.

Now I have to run...

Cheers,

Ed Loring

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahoogroups.com>

Sent: Thursday, October 03, 2002 7:18 PM

Subject: [Ta_Seti] Linear Structures

> Alex,

>

> If there is indeed an "African Line" for structure building then would we
> call the linear structures of AE "Non-African". Is the basis for AE
temple

> building Mesopotamian?

>

>

> Keep in mind Omari, that in certain traditions in Africa the
> crafts-person(s) will try and stray away from a precise and rigid straight
> line(s). This organic line is sometimes called the "African Line."
African

> art was deemed primitive for a very long time because some it lacked
> straight lines / linear precision which Europeans deemed as the standard
of

> high craftsmanship. It has now been recognized that the African line has
a

> theoretical and authentic line quality all of its own, and is not
primitive.

> So if you are looking for early linear structures in Africa you should
> also search for non-linear designs.

>

> I am saying all of this because there are structures in Africa that might
> not qualify as "linear" but could have been highly sophisticated.

>

> gotta run,

> Alex Derrick

>
>
> _____
>
> Paul,
>
> Are there any examples of neolithic linear structures at Nabta or
Khartoum?
> Or do you view this type of architecture as a SW Asian import?
> _____
>
> I don't have a precise answer but I'm guessing it was
> during the Neolithic somewhere. It might have started
> because of the need to make tight fits as with certain
> types of stone masonry or plank-built ships.
>
>
>
> _____
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>
| 4128|2002-10-04 08:01:11|omari maulana|Linear Structures and Arabs(?)|
Mr. Loring,

Thank you for the reference :

Brewer D.J. & Redford
D.B.+S., Domestic Plants and Animals, The Egyptian Origins, Warminster

I do indeed realize that bovines are found in a number of places. In fact it was the study of the variety of bovines that facilitated the determination that African and European bovines are from disparate origins. Your mention of this and of the 8th millenium structures in Hacilar, Turkey raise an interesting issue.

Indeed bovines are found in a variety of places, however the "Bovine" cult (practice of reverence) at Jebel Shahaba predates the expansion of AfroAsiatic out of Africa:

"When the first cattle were discovered in the Eastern Sahara, Gautier rechecked the Dos remains that had been found in all of the Late Paleolithic Nilotic sites. He gave particular attention to those from the Qadan site at Tushka, dated 14,500 B.P., where cattle skulls were used as head markers for several hu-man burials, and those from the Ark-inian site with a 14C date around 10,500 B.P."

Are the early Holocene cattle in the eastern Sahara domestic or wild?
by Professor Fred Wendorf & Associate-Professor Romuald Schild (Journal of Anthropological Archaeology 3, No. 4, 1994)

As mentioned this possible practice in the second cataract region of the Nile corresponds with the possible diffusion of the AfroAsiatic language family out of Africa and the gradual reduction in lithic technology (Mesolithic), which has its origins in the Ishango culture of the Paleolithic age.

Ofer Bar-Yosef mentions the expansion from the Nile to the Levant in this article:

<http://www.columbia.edu/itc/anthropology/v1007/baryo.pdf>

Here is the link from AAPA meeting with the Brooks and Yellen abstract on Malaria and the expansion of this trait into Eurasia:

<http://www.physanth.org/annmeet/aapa2002/ajpa2002.pdf>

Regarding the physical anthropology read:

McCown, Theodore Doney, 1908-1969. Ph.D. Thesis: The Natufian crania from Mount Carmel, Palestine

The traits correspond with NE Africans.

Good Day

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>
| 4129|2002-10-04 08:39:21|a.manansala@attbi.com|Re: Linear Structures and Arabs(?)|
The discussion about a single origin of the Neolithic is interesting.

There are at least a few different theories on the Neolithic. The classic European line is that a worldwide Neolithic originated with Near Eastern farmers.

Stephen Oppenheimer has suggested an Austronesian or Austric origin for the Neolithic.

There is also an African origin theory. Clyde Winters seems to suggest an African origin although I don't remember him specifically stating as much.

Although a single origin for the Neolithic throughout the world is possible, in my own opinion, there is not enough evidence for that theory right now. Thus, independent origin would seem to be the default.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 4130|2002-10-04 08:44:53|omari maulana|Hannibal|
Was Hannibal Black?
By Richard Poe

August 23, 2002

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E-mail Article

BLACK SCHOOLCHILDREN have long admired Hannibal as a racial role model. The African general, who marched on Italy in 218 B.C., hailed from Carthage, in what is now Tunisia. But was Hannibal actually black? Two films currently in the pipeline offer conflicting answers to that question. A resounding "Yes!" comes from Fox studios, whose upcoming Hannibal epic will star Denzel Washington. British director Ridley Scott responds with a somewhat less resounding, "sort of." His Hannibal epic will

star Vin Diesel ? an actor who looks Mediterranean, calls himself "multicultural," and is reputed to be part black and part Italian.

Some commentators dismiss the actors' appearance as irrelevant.

"?though I think that Diesel is phenotypically closer to Hannibal ? I'm not sure if he can bring the sort of iron tragic gravity to the story of the ancient Carthaginian that someone like Washington is known for," remarks Razib K, a 25-year-old Bangladeshi immigrant with a biochemistry degree who co-edits the popular blog-site Gene Expression, known for its frank discussions of race.

Other critics place more importance on "phenotype" or physical traits.

"That's the stuff, boys. Africa! Cuddly Blacks v. Wicked Anglo-Saxon Romans! Great box-office!" sneers British writer Peter Jones in The Spectator.

Jones says, "black Africans (the so-called Negroid type) ? did not inhabit the coastline of north Africa?" Actually, many blacks have lived there, from ancient times to the present.

Jones is correct, however, in saying that the Carthaginians were descended from Phoenician colonists. "The Phoenicians were a Semitic people from along the coast of Lebanon/Syria," he writes. "Expert traders, they established way-stations along the Mediterranean... From such beginnings ? Carthage arose."

Wellesley classicist Mary Lefkowitz ? whose book Not Out of Africa claimed that Western civilization owed little or nothing to Egypt or any other African nation ? does acknowledge that, "the Phoenician colonists could have intermarried with native African peoples."

However, like Jones, Lefkowitz states that Hannibal was a "Semite" ? thereby implying that he probably looked more like Diesel than Washington.

When UPI pundit Steve Sailer put the Diesel-vs.-Washington question to me, I too suggested that Hannibal probably looked more like Diesel. And the odds are he did.

Even so, it is just possible that Hannibal looked more like Washington. Here's why.

The fact that Phoenicians spoke a Semitic language does not necessarily mean they were Semites. Language and race are two different things. There are, for instance, plenty of Spanish-speakers in the world whose ancestors did not come from Spain.

As noted in my book *Black Spark, White Fire* the Bible clearly indicates that the Phoenicians ? a Canaanite people ? were not of Semitic descent. The word "Semitic" applies to those peoples who were descended from Noah's son Shem. But, according to Genesis 9-10, the Canaanites were descended from another of Noah's sons, Ham.

Genesis states that there were four Hamitic nations: "Cush, Mizraim, Put and Canaan." Mizraim is Egypt. Cush is Nubia, or the Sudan. "Put" likely refers to a land the Egyptians called Punt, which probably lay in Ethiopia or Somalia.

Thus, every Hamitic nation, except Canaan, appears to be located in Africa.

Of course, not all readers believe the Bible. But even an atheist must wonder why the Biblical scribes believed that Phoenicians and other Canaanites were related to people in Africa. Was it something about their appearance?

The Babylonian Talmud, set to writing in the sixth century A.D., records a Jewish oral tradition that the Canaanites were black. In it, Noah curses his grandson Canaan, saying: "Canaan's children shall be born ugly and black! your grandchildren's hair shall be twisted into kinks?"

Regarding the Phoenicians, Italian anthropologist Giuseppe Sergi noted, in 1901, that, "the Egyptians have represented them of a brick-red color, like themselves?" And, indeed, a tomb painting of the Egyptian pharaoh Seti I portrays four Syro-Palestinians, two with yellow skin, two with reddish-brown skin.

Were the artists trying to depict two distinct physical types ? dark-skinned Hamites and lighter-skinned Semites ? known to live in Canaan? We can only guess.

The Lebanese descendants of the Phoenicians don't look particularly black today, but that could well be for the same reason that Vin Diesel does not look particularly black: intermarriage.

In 1852, 14 percent of Argentina's population was black. Virtually no trace of this black population remains, after 150 years of intermarriage. Portugal too absorbed its black population ? which had reached 10 percent by 1550 ? through intermarriage.

None of this proves that Hannibal looked like Denzel Washington. But it does suggest that we should be less quick to dismiss the possibility.

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| 4131|2002-10-04 09:36:44|IMJs@webtv.net|Virtual reality unmask King Tut|

Attachments :

Another Tut image.... from MSNBC

<http://www.msnbc.com/news/815077.asp>

| 4132|2002-10-04 10:46:19|Derrick, Alexander|Re: Linear Structures|
Omari, look for _Art of Africa, The Principle Ethnic groups of African
Art._" Kechache, Jacques, Harry N Abrahams Inc. Publishing.

There are some good articles and photos covering african aesthetics.

Also, what AE structures are "linear?" I was looking at floor plan of Nakht's tomb and the temple of seti. Neither of these structures are laid out on a straight line. Nakht's tomb is very organic. The temple of Seti may be laid out linearly, but if you look at the tile mosaics they are intentionally cut irregular. I mention both of these structures because they were designed and executed during a period of AE wealth.

The linear idea might be rooted in Greece and Rome, where God is known as a "geometer" and the perfect line is geometrically straight. This is impossible in space-time reality, everything is curved/organic.

alex

| 4133|2002-10-04 11:00:21|omari maulana|Linear Structures|
Ed,

Here is a short abstract that coincides with your statement on the development of linear structures:

B. Gabriel, "Cultural relics as Saharan landscape elements" - For example, stone formations in the desert which an untrained eye would miss altogether, were mostly hearths used by neolithic herders. Some geomorphologists have defined them as natural formations but since the times of Caton-Thompson at Kharga Oasis and Fred Wendorf's work in the Western Desert, they have been identified as archaeological features. Many of these formations are being destroyed by traffic through the desert routes. A number of clusters of pits (about 3 m wide and 0.5 m deep) can be seen in the Western Desert (for example, at the latitude of Malawi or at Dakhla) and they cannot be

explained as natural formations. They have different shapes (oval or more or less rectangular). They have been explained by some as paleolithic mining pits for the procurement of different types of raw materials. Isolated stone boulders in the desert seem to have been the result of human activity as well. Even waste products of today may become the relics of tomorrow, as the remains of Second World War campaigns scattered in the desert or even discarded trucks by the road which are found today testify.

<http://www.geocities.com/henslater/index3.html>

People who lived in caves, natural or excavated, may have extended their caves into the open, resulting in a linear structure.

People who lived in the open, lived around a hearth. The evolution here would probably been circular at first.

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| 4134|2002-10-04 11:04:29|omari maulana|Linear Structures|

In a earlier post I mentioned:

Alex,

Here is an article that adds on to your statement regarding the transformation in building materials in AE. It is interesting to note that similar rectangle structures (post and matting) are found at the pre-Kerma site.

This was in reference to:

University of California/Petrie Museum of Egyptian Archaeology Hierakonpolis Expedition

Co-Directors: Rene? Friedman, University of California at Berkeley; Barbara Adams, Petrie Museum of Egyptian Archeology, University College, London

During the 2000-2001 campaign, Barbara Adams continued her work in the elite Predynastic cemetery at HK6. Excavations revealed the largest known tomb dating to Naqada IIB. It is surrounded by a large, rectangular, wooden-post-and-matting fence enclosure that presages the architecture later constructed in mud brick and stone in the Protodynastic and Early Dynastic periods. It is the earliest evidence of a funerary enclosure in Egypt.

Here is a post as a follow up:

M. Honegger, "Neolithic and Pre-Kerma occupation at Kerma" - His work was confined to the area around the third cataract, covering a time span of between the 5th and the end of the 4th millennium BC. Most of the sites were in bad condition due to wind erosion. The excavation now comprises more than 10,000 square metres and hundreds of pits measuring about 2 m in diameter containing jars or potsherds and grinding stones and rarely, cattle remains. The function was for storage of foodstuff or liquids, there are also many post holes belonging to structures that measured from 1 to 7 m in diameter. A very common measurement was 4 m which most probably were houses. According to contemporary practice, branches were intertwined with the posts to enclose the structures which were probably workshops or the houses of important people. Two rectangular buildings were also identified, one of them apparently important because it was rebuilt three times with exactly the same design. The second had thicker post holes. Post holes belonging to palisades to divide dwelling areas were also found. The total area of this site is of about two hectares, the western part was eroded by the wind until the lower neolithic layers were exposed in the surface, other areas were destroyed by Middle Kerma tombs or other structures. These Pre-Kerma agglomerations appear as more complex than those of modern times. The pottery had pointed bottoms (sometimes flat) and wide mouths, no Egyptian imports were found here. A neolithic settlement dating back to 4,500 BC was surveyed. They found post holes around oval structures. The design does not seem as coherent as the Kerma one, the remains of caprines and other domestic animals were found, the pots were globular in shape and had rippled decoration. Fluctuations in the course of the Nile seem to indicate that at the time it flowed closer (towards the east) to the structures described here. The radiocarbon dates are much more reliable and agree with the expected dates if charcoal is used, for mummified tissue and bone remains the dates appear to be more recent because of some sort of pollution that they have not been able to explain yet.

<http://www.geocities.com/henslater/index3.html>

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>
| 4135|2002-10-04 11:09:40|omari maulana|Linear Structures|
Alex,

I agree I should have paraphrased as so-called linear structures. There are no perfect lines in anything!

Omari, look for _Art of Africa, The Principle Ethnic groups of African Art._" Kechache, Jacques, Harry N Abrahams Inc. Publishing.

There are some good articles and photos covering african aesthetics.

Also, what AE structures are "linear?" I was looking at floor plan of Nakht's tomb and the temple of seti. Neither of these structures are laid out on a straight line. Nakht's tomb is very organic. The temple of Seti may be laid out linearly, but if you look at the tile mosaics they are intentionally cut irregular. I mention both of these structures because they were designed and executed during a period of AE wealth.

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alex

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| 4136|2002-10-04 11:10:41|Djehuti Sundaka|Re: Hannibal|

"As noted in my book Black Spark, White Fire the Bible clearly indicates that the Phoenicians ? a Canaanite people ? were not of Semitic descent. The word "Semitic" applies to those peoples who were descended from Noah's son Shem. But, according to Genesis 9-10, the Canaanites were descended from another of Noah's sons, Ham."

Poe errors when he states that the Bible indicates that Canaanite people were not of Semitic descent and that the word "Semitic" applies to those peoples who were descended from Noah's son Shem. The term "Semitic" or "Semite" is not a biblical term and the biblical writers would have had no notion of it. Such a term is less than 200 years old and is a linguistic term that is merely inspired by the name of a biblical character. As a linguistic term, it certainly applies to the ancient peoples of Kana'an (as well as their modern descendants) and has nothing to do with their biblically viewed ethnicity.

Was Hannibal Black? It depends on whose rule one chooses to invoke. The "one drop" rule would make him "Black" regardless of his appearance. The "brown-skinned caucasoid of the Mediterranean type" perspective would make him "White" regardless of his appearance. The "multiracial" perspective makes him both regardless of his appearance.

I suppose if one wanted to be creative, one could try to assess the general phenotype of people with "Negro"/Lebanease parentage but this still wouldn't tell us the degrees of his actual heritage and what affect such a heritage had on his appearance.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

>
> Was Hannibal Black?
> By Richard Poe
>
> August 23, 2002
>
> Make Comments
>
> View Comments
>
> Printable Article
>
> E-mail Article
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>
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>
> BLACK SCHOOLCHILDREN have long admired Hannibal as a racial role model. The
> African general, who marched on Italy in 218 B.C., hailed from Carthage, in
> what is now Tunisia. But was Hannibal actually black?
> Two films currently in the pipeline offer conflicting answers to that
> question. A resounding "Yes!" comes from Fox studios, whose upcoming
> Hannibal epic will star Denzel Washington. British director Ridley Scott
> responds with a somewhat less resounding, "sort of." His Hannibal epic will
> star Vin Diesel ? an actor who looks Mediterranean, calls himself
> "multicultural," and is reputed to be part black and part Italian.
>
> Some commentators dismiss the actors' appearance as irrelevant.
>
> "?though I think that Diesel is phenotypically closer to Hannibal ?
I'm not

- > sure if he can bring the sort of iron tragic gravity to the story of the
- > ancient Carthaginian that someone like Washington is known for," remarks
- > Razib K, a 25-year-old Bangladeshi immigrant with a biochemistry degree who
- > co-edits the popular blog-site Gene Expression, known for its frank discussions of race.
- >
- > Other critics place more importance on "phenotype" or physical traits.
- >
- > "That's the stuff, boys. Africa! Cuddly Blacks v. Wicked Anglo-Saxon Romans!
- > Great box-office!" sneers British writer Peter Jones in The Spectator.
- >
- > Jones says, "black Africans (the so-called Negroid type)? did not inhabit
- > the coastline of north Africa?" Actually, many blacks have lived there, from
- > ancient times to the present.
- >
- > Jones is correct, however, in saying that the Carthaginians were descended
- > from Phoenician colonists. "The Phoenicians were a Semitic people from along
- > the coast of Lebanon/Syria," he writes. "Expert traders, they established
- > way-stations along the Mediterranean... From such beginnings? Carthage
- > arose."
- >
- > Wellesley classicist Mary Lefkowitz ? whose book Not Out of Africa claimed
- > that Western civilization owed little or nothing to Egypt or any other
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- > intermarried with native African peoples."
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- > However, like Jones, Lefkowitz states that Hannibal was a "Semite" ? thereby
- > implying that he probably looked more like Diesel than Washington.
- >
- > When UPI pundit Steve Sailer put the Diesel-vs.-Washington question

to me, I

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> are he did.

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> Even so, it is just possible that Hannibal looked more like Washington.

> Here's why.

>

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> wonder why the Biblical scribes believed that Phoenicians and other

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> The Babylonian Talmud, set to writing in the sixth century A.D.,

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> Jewish oral tradition that the Canaanites were black. In it, Noah curses his

> grandson Canaan, saying: "Canaan's children shall be born ugly and black!?"

> your grandchildren's hair shall be twisted into kinks?"

>

> Regarding the Phoenicians, Italian anthropologist Giuseppe Sergi noted, in

> 1901, that, "the Egyptians have represented them of a brick-red color, like

> themselves?" And, indeed, a tomb painting of the Egyptian pharaoh Seti I

> portrays four Syro-Palestinians, two with yellow skin, two with reddish-brown skin.

>

> Were the artists trying to depict two distinct physical types ? dark-skinned

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>

> The Lebanese descendants of the Phoenicians don't look particularly black

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>

> In 1852, 14 percent of Argentina's population was black. Virtually no trace

> of this black population remains, after 150 years of intermarriage.

Portugal

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>

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>

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| 4137|2002-10-04 11:22:18|omari maulana|Egyptian Yoga|
I recently came across this book. Has anyone reviewed it? What is your opinion? Did the AE practice yoga before the Indians?

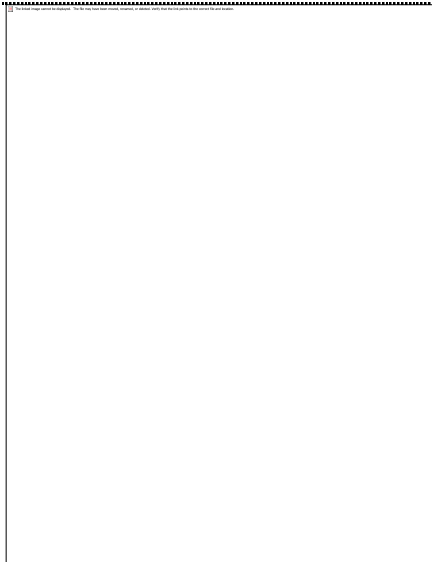
<http://www.egyptianyoga.com/page2.html>

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| 4138|2002-10-04 11:31:08|Derrick, Alexander|Re: Virtual reality unmask King Tut|

Attachments :



This type of rendering technique is called radiosity or "BRAZIL". BRAZIL rendering is very expensive and time consuming. BRAZIL rendering follows each "light photo" from the light source to surface and reflected surfaces, simulating reflected lighting.

I showed this picture around at work. Obviously it is a different model than what Discovery channel is doing. And everybody at work has given it the thumbs down. Basic response "he doesn't even look like a real person." Another 3d lead, said "it looks like some scientists and journalist have been surfing the web for a free 3d model and then tweaked it." and "this is not the work of a special effects specialists." Manu, this is a perfect example of a modern technological hoax. They have used that expensive rendering in order to make the image more lifelike and believable. You should show some of this stuff off in your class.

Alex

-----Original Message-----

From: IMJs@webtv.net [mailto:IMJs@webtv.net]

Sent: Friday, October 04, 2002 9:37 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Virtual reality unmask King Tut

Another Tut image.... from MSNBC

<http://www.msnbc.com/news/815077.asp>

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| 4139|2002-10-04 11:56:18|Derrick, Alexander|Re: Egyptian Yoga|
<http://highculture.8m.com/Philosophy/yogaLinks.htm>

Muata Ashby's, E Yoga, is a practical guide to his self styled yoga that has classical african postures. He makes few mdw-ntr text references to support the hypothesis. And some of his imagery is altered in Photoshop. But, I think his idea has merit.

I am sure there was some type of introspective tradition in Kmt. Of what flavor I am not certain. Can it be explained via modern introspective technique? Not sure, because different ethnic groups have different perceptions. And lumping African traditions in with Buddhism and Taoism as Ashby does without evidence is uncalled for.

I found this article in an out of print magazine called African Historie. This article has more potential than Ashby's 200+ pages. I've added a few images of my own that I think are appropriate. I think this subject is interesting and needs more exploration.

alex

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Friday, October 04, 2002 11:22 AM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Egyptian Yoga

I recently came across this book. Has anyone reviewed it? What is your opinion? Did the AE practice yoga before the Indians?

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| 4140|2002-10-04 12:03:47|Derrick, Alexander|Re: Egyptian Yoga|

the posture that Master Khan refers to as "Candlestick" which is the "Ka" hieroglyphic is a pan-african sculptural motif. I think that the gesture is imitating the horns of a cow, which takes us back to the early cattle culture.

-----Original Message-----

From: Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

Sent: Friday, October 04, 2002 11:56 AM

To: 'Ta_Seti@yahoogroups.com'

Subject: RE: [Ta_Seti] Egyptian Yoga

<http://highculture.8m.com/Philosophy/yogaLinks.htm>

Muata Ashby's, E Yoga, is a practical guide to his self styled yoga that has classical african postures. He makes few mdw-ntr text references to support the hypothesis. And some of his imagery is altered in Photoshop. But, I think his idea has merit.

I am sure there was some type of introspective tradition in Kmt. Of what flavor I am not certain. Can it be explained via modern introspective technique? Not sure, because different ethnic groups have different perceptions. And lumping African traditions in with Buddhism and Taoism as Ashby does without evidence is uncalled for.

I found this article in an out of print magazine called African Historie. This article has more potential than Ashby's 200+ pages. I've added a few images of my own that I think are appropriate. I think this subject is interesting and needs more exploration.

alex

-----Original Message-----

From: omari maulana

[mailto:omari_maulana@hotmail.com]
Sent: Friday, October 04, 2002 11:22 AM
To: ta_seti@yahoogroups.com
Subject: [Ta_Seti] Egyptian Yoga

I recently came across this book. Has anyone reviewed it? What is your opinion? Did the AE practice yoga before the Indians?

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| 4141|2002-10-04 12:52:06|IMJs@webtv.net|Guns, Germs, and Steel|
Guns, Germs, and Steel

.....

by Jared Diamond

Anybody read or heard of this book?... I'm seriously thinking about picking it up. I can't count the # of times I've had to "debate" the "koo-koo-klaners" on why Africa is in such dire straits today.. They sound like an old lady's parrot -- ["If Africans were so great, how come it's a backwards basket-case today.... blah blah blah?"].... Damn, it's like dealing w/ children!!!
Maybe this guy's theory has some legs.

A Positive Review

http://econ161.berkeley.edu/Econ_Articles/Reviews/diamond_guns.html

<http://www.mindspring.com/~kimall/Reviews/GGS.html>

<http://www.directactionjournal.org/guns.html>

Jared Diamond - lecture

<http://www.abc.net.au/rn/science/ss/stories/s199676.htm>

A review by Michael Levin = Typical "Levinism" for those who know where he's coming from.

http://www.lrainc.com/swtaboo/stalkers/ml_ggs.html

| 4142|2002-10-04 13:00:52|Bruno Matt|Re: Guns, Germs, and Steel|

I read it when it first came out and heard Diamond speak. I recommend the book as a thought provoking look as to why some peoples are more "successful" than others.

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| 4143|2002-10-04 13:06:16|mansu_musa|Re: Hannibal|

--- In Ta_Seti@y..., "Djehuti Sundaka" wrote:

> "As noted in my book Black Spark, White Fire the Bible clearly
> indicates that the Phoenicians ? a Canaanite people ? were not of
> Semitic descent. The word "Semitic" applies to those peoples who

were

> descended from Noah's son Shem. But, according to Genesis 9-10, the
> Canaanites were descended from another of Noah's sons, Ham."
>
> Poe errors when he states that the Bible indicates that Canaanite
> people were not of Semitic descent and that the word "Semitic"

applies

> to those peoples who were descended from Noah's son Shem. The term
> "Semitic" or "Semite" is not a biblical term and the biblical

writers

> would have had no notion of it. Such a term is less than 200 years
> old and is a linguistic term that is merely inspired by the name of

a

> biblical character. As a linguistic term, it certainly applies to

the

> ancient peoples of Kana'an (as well as their modern descendents)

and

> has nothing to do with their biblically viewed ethnicity.

>

> Was Hannibal Black? It depends on whose rule one chooses to

invoke.

> The "one drop" rule would make him "Black" regardless of his

> appearance. The "brown-skinned caucasoid of the Mediterranean

type"

> perspective would make him "White" regardless of his appearance.

The

> "multiracial" perspective makes him both regardless of his

appearance.

> I suppose if one wanted to be creative, one could try to assess

the

> general phenotype of people with "Negro"/Lebanease parentage but

this

> still wouldn't tell us the degrees of his actual heritage and what

> affect such a heritage had on his appearance.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@y..., "omari maulana" wrote:

> >

> > Was Hannibal Black?

> > By Richard Poe

> >

> > August 23, 2002

> >

> > Make Comments

> >

> > View Comments

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> >

> >
> >
> >
> >
> > BLACK SCHOOLCHILDREN have long admired Hannibal as a racial role
> model. The
> > African general, who marched on Italy in 218 B.C., hailed from
> Carthage, in
> > what is now Tunisia. But was Hannibal actually black?
> > Two films currently in the pipeline offer conflicting answers to
> that
> > question. A resounding "Yes!" comes from Fox studios, whose

upcoming

> > Hannibal epic will star Denzel Washington. British director

Ridley

> Scott

> > responds with a somewhat less resounding, "sort of." His Hannibal
> epic will

> > star Vin Diesel ? an actor who looks Mediterranean, calls himself
> > "multicultural," and is reputed to be part black and part Italian.

> >

> > Some commentators dismiss the actors' appearance as irrelevant.

> >

> > "though I think that Diesel is phenotypically closer to

Hannibal ?

> I'm not

> > sure if he can bring the sort of iron tragic gravity to the story

of

> the

> > ancient Carthaginian that someone like Washington is known for,"

> remarks

> > Razib K, a 25-year-old Bangladeshi immigrant with a biochemistry

> degree who

> > co-edits the popular blog-site Gene Expression, known for its

frank

> > discussions of race.

> >

> > Other critics place more importance on "phenotype" or physical

> traits.

> >

> > "That's the stuff, boys. Africa! Cuddly Blacks v. Wicked Anglo-

Saxon

> Romans!

> > Great box-office!" sneers British writer Peter Jones in The

> Spectator.

> >

> > Jones says, "black Africans (the so-called Negroid type)? did not

> inhabit

> > the coastline of north Africa?" Actually, many blacks have lived

> there, from

> > ancient times to the present.

> >

> > Jones is correct, however, in saying that the Carthaginians were

> descended

> > from Phoenician colonists. "The Phoenicians were a Semitic people

> from along

> > the coast of Lebanon/Syria," he writes. "Expert traders, they

> established

> > way-stations along the Mediterranean... From such beginnings?

> Carthage

> > arose."

> >

> > Wellesley classicist Mary Lefkowitz ? whose book Not Out of

Africa

> claimed

> > that Western civilization owed little or nothing to Egypt or any

> other

> > African nation ? does acknowledge that, "the Phoenician colonists

> could have

> > intermarried with native African peoples."

> >

> > However, like Jones, Lefkowitz states that Hannibal was

a "Semite" ?

> thereby

> > implying that he probably looked more like Diesel than Washington.

> >

> > When UPI pundit Steve Sailer put the Diesel-vs.-Washington

question

> to me, I

> > too suggested that Hannibal probably looked more like Diesel. And

> the odds

> > are he did.

> >
> > Even so, it is just possible that Hannibal looked more like
> Washington.
> > Here's why.
> >
> > The fact that Phoenicians spoke a Semitic language does not
> necessarily mean
> > they were Semites. Language and race are two different things.

There

> are,
> > for instance, plenty of Spanish-speakers in the world whose
> ancestors did
> > not come from Spain.
> >
> > As noted in my book Black Spark, White Fire the Bible clearly
> indicates that
> > the Phoenicians ? a Canaanite people ? were not of Semitic

descent.

> The word
> > "Semitic" applies to those peoples who were descended from Noah's
> son Shem.
> > But, according to Genesis 9-10, the Canaanites were descended

from

> another
> > of Noah's sons, Ham.
> >
> > Genesis states that there were four Hamitic nations: "Cush,

Mizraim,

> Put and
> > Canaan." Mizraim is Egypt. Cush is Nubia, or the Sudan. "Put"

likely

> refers
> > to a land the Egyptians called Punt, which probably lay in

Ethiopia

> or
> > Somalia.
> >
> > Thus, every Hamitic nation, except Canaan, appears to be located

in

> Africa.
> >
> > Of course, not all readers believe the Bible. But even an atheist
> must
> > wonder why the Biblical scribes believed that Phoenicians and

other

> > Canaanites were related to people in Africa. Was it something

about

> their

> > appearance?

> >

> > The Babylonian Talmud, set to writing in the sixth century A.D.,

> records a

> > Jewish oral tradition that the Canaanites were black. In it, Noah

> curses his

> > grandson Canaan, saying: "Canaan's children shall be born ugly

and

> black!?

> > your grandchildren's hair shall be twisted into kinks?"

> >

> > Regarding the Phoenicians, Italian anthropologist Giuseppe Sergi

> noted, in

> > 1901, that, "the Egyptians have represented them of a brick-red

> color, like

> > themselves?" And, indeed, a tomb painting of the Egyptian pharaoh

> Seti I

> > portrays four Syro-Palestinians, two with yellow skin, two with

> > reddish-brown skin.

> >

> > Were the artists trying to depict two distinct physical types ?

> dark-skinned

> > Hamites and lighter-skinned Semites ? known to live in Canaan? We

> can only

> > guess.

> >

> > The Lebanese descendants of the Phoenicians don't look

particularly

> black

> > today, but that could well be for the same reason that Vin Diesel

> does not

> > look particularly black: intermarriage.

> >

> > In 1852, 14 percent of Argentina's population was black.

Virtually

> no trace

> > of this black population remains, after 150 years of

intermarriage.

> Portugal

> > too absorbed its black population ? which had reached 10 percent

by

> 1550 ?

> > through intermarriage.

> >

> > None of this proves that Hannibal looked like Denzel Washington.

But

> it does

> > suggest that we should be less quick to dismiss the possibility.

> >

> >

> >

> >

> >

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I don't honestly know if hannibal was black or not since his father hamilcar I am pretty sure was a phoenician. Most people believe there was no black around those areas even in pre historic times, even though the roman writer virgil described in his poem moretum negroid features of a native around that area, so it is possible hannibal could have been of mixed descent depending on his mother and what her ethnic identity was.

Afers were another term usually denoting black people just as the name aethiopes, or maure.

Virgil in his Moretum speaks of a woman from the Afer [Afar/Afra] race. He says of her:

"Of Afer race, her whole figure bears proof of her country. Her color, very dark (fuscus), her lips thick, her hair tightly-curved"[31.35]

Boethicus in his Porphyrium Commen describes Ethiopians as being very dark (fuscus) in color. [5(PL 64.157)] It should be noted Terentius Afer, who was born in Carthage and was an Afer (as the surname suggests) was described as being handsome and very dark Negroid people. Ptolemy II describes the Garamantes people of Tunisia as being moderately black in color. [Geographia 1.8.5(pt. 1, pp21-22)]

Lucan describes the (fuscus) in color. [Suetonius (Vita Terentius) 5 (Loeb II, 46 Another people to inhabit Punic Africa were the Garamantes. The Garamantes were a Negroid or partially Garamantes as sun burnt (perusti) in color. Fromentinus describes fighting a contingent of Carthaginian auxiliary fighters whom were all very black in skin color. [Fromentinus Stratege Mata 1.11.18] This was in 480 B.C. Diodorus mentions a Greek lieutenant named Agathocles, who over comes a people in present-day Tunisia, who were the same hue as Ethiopians. [20.57.5

Col. Hennebert, perhaps the leading authority on Hannibal, declares that none of the several differing portraits now exhibited as Hannibal is he, "We do not possess any authentic portrait of So to be honest I really don't know what ethnicty haanibal was,but I do know that there were blacks present in carthage,and perhaps maybe he was mixed.

Does anybody know if hannibal's mother was a berber or a afer??
| 4144|2002-10-04 13:18:20|mansu_musa|Re: Guns, Germs, and Steel|
--- In Ta_Seti@y..., Bruno Matt wrote:

>

> I read it when it first came out and heard Diamond speak. I

recommend the book as a thought provoking look as to why some peoples are more "successful" than others.

> IMJs@w... wrote:

> Guns, Germs, and Steel

> ~~~~~

> by Jared Diamond

>

>

> Anybody read or heard of this book?... I'm seriously thinking about

> picking it up. I can't count the # of times I've had to "debate"

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> "koo-koo-klaners" on why Africa is in such dire strights today..

They

- > sound like an old lady's parrot -- ["If Africans were so great, how
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- > it's like dealing w/ children!!!
- > Maybe this guy's theory has some legs.
- >
- >
- > A Positive Review
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- > A review by Michael Levin = Typical "Levinism" for those who know
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The onlything basd about the book is that jared diamond considers bantus to be the only true phenotype for africans and excludes many

northern african groups including egyptians. His theories also about meopotamian food development need to be dumped because of evidence that the Nile was producing food at about the same time. Levin by the way is a big supporter of people like J Phillip Rushton, and others like Charles Murray who wrote the book The Bell Curve.

Diamond also glosses over possible iron production in sub-Saharan origin is independent, but also avoids the fact that many modern day anthropologists including Cavillini Sfoza support a negroid population in the Sahara, which is also evidenced by rock art in Tassili n'Ajjer. He mainly just focuses on the Bantu migration, but beware Diamond is not a physical anthropologist the way Shomaka Keita is and is not peer reviewed so it is very easy to say things like Egyptians were white people as well as other northern African groups that were not. Many new archaeological finds find around different parts of Africa demonstrate a different picture than what Diamond is showing in his books.]

Mali, Songhai, Hausa, and Kanem Bornu were pretty much of Europe until Europeans went into the Renaissance and started receiving Asiatic inventions which was passed to them via the Moorish invasion.

The zero, Arabic Hindu numerals, and other things like gun powder really boosted the Europeans to their advantage. We must point out there were certain areas in central Africa because of location remained isolated from other people, however Aksum, Swahili states were trading with China, India, and other places around Asia so they were really in a better position.

Portuguese came around eastern Africa with cannons and blew Kilwa, Mombasa to smithereens with also disrupted trade which came into the interior of Africa, and thus started the stages of colonization.

Another good book to read is Mark Devillers into Africa who is a writer for National Geographic and documents complex states and their development throughout Africa.

| 4145|2002-10-04 14:10:38|omari maulana|Re: Hannibal|
Regarding:

Does anybody know if Hannibal's mother was a Berber or a Afer??

Are these two groups mutually exclusive?

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| 4146|2002-10-04 14:31:54|omari maulana|Guns, Germs, and Steel|

Michael Bradley has a different take on Europe's ascent. I for one believe Europeans came into power because they were unified while African civilizations, tied in with Islamic civilization lacked a cohesive unity by this time. Eventually the European cohesive unity became an excessive zeal know referred to as colonialism and white supremacy. As far as the modern development of Africa read :

Walter Rodney: "How Europe underdeveloped Africa"

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| 4147|2002-10-04 15:05:54|Djehuti Sundaka|Re: Guns, Germs, and Steel|
When did Europeans become unified? At what point in the past 500 years did they cease being at war with each other?

Europeans are successful because being the urban have-nots of the world had forced them to go out into the world to get what they needed. This led to slavery in 1441 and colonization in 1492. It is their disunity that has pushed them to develop bigger and better weapons to destroy one another and use against everyone else.

As for other peoples, trade and utility should be examined. Societies in close proximity to the international trade zone had access to the benefits and discoveries that various civilizations had to offer. But even then, there have always been non-urban societies that have engaged in trade with urbanites without ever fully adopting their ways. Today, we still have the nomadic Maasai, Beja, and Arab Bedouins who are just as capable of establishing urban centers as anyone else. But the situation then becomes a question of utility for a desired lifestyle. Is it really desired? And the answer in a lot of cases is simply "no". A sedentary lifestyle may produce a lot of material advantages but not without a price in great labor that a lot of non-sedentary peoples just don't see the need for. After all, they get along just fine the way they are and have been for thousands of years.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

> Michael Bradley has a different take on Europe's ascent. I for one believe
> Europeans came into power because they were unified while African
> civilizations, tied in with Islamic civilization lacked a cohesive unity by
> this time. Eventually the European cohesive unity became an excessive zeal

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> development of Africa read :

>

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>

> Chat with friends online, try MSN Messenger:

<http://messenger.msn.com>

| 4148|2002-10-04 15:16:35|Djehuti Sundaka|Re: Egyptian Yoga|

My personal perspective is that various peoples have always had their various forms of meditation and altered states of experience.

Concerning yoga specifically, I've seen nothing in Ashby's works to convince me that he's really done anything more than to compare some out of context poses in Kamat with those of yoga and thereby draw a connection.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

> I recently came across this book. Has anyone reviewed it? What is your

> opinion? Did the AE practice yoga before the Indians?

>

>

> <http://www.egyptianyoga.com/page2.html>

>

>

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| 4149|2002-10-04 15:24:23|omari maulana|Re: Guns, Germs, and Steel|

I hope that you realize that war can produce unity. Shaka was successful in expanding the Zulu state and imposing a degree of unity.

Examples of European unity:

1) The Roman Empire

2) The Goths spread across Europe (and parts of Africa)

3) The Crusades

4) Castile and Aragon

etc, etc, etc

Again, unity may result from war - they are not mutually exclusive.

Europeans did fight amongst themselves, but they developed a common European identity before African's did. This allowed European colonialists to divide and conquer African peoples, who often had more anamous for their neighbor in Africa than the stranger from abroad.

When did Europeans become unified? At what point in the past 500 years did they cease being at war with each other?

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| 4150|2002-10-04 15:29:17|Derrick, Alexander|Re: Egyptian Yoga|

I think that this could be an interesting subject of exploration, but Ashby spends more time with other cultures than with Africa. I don't even think that he can read *mdw-ntr*. So he has chosen to remain on the outside looking in.

-----Original Message-----

From: Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]

Sent: Friday, October 04, 2002 3:16 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Egyptian Yoga

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Concerning yoga specifically, I've seen nothing in Ashby's works to convince me that he's really done anything more than to compare some out of context poses in Kamat with those of yoga and thereby draw a connection.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

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| 4151|2002-10-04 15:57:01|a.manansala@attbi.com|Re: Guns, Germs, and Steel|
The Roman church was a unifying factor for centuries despite the internecine warfare. Even after the Reformation, Christianity still acted as a link between European nations.

Another important factor is the German/Austrian success in basically taking nearly all the royal families of Europe from Britain to Russia. The common Germanic heritage of Europe's royalty was definitely an advantage.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

> I hope that you realize that war can produce unity. Shaka was successful in
> expanding the Zulu state and imposing a degree of unity.
> Examples of European unity:
>
> 1) The Roman Empire
> 2) The Goths spread across Europe (and parts of Africa)
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> identity before African's did. This allowed European colonialists to divide
> and conquer African peoples, who often had more anamous for their neighbor
> in Africa than the stranger from abroad.
> _____
>
> When did Europeans become unified? At what point in the past 500
> years did they cease being at war with each other?
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| 4152|2002-10-04 16:02:24|Manu Ampim|Egyptian Yoga|

"omari maulana" <omari_maulana@hotmail.com> wrote:

> I recently came across this book.

Has anyone reviewed it? What is your

> opinion? Did the AE

practice yoga before the Indians?

>

>

href="http://www.egyptianyoga.com/page2.html"><http://www.egyptianyoga.com/page2.html>

Well, since you asked...

Muata Ashby is the author of Egyptian Yoga and founder of the Sema Institute of Yoga. On the institute's official website it is stated that

"Sebai Muata Ashby performed an original decipherment and translation of the Ancient Egyptian Book of the Dead and discovered a term that unravels the mystical disciplines of Ancient African Philosophy for attaining self mastery and Enlightenment. This term is *Sema Tawi*, translated '*Egyptian Yoga*' Egyptian Yoga is a term that reveals the paths to attain the highest goal of spirituality, supreme wisdom and immortality."

First, the term *Sema Tawi* does not translate as "Egyptian Yoga." This is indeed an *original* and arbitrary translation. The symbol *Sema* represents a lung and windpipe and it refers to "uniting," "joining," or "associating" with something. The second term *Tawi* translates as "the two lands" (i.e. upper and lower KMT). So *Sema-Tawi* refers to "uniting the two lands."

If the term was *Sema-Ta* then the translation would be something to the effect of "uniting the land" [uniting (with) the land] or possibly "interment" (burial).

It is important to start here with the basic concepts that comprise an author's philosophy, which in this case does not coincide with the actual meaning of the terms being used. It is not possible to give terms an arbitrary meaning and expect to have an accurate understanding. People often speculate on many things but in most cases they do a poor job at presenting a reasonable argument. I could say much more, but if you grasp the implications of the author's linguistic and conceptual errors presented above then there is not too much more to say.

The author is probably well meaning and his books are somewhat popular, but he completely fails to demonstrate that his Yoga practices have to do with the practices in ancient Egypt. Serious research is

more than just showing an isolated picture without any context, or just pulling out isolated terms without their larger context, it has to do with a careful first-hand examination of the full body of evidence. By the way, I have a new student in one of my classes and he mentioned Ashby on two occasions, so I finally told the student to carefully check out the author's sources of information, and then come back and we will talk about it. My point to him was that don't get excited about information just because you may agree with it, what is more important is that you ask the fundamental question of "HOW DO YOU KNOW?" If you ask this critical question, you will always get to the bottom of the matter, that is, to the sources being used.

Hope this helps.

Manu Ampim

http://www.geocities.com/m_ampim/primaryresearch.html

| 4153|2002-10-04 19:59:25|Gayle|Dateless for Halloween :(|
I just got dumped and don't want to go to the party alone.

Actually, I want to show up my ex boyfriend and bring someone cool with me. Please find me and write me at

<http://www.lonelygirl.pagehere.com>

| 4154|2002-10-04 20:49:32|Manu Ampim|King Tut & High Tech Propaganda|
(EL)....who was the person from London?

Dr.Stephen Quirke, curator of the Petrie Museum.

Manu Ampim

| 4155|2002-10-04 21:09:05|Manu Ampim|Virtual Propaganda Unmasks "King Tut"|

Attachments :

.....
This is the same ridiculous image of supposedly "King Tut" which I commented on earlier this week.
However, this frontal view more clearly shows this "scientific" hoax.

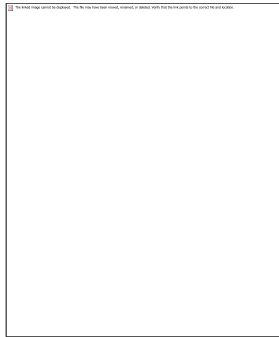
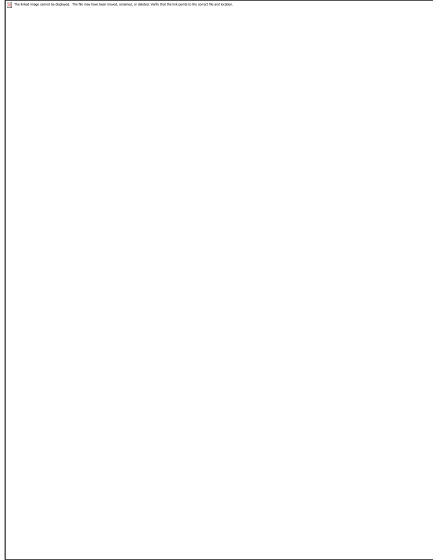
This link is to the semi-profile view posted earlier:

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

If there is more discussion on this hightech propaganda, then I may scan a couple authentic Tutankhamen images for members to actually see how life-like and powerful the Tut images actually are. The realistic appearance of these images of the Africoid (i.e. Black) King Tut are stunning. There is absolutely no good reason why the authentic images of Tutankhamen are not used as models, other than because of modern racism.

Some members have commented about the golden mask being used as a model, but this is not the best source because it is not nearly as detailed and vivid as his busts and statues.

Manu Ampim



Manu, this is a perfect example of a modern technologicalhoax.They have used thatexpensive rendering in order to make the image more lifelike and believable.You should show some of this stuff off in your class.

Alex

-----Original Message-----

From: IMJs@webtv.net [mailto:IMJs@webtv.net]

Sent: Friday, October 04, 2002 9:37 AM

To: Ta_Seti@yahoogleups.com

Subject: [Ta_Seti] Virtual reality unmasks King Tut

Another Tut image.... from MSNBC

<http://www.msnbc.com/news/815077.asp>

----- Original Message -----

From: Manu Ampim

To: Ta_Seti@yahooogroups.com

Sent: Saturday, October 05, 2002 5:59 AM

Subject: [Ta_Seti] King Tut & High Tech Propaganda

(EL)....who was the person from London?

Dr.Stephen Quirke, curator of the Petrie Museum.

Manu Ampim

(EL)...I find it very hard to believe that Stephen Quirke would intentionally make or imply anything of racist nature. Are you sure that your reaction to whatever he said was not a bit over sensitive? As a racially neutral figure, I have observed that Afroamericans tend to feel that when a White refers to anything African, there is a priori something negative and insulting in the statement. I understand that historically most statements made by Whites about people/matters African have a negative component and that the automatic Black reaction would be defensive. This

is a barrier that really must be broken down. The average non-racist White thinks twice before entering into any dialogue with Blacks, especially with Afroamericans, because he does not want to be misunderstood. The same person probably has never really had any personal contact with Blacks. The situation reminds me of some socialist party leaders I have known who never had 'workers' at any of their private events.

What can be done to put an end to this very contraproductive communications problem?

America developed the idea of 'political correctness', but that only made matters worse.

Correctness has to be in a person's consciousness. How can we develop that?

Ed Loring

| 4157|2002-10-05 02:52:58|Edward Loring|Re: Linear Structures|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahooogroups.com>

Sent: Friday, October 04, 2002 8:00 PM

Subject: [Ta_Seti] Linear Structures

>

> Ed,

>

> Here is a short abstract that coincides with your statement on the
> development of linear structures:

>

>

> B. Gabriel, "Cultural relics as Saharan landscape elements" - For example,
> stone formations in the desert which an untrained eye would miss
altogether,

> were mostly hearths used by neolithic herders.

(EL)...thanks; that goes right through history. As a boy, riding out in the Arizona desert, (late 40s) I sometimes found the campsites of sheep-herders from the end of the 19th century with abandoned. worn-out shears, tin cans (condensed milk) and bottles (mostly patent medicines, not whiskey).

Sometimes there were the cairns of graves near them, where the cowboys had surprised the herders in the 'sheep-and-cattle wars'. All of those childhood

observations in the desert helped later in archaeology. One time we even had a mummy. Someone found a dried out body in the desert. Surprisingly the buzzards and coyotes hadn't gotten to it. The sheriff laid it out on the bar in the local saloon, the 'Cave Creek Corral' for possible identification. It was in fact identified as a certain 'Cactus Jack', but some 'holy rollers' denounced the sheriff to Phoenix and he lost his job. It did, however, show that natural mummies can occur (and inspire people to make artificial ones).

> A number of clusters of pits (about 3 m wide and 0.5 m deep) can be seen in

> the Western Desert (for example, at the latitude of Malawi or at Dakhla) and >they cannot be explained as natural formations. They have different shapes (oval >or more or less rectangular). They have been explained by some as paleolithic

> mining pits for the procurement of different types of raw materials. (EL)...or perhaps 'negative foundations' for anchoring dwelling structures of organic material against the sand storms and presenting less surface to the wind.

Pit dwellings are practical in dry climates.

>>

> >People who lived in the open, lived around a hearth. The evolution here

> >would probably been circular at first.

| 4158|2002-10-05 02:53:01|Edward Loring|Re: Linear Structures and Arabs(?)|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahoogroups.com>

Sent: Friday, October 04, 2002 5:01 PM

Subject: [Ta_Seti] Linear Structures and Arabs(?)

>

> Indeed bovines are found in a variety of places, however the "Bovine" cult > (practice of reverence) at Jebel Shahaba predates the expansion of > AfroAsiatic out of Africa:

>

(EL) Omari, thanks for the info. We are not specialists in this field and our knowledge is more or less limited to results of research on objects in the Museum of Cultures, Basel, for the preparation of the exhibition 'Pyramiden und Pfahlbauten'. The MKB has two incised stone plates with representations of domesticated bovines from the West Sahara.

We do not know about Jebel Shahaba. Where is it? We are interested in the 'practice of reverence' aspect.

The best source for Sahara studies seems to be 'Sahara' international review of prehistory and history of the Sahara, Segrete (Milano).

| 4159|2002-10-05 02:53:03|Edward Loring|Re: Linear Structures and Arabs(?)|

----- Original Message -----

From: <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, October 04, 2002 5:39 PM

Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

>
> The discussion about a single origin of the Neolithic is
> interesting.
>
> Although a single origin for the Neolithic throughout
> the world is possible, in my own opinion, there is not enough
> evidence for that theory right now. Thus, independent
> origin would seem to be the default.

(EL).....neolithisation was most certainly autochthon in many unrelated locations.

>
> Regards,
> Paul Kekai Manansala
>

| 4160|2002-10-05 06:09:22|Bruno Matt|Re: Linear Structures and Arabs(?)|

Why would so many unrelated developments of primitive technology (neolithic) occur so independently circa the same time? I think there must have been at least a sharing of ideas.

If it was completely independent why was there not a similar neolithic development at say 100,000 years ago, rather than ten?

Edward Loring wrote:

----- Original Message -----

From:

To:

Sent: Friday, October 04, 2002 5:39 PM

Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

>
> The discussion about a single origin of the Neolithic is
> interesting.
>
> Although a single origin for the Neolithic throughout
> the world is possible, in my own opinion, there is not

enough
> evidence for that theory right now. Thus, independent
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>
> Regards,
> Paul Kekai Manansala
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| 4161|2002-10-05 07:29:29|IMJs@webtv.net|Re: Guns, Germs, Steel|
Good points all around, but most of the group is focusing on the last
1000-2000 yrs... But, according to Diamond, by then the jig was up as
far as the Eurasian continental advantages over Africa, North / South
America.

It seems like Diamond is anti-racist, but regardless of his race
theories, I'm concentrating on his main points of the book; the guns,
germs, and steel hypothesis. Basically what I'm asking is do you mostly
agree or disagree with his chief theories as a starting point.

He picks 1500 A.D. as a basic starting point for European dominance over
the rest of the world... Sure he could've chosen 1400 to be more
accurate, but that's a moot point because by then (according to Diamond)
the Eurasian peoples advantages were already long established - Giving
them thousands of years of 'circumstantial' benefits due to their
location... They were damn lucky to be at the time and place they were.
(Maybe this is the first example of -- location, location,
location!!!)... So anyway, {to get to level ground} he jumps back to the
end of the last ice age, 11,000 B.C., when basically everyone lived as
stone age hunter / gatherers. It's from this point on that he gets into

his theories of WHY, HOW we have the world we have today; why didn't Africans or Native Americans conquer Europe instead of the other way around:

"...plant and animal species suitable for domestication, and the ease with which those species could spread without encountering unsuitable climates, contributed decisively to the varying rates of rise of agriculture and herding, which in turn contributed decisively to the rise of human population numbers, population densities, and food surpluses, which in turn contributed decisively to the development of epidemic infectious diseases, writing, technology, and political organization."

IMJ

| 4162|2002-10-05 07:56:34|a.manansala@attbi.com|Re: Linear Structures and Arabs(?)|

There is a difference of up to several thousand years in the neolithic in different locations though.

That's pretty close in the big scheme of things but so are the development of wheat agriculture in the Near East and squash agriculture in Mexico both at about 10,000 BP. Do you think there is a relationship between these latter two events?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

>

> Why would so many unrelated developments of primitive technology (neolithic)

> occur so independently circa the same time? I think there must have been at

> least a sharing of ideas.

> If it was completely independent why was there not a similar neolithic

> development at say 100,000 years ago, rather than ten?

> Edward Loring wrote:

> ----- Original Message -----

> From: <a.manansala@attbi.com>

> To: <Ta_Seti@yahoogroups.com>

> Sent: Friday, October 04, 2002 5:39 PM

> Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

>

>

>>

>> The discussion about a single origin of the Neolithic is

> > interesting.

> >

> > Although a single origin for the Neolithic throughout

> > the world is possible, in my own opinion, there is not enough

> > evidence for that theory right now. Thus, independent

> > origin would seem to be the default.

>

> (EL).....neolithisation was most certainly autochthon in many unrelated

> locations.

>

> >

> > Regards,

> > Paul Kekai Manansala

> >

>

>

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> -----

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| 4163|2002-10-05 08:08:23|Paul Kekai Manansala|Re: King Tut & High Tech Propaganda|

> As a racially neutral figure,

I've asked you about this before, but do you consider yourself more
"racially neutral" than others in this group?

If so, please qualify yourself as such.

> I have observed that Afroamericans tend to feel that when a White

refers to anything African, there is a priori something negative and
insulting in the statement.

>

Your observation may be wrong. Maybe they are reacting to something that acutally is negative and insulting.

> The average non-racist White thinks twice before entering into any

dialogue with Blacks, especially with Afroamericans, because he does not want to be misunderstood.

>

Someone who thinks twice before entering into dialogue with any members of an entire race needs to rethink their attitude.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.mananasala/afro.htm>

| 4164|2002-10-05 08:20:17|Paul Kekai Manansala|Re: Linear Structures|

--- In Ta_Seti@y..., "Derrick, Alexander" wrote:

Ayie Kwei

- > Armah also purposes that much of these habitats were destroyed by
- > Arabs/Islam invasions. The damage caused by Islam is without measure.
- > Islam might still be altering the ecosphere in some parts of Africa
- > permanently.
- >

But what about the areas that Islam did not reach. Is Christianity guilty of the same sins?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4165|2002-10-05 09:20:15|Manu Ampim|King Tut & High Tech Propaganda|

Ed,

You have over-reacted and misrepresented my comments.

Your general comments have no bearing on what Dr. Quirke said. It doesn't matter what *you* find "very hard to believe." Your beliefs will *never* change a FACT. You are simply giving a general comment based on your*assumptions,*because you were not at the presentation. I find it amazing that you would take a position and raise a question about a statement that you know *nothing* about.What I wrote earlier about Quirke'scomments is FACTUAL and I challenge you (or anyone else) to present any information to the contrary. Anyway, this is probably your issue alone, and Quirke would probably readily admit that he made remarks about racial identity in KMT.The fact that he made these remarks seem to bother you. Your comments again show that you are not "racially neutral" as you claim. You have already stated that you are "white" and this fact will always shape your perspective. You seem to be overly-sensitive to

certain positions that run counter to your assumptions. For example, whenever an important mainstream scholar is shown to be at fault, you step in and attempt to defend them, even if you know nothing about the situation (as in this case) or even when they are completely wrong. This is hardly a "neutral" position. Further, you have grossly misrepresented my comments based on your false assumptions. Where did I state that comments were made by Quirke of a "racist nature?" You are simply inventing information. You asked this question which you should ask yourself:

"Are you sure that your reaction to whatever he said was not a bit over sensitive?"

Here is what I wrote earlier about Quirke's comments, so that my remarks are not further distorted and misrepresented. Anyone who claims that Quirke did not stop to draw attention to the racial identity of a particular bust is a liar and I challenge them to produce a tape or transcript of Dr. Quirke's talk. I wrote: "First, this is a good message for the mainstream membership. They should take the racial emotion out of their presentations and 'scientific' findings. For example, I attended a presentation on ancient Egypt earlier this month and a well-known Egyptologist from London was moving through his slides, and when he got to one particular image of a strong Africoid-looking bust he stopped to make a comment about his identity. I thought this was out of place and completely unnecessary, because the comment had nothing to do with his topic, although I knew that his comment was for the all-white audience. (Out of the 35-40 people present at the lecture, other than maybe one Asian person, I was the only other person of color in attendance.)"

You can try and make more out of my statement than is there, but don't misrepresent *my* words or make general comments based on your personal experiences with *other* Black people.

SOLUTION:

My advice is that you try and base your comments on specific *facts* of the issue and not general assumptions; this would be an important step in good communication.

Manu Ampim

(EL)...I find it very hard to believe that Stephen Quirke would intentionally make or imply anything of racist nature. Are you sure that your reaction to whatever he said was not a bit over sensitive? As a racially neutral figure, I have observed that Afroamericans tend to feel that when a White refers to anything African, there is a priori something negative and insulting in the statement. I understand that historically most statements made by Whites about people/matters African have a negative component and that the automatic Black reaction would be defensive. This is a barrier that really must be broken down. The average non-racist White thinks twice before entering into any dialogue with Blacks, especially with Afroamericans, because he does not want to be misunderstood. The same person probably has never really had any personal contact with Blacks. The situation reminds me of some socialist party leaders I have known who never had 'workers' at any of their private events. What can be done to put an end to this very contraproductive communications problem? America developed the idea of 'political correctness', but that only made matters worse. Correctness has to be in a person's consciousness. How can we develop that?

Ed Loring

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- > > I have observed that Afroamericans tend to feel that when a White
- > refers to anything African, there is a priori something negative and
- > insulting in the statement.

Your observation may be wrong. Maybe they are reacting to something that acutally is negative and insulting.

- > > The average non-racist White thinks twice before entering into any
- > dialogue with Blacks, especially with Afroamericans, because he does
- > not want to be misunderstood.

Someone who thinks twice before entering into dialogue with any members of an entire race needs to rethink their attitude.

- > Regards,
- > Paul Kekai Manansala

These are good points that you make.

Besides, Ed was initially stating to members of this forum that "emotions... should be strictly kept under control when speaking of science," and when I stated that his message should be delivered to members of the mainstream, and as an example I presented Quirke's unnecessary comments on racial identity which had nothing to do with his topic (which was on the future of the Petrie Museum), then Ed "flipped the script" and started talking about how Black people are overly-sensitive to racial dialogue!

My point was mainstream scholars and scientists are hardly "neutral" or "under control" in their presentations and publications, and Quirke's talk is an example of this. If Quirke is strictly "under control" when dealing with science, why did he make *any* comments about racial identity, because his talk had to do with the future of the Petrie Museum! Discussions on racial identity of artifacts have *nothing* to do with the museum's future.

Ed completely missed my point in order to blindly defend someone of the mainstream, and he even went so far as to misrepresent my comments and question the accurately of what I reported, eventhough he was not in attendance. Both my earlier comments and Quirke's presentation are a part of the record, and despite what advocates or "neutral" observers say they will not change these facts. There is a clear difference between objective facts (which could be verified by anyone) and having a misunderstanding

based on apriori assumptions.

Advancing the work,

Manu Ampim

| 4167|2002-10-05 17:02:00|Djehuti Sundaka|Re: Guns, Germs, and Steel|

True all that however, war only brings unity when there's actual conquest. When there's no conquest, there's only continual war. The two things that provided an identity for Europeans had been a common religion (Xristianity) and a common cultural aspiration (Roman law and glory) which had been perpetuated by the Xristian priesthood. It's cultural factors that maintain a common identity once the smoke has cleared from the battle fields. The Islamic Empire is no more but Islamic nations still possess a sense of identity through a common religion. Jung-gwo (China) is a single state composed of many ethnicities brought together by war over 2000 years ago yet inspite of the changing dynasties and regimes, a common culture prevailes upon all. Kamat had been composed of 42 nations united into two kingdoms and then into one by war but it was the sharing in a common culture that gave it a unified identity. War is great for imposing unity be it out of conquest or out of common defense but it's culture that holds people together. Without the imposition of a common culture, people brought together by force will soon be at each other's throats when the external force is no longer around.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

> I hope that you realize that war can produce unity. Shaka was successful in

> expanding the Zulu state and imposing a degree of unity.

> Examples of European unity:

>

> 1) The Roman Empire

> 2) The Goths spread across Europe (and parts of Africa)

> 3) The Crusades

> 4) Castile and Aragon

> etc, etc, etc

>

> Again, unity may result from war - they are not mutually exclusive.

> Europeans did fight amongst themselves, but they developed a common European

> identity before African's did. This allowed European colonialists to divide

> and conquer African peoples, who often had more anamous for their

neighbor

> in Africa than the stranger from abroad.

>

>

> When did Europeans become unified? At what point in the past 500

> years did they cease being at war with each other?

>

>

>

>

>

>

>

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| 4168|2002-10-05 17:18:59|Djehuti Sundaka|Re: Guns, Germs, Steel|

I think 1492 is the pivotal event. Without Columbus, western Europe would not have discovered a world of resources to exploit to their own benefit, providing a distinct advantage over Islamic competitors.

They simply caught a break that was by no means inevitable.

Djehuti Sundaka

--- In Ta_Seti@y..., IMJs@w... wrote:

>

>

> Good points all around, but most of the group is focusing on the last

> 1000-2000 yrs... But, according to Diamond, by then the jig was up as

> far as the Eurasian continental advantages over Africa, North / South

> America.

>

> It seems like Diamond is anti-racist, but regardless of his race

> theories, I'm concentrating on his main points of the book; the guns,

> germs, and steel hypothesis. Basically what I'm asking is do you mostly

> agree or disagree with his chief theories as a starting point.

>

> He picks 1500 A.D. as a basic starting point for European dominance over

> the rest of the world... Sure he could've chosen 1400 to be more

> accurate, but that's a moot point because by then (according to Diamond)

> the Eurasian peoples advantages were already long established -
 Giving
 > them thousands of years of 'circumstantial' benefits due to their
 > location... They were damn lucky to be at the time and place they
 were.
 > (Maybe this is the first example of -- location, location,
 > location!!!)... So anyway, {to get to level ground} he jumps back to
 the
 > end of the last ice age, 11,000 B.C., when basically everyone lived
 as
 > stone age hunter / gatherers. It's from this point on that he gets
 into
 > his theories of WHY, HOW we have the world we have today; why didn't
 > Africans or Native Americans conquer Europe instead of the other way
 > around:
 >
 > "...plant and animal species suitable for domestication, and the
 ease
 > with which those species could spread without encountering
 unsuitable
 > climates, contributed decisively to the varying rates of rise of
 > agriculture and herding, which in turn contributed decisively to the
 > rise of human population numbers, population densities, and food
 > surpluses, which in turn contributed decisively to the development
 of
 > epidemic infectious diseases, writing, technology, and political
 > organization."
 >
 >
 >
 > IMJ

| 4169|2002-10-06 01:48:00|Edward Loring|Re: King Tut & High Tech Propaganda|

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Saturday, October 05, 2002 6:30 PM

Subject: [Ta_Seti] King Tut & High Tech Propaganda

Ed,

>MA "You have over-reacted and misrepresented my comments."

(EL)....that seems to be the name of this exchange...

>MA "Your general comments have no bearing on what Dr. Quirke said..... Anyway, this
 is probably your issue alone, and Quirke would probably readily admit that he made
 remarks about racial identity in KMT. The fact that he made these remarks seem to
 bother you."

(EL)...yes!

>MA "Your comments again show that you are not "racially neutral" as you claim. You
 have already stated that you are "white" and this fact will always shape your
 perspective."

(EL)...let's try it this way: Race and native language always shape the initial orientation for the perspectives of any individual. They belong to the coordinates of the POD for that individual's life. As the individual's consciousness develops and his/her horizons expand, these initially important parameters can lose their weighting. I know that from experience. I could not care less what color someone is or where they come from. I do care, if I see that these qualities are being used by others to place an individual or group of individuals at disadvantage.

Language gives the possibility for each person to check on the difference between initial consciousness and the present state. As soon as one starts thinking or dreaming in other languages, it is clear that a barrier has been smashed. Still, some of us will always be one color and some another. My point is that this should not block communications.

>MA "You seem to be overly-sensitive to certain positions that run counter to your assumptions."

(EL)...that could very well be true.

>MA "For example, whenever an important mainstream scholar is shown to be at fault, you step in and attempt to defend them, even if you know nothing about the situation (as in this case) or even when they are completely wrong. This is hardly a "neutral" position."

(EL)...up to now I have "defended" two such people in Ta_Seti, one Egyptian and one Brit. That is certainly racially neutral. The content of the situation is less important to me than the fact that it exists at all. I do not belong to the group which tries to prove that people are 'wrong'. You may have noticed that I did not hesitate to strongly disagree with the above mentioned Egyptian after his pyramid antics.

>MA "Further, you have grossly misrepresented my comments based on your false assumptions. Where did I state that comments were made by Quirke of a "racist nature?" You are simply inventing information. You asked this question which you should ask yourself:"

(EL)..You say below that SQ drew attention to the racial identity of a particular bust. You express your feeling that this was out of place for various reasons, including the mention of an all-white audience and then go on to make an ethnic analysis of that audience. With all respect, I must say that you appear to have been upset about this and, as you write below, imply (at least) that SQ showed "racial emotion" in his "'scientific'" (your initial)" findings. As a "mainstreamer" of whatever color,

I interpret this as an accusation of racism in some form.

>>(EL to MA)...["Are you sure that your reaction to whatever he said was not a bit over sensitive?"](#)

(EL)...[perhaps we are all over sensitive. I do not believe that I have distorted or misrepresented your remarks. It appears to me that this discussion is getting into the cat-fight class.](#)

>MA "Here is what I wrote earlier about Quirke's comments, so that my remarks are not further distorted and misrepresented. Anyone who claims that Quirke did not stop to draw attention to the racial identity of a particular bust is a liar and I challenge them to produce a tape or transcript of Dr. Quirke's talk. I wrote:

["First, this is a good message for the mainstream membership. They should take the racial emotion out of their presentations and 'scientific' findings. For example, I attended a presentation on ancient Egypt earlier this month and a well-known Egyptologist from London was moving through his slides, and when he got to one particular image of a strong Africoid-looking bust he stopped to make a comment about his identity. I thought this was out of place and completely unnecessary, because the comment had nothing to do with his topic, although I knew that his comment was for the all-white audience. \(Out of the 35-40 people present at the lecture, other than maybe one Asian person, I was the only other person of color in attendance.\)"](#)

You can try and make more out of my statement than is there, but don't misrepresent *my* words or make general comments based on your personal experiences with *other* Black people.

SOLUTION:

My advice is that you try and base your comments on specific *facts* of the issue and not general assumptions; this would be an important step in good communication.

Manu Ampim"

(EL)...as far as I can see, the only fact here is that SQ made a comment about the identity of an Africoid-looking bust and you found the comment unnecessary, although for an (almost) all-white audience. Thus, SQ's comment was brought into a racial context. You then used this event to frame a message to the mainstream membership. I don't know how many 'mainstreamers' are engaged in Ta_Seti, but in such a case it is my principle to take the advocate's position for a professional colleague who I know only as a cooperative and sympathetic person. Once he let Maya and me have access to room in the basement of the BM which is completely filled with wonderful (black) Sachmet figures. It was a major art experience. As far as communication goes, I can only say that I wish this racial over-sensitivity would just stop. It is unnecessary and gets in the way of our scientific investigations. The same goes for the aggressive attitude towards 'mainliners'. You cannot put us all in one boat. I wonder if you have any idea of the extreme hatred and jealousy that is found in Egyptology and related disciplines. I have mentioned a couple of my own experiences in the area of denunciation/persecution and they are true. Now there is about to be a new conflict in Egyptology with regard to the Museo Egizio di Torino and certain questionable 'showman' interests. The ZH pyramid farce opens a new front in Egypt. In Russia, our struggle with reactionary elements continues on the highest level. The very fact that I take part in Ta_Seti and "defend" your right to exist and express yourselves is enough for many colleagues to "out" me.

That's enough of that. Let's not waste our time and energy on in-fighting.

Peace

Ed Loring

(EL)...I find it very hard to believe that Stephen Quirke would intentionally make or imply anything of racist nature. Are you sure that your reaction to whatever he said was not a bit over sensitive? As a racially neutral figure, I have observed that Afroamericans tend to feel that when a White refers to anything African, there is a priori something negative and insulting in the statement. I understand that historically most statements made by Whites about people/matters African have a negative component and that the automatic Black reaction would be defensive. This is a barrier that really must be broken down. The average non-racist White thinks twice before entering into any dialogue with Blacks, especially with Afroamericans, because he does not want to be misunderstood. The same person probably has never really had any personal contact with Blacks. The situation reminds me of some socialist party leaders I have known who never had 'workers' at any of their private events. What can be done to put an end to this very contraproductive communications problem? America developed the idea of 'political correctness', but that only made matters worse. Correctness has to be in a person's consciousness. How can we develop that?

Ed Loring

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| 4170|2002-10-06 01:48:07|Edward Loring|Re: Linear Structures and Arabs(?)|

----- Original Message -----

From: Bruno Matt

To: Ta_Seti@yahoogroups.com

Sent: Saturday, October 05, 2002 3:09 PM

Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

Why would so many unrelated developments of primitive technology (neolithic) occur so independently circa the same time? I think there must have been at least a sharing of ideas.

(EL)....that is a very valid question and I can only give my personal opinion (below).

If it was completely independent why was there not a similar neolithic development at say 100,000 years ago, rather than ten?

(EL)...Neolithisation (probably not an English word; we use the term "Neolithisierung" which seems clear enough) seems to have occurred everywhere in the Holocene after the last Glacial Period (Eiszeit). Therefore, one is tempted to equate the breakthrough with a generally and increasingly friendly climate. I cannot offer proof of that. If we go back to the Paleolithicum, we see equal developments in art from southern Africa to southern Europe in about 25'000 BP. This, however, is not connected with East Asia, Australia or the Americas (which are outside the scope of my knowledge). The Afro-S. European axis appears to have retained parallel developments through the Mesolithicum (which some people claim did not exist).

We must not forget that during the period Paleolithicum to Neolithicum Humankind was evolving. The curve is very flat and hard to trace. This evolution through the various basic phases of 'homo faber', based on adjustment to environment, seems to have been more or less the same everywhere. In 100'000 BP the evolution just hadn't reached that point.

I have, however, noted interesting exceptions to parallel development:

(In my boyhood desert in Arizona there lived the Hohokam ('people who are gone') until about 1200 CE. They cultivated grain extensively (large numbers of grinding stones (matate/maque) and built stone houses. There was even a mountain fortress (Skull Mesa). They left extensive pictographs. The cultivation of grain and domestication of cattle are primary signs of neolithisation. There were no signs that they kept cattle, but that does not prove that they did not do so. They produced large amounts of decorated pottery. Interesting to me has always been what is not found. There are no stone arrowheads and we never found any polished stone tools. They were certainly on the trade route (obsidian etc.) from Mexico to the North. Here we have a highly urbanized (many hilltop

towns) neolithic culture without any "neoliths" (?). I mention this to illustrate that not all cultures fall into general paradigmata.)

Homo Faber has the interesting ability to make tools from available resources as they are needed. He is essentially lazy and only develops (v. trans & intrans) out of necessity. In the new work area of informatics many of us have been able to experience this. When we need a new function, we write it out of our own knowledge. People who can ask a question usually have the answer somewhere. That is why we speak of everyone 're-inventing the wheel'. Later, we find out that what we invented has a name and was, unknown to us, also invented by someone somewhere else. This is quite common, even in very complex matters. I believe that the neolithisation could have had the same pattern.

Those are some thoughts. While writing this, I see that an area could possibly be very large (S.Africa-S.Europe). I also see in our museum that a polished stone axe from anywhere at almost any time (neolithic Europe, 19th cent. New Guinea) is the same object.

Facit: Let us investigate more closely what/where the connections in the Holocene could have been (ex.: we were talking about bovines & cults. Crete had such a cult and is only 90 nautical miles from Africa).

As I said above, the question is very valid.

Ed Loring

Edward Loring wrote:

----- Original Message -----

From:

To:

Sent: Friday, October 04, 2002 5:39 PM

Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

>
> The discussion about a single origin of the Neolithic is
> interesting.
>
> Although a single origin for the Neolithic throughout
> the world is possible, in my own opinion, there is not
enough
> evidence for that theory right now. Thus, independent
> origin would seem to be the default.

(EL).....neolithisation was most certainly autochthon in
many unrelated
locations.

>
> Regards,

| > Paul Kekai Manansala
| >

| 4171|2002-10-06 01:48:11|Edward Loring|Re: Linear Structures and Arabs(?)|

----- Original Message -----

From: <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Saturday, October 05, 2002 4:56 PM

Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)

> There is a difference of up to several thousand
> years in the neolithic in different locations
> though.
>
> That's pretty close in the big scheme of things but so
> are the development of wheat agriculture in the Near
> East and squash agriculture in Mexico both at about
> 10,000 BP. Do you think there is a relationship between
> these latter two events?

(EL)....agriculture is always a primary sign of neolithisation. The dates may be related to climate. If you mean contacts between Mexico and the Near East, I would say no. That will make me unpopular again, but if there were contacts between the Americas and the "Old World" in early times, why didn't someone think to import certain very useful agricultural items from the former into the latter sooner? Some of these came very late. I am reminded of Friedrich d. G. sitting at the head of the outside stairway of his palace in Potsdam, demonstrating to the German people how to eat potatoes (until then they ate the leaves).

>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
> >
> > Why would so many unrelated developments of primitive technology
> (neolithic)
> > occur so independently circa the same time? I think there must have
> been at
> > least a sharing of ideas.
> > If it was completely independent why was there not a similar neolithic
> > development at say 100,000 years ago, rather than ten?
> > Edward Loring wrote:
> > ----- Original Message -----
> > From: <a.manansala@attbi.com>
> > To: <Ta_Seti@yahoogroups.com>

> > Sent: Friday, October 04, 2002 5:39 PM
> > Subject: Re: [Ta_Seti] Linear Structures and Arabs(?)
> >
> >
> > >
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> > > Although a single origin for the Neolithic throughout
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> > (EL).....neolithisation was most certainly autochthon in many unrelated
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> >
> > >
> > > Regards,
> > > Paul Kekai Manansala
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> >
> >
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----- Original Message -----

From: "Paul Kekai Manansala" <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Saturday, October 05, 2002 5:08 PM

Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

>

>

>> As a racially neutral figure,

>

>

> I've asked you about this before, but do you consider yourself more

> "racially neutral" than others in this group?

>

> If so, please qualify yourself as such.

(EL)...I have gone into this in what I wrote to MA earlier this morning.

>

>> I have observed that Afroamericans tend to feel that when a White

> refers to anything African, there is a priori something negative and

> insulting in the statement.

>>

>

> Your observation may be wrong. Maybe they are reacting to something

> that acutally is negative and insulting.

(EL)....if that is the case, they should react.

>

>

>> The average non-racist White thinks twice before entering into any

> dialogue with Blacks, especially with Afroamericans, because he does

> not want to be misunderstood.

>>

>

> Someone who thinks twice before entering into dialogue with any

> members of an entire race needs to rethink their attitude.

(EL)...that is an interesting statement. What I meant is that one race tends to reject the other. 'Thinking twice' means asking onesself if such a dialogue would be worth the stress involved. I think it is.

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.mananasala/afro.htm>

>

>

>

>

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| 4173|2002-10-06 01:48:16|Edward Loring|Re: King Tut & High Tech Propaganda|
I have already written separate answers to these points. I think that it is
clear to everyone that the problem exists and would like to see it stop
existing.
Peace,
Ed Loring

----- Original Message -----

From: "Manu Ampim" <Profmanu@acninc.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Saturday, October 05, 2002 7:55 PM
Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda

> > > I have observed that Afroamericans tend to feel that when a White
> > refers to anything African, there is a priori something negative and
> > insulting in the statement.
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>
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> > not want to be misunderstood.
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> members of an entire race needs to rethink their attitude.
>
> > Regards,
> > Paul Kekai Manansala
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>
>
> These are good points that you make.
>
> Besides, Ed was initially stating to members of this forum that
"emotions...
> should be strictly kept under control when speaking of science," and when

I

> stated that his message should be delivered to members of the mainstream,
> and as an example I presented Quirke's unnecessary comments on racial
> identity which had nothing to do with his topic (which was on the future
of

> the Petrie Museum), then Ed "flipped the script" and started talking about
> how Black people are overly-sensitive to racial dialogue!

>

> My point was mainstream scholars and scientists are hardly "neutral" or
> "under control" in their presentations and publications, and Quirke's talk
> is an example of this. If Quirke is strictly "under control" when dealing
> with science, why did he make *any* comments about racial identity,
because

> his talk had to do with the future of the Petrie Museum! Discussions on
> racial identity of artifacts have *nothing* to do with the museum's
future.

>

> Ed completely missed my point in order to blindly defend someone of the
> mainstream, and he even went so far as to misrepresent my comments and
> question the accuracy of what I reported, even though he was not in
> attendance. Both my earlier comments and Quirke's presentation are a part
> of the record, and despite what advocates or "neutral" observers say they
> will not change these facts. There is a clear difference between
objective

> facts (which could be verified by anyone) and having a misunderstanding
> based on apriori assumptions.

>

> Advancing the work,

>

> Manu Ampim

>

>

>

>

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| 4174|2002-10-06 01:48:19|Edward Loring|Re: Linear Structures|

----- Original Message -----

From: "Paul Kekai Manansala" <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>
Sent: Saturday, October 05, 2002 5:20 PM
Subject: [Ta_Seti] Re: Linear Structures

> --- In Ta_Seti@y..., "Derrick, Alexander" wrote:

>

> Ayie Kwei

>> Armah also purposes that much of these habitats were destroyed by

>> Arabs/Islam invasions. The damage caused by Islam is without measure.

>> Islam might still be altering the ecosphere in some parts of Africa

>> permanently.

>>

>

> But what about the areas that Islam did not reach. Is Christianity

> guilty of the same sins?

>

(EL)....most certainly. Ecosphere: 19th century photos from West Africa in the Museum of Cultures, Basel, show rain cloud formations which have not been observed in living history. The logging companies were/are owned by Christians. As far as Christians and culture are concerned, take a look at the Spanish destruction of Mayan texts, American missionaries using the wooden tablets with the writings of Easter Island to heat their stoves etc. Look at what Egyptian Christians did to ancient statues and graphics. Look at Europe itself in the Reformation

| 4175|2002-10-06 01:48:23|Edward Loring|Re: National Geographic.|

----- Original Message -----

From: Derrick, Alexander

To: 'Ta_Seti@yahoogroups.com'

Sent: Tuesday, October 01, 2002 2:30 AM

Subject: [Ta_Seti] National Geographic.

<http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>[183k]

I just got next month's **national geographic**. Cover story Death on the Nile.

The link is a scan of the center fold. :(

(EL) I got it yesterday. It is an insult to human intelligence.

| 4176|2002-10-06 02:56:02|mansu_musa|Re: Linear Structures|

--- In Ta_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: "Paul Kekai Manansala"

> To:

> Sent: Saturday, October 05, 2002 5:20 PM

> Subject: [Ta_Seti] Re: Linear Structures

>

>

> > --- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

> >

> > Ayie Kwei

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> > >

> >

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owned by

> Christians. As far as Christians and culture are concerned, take a

look at

> the Spanish destruction of Mayan texts, American missionaries using

the

> wooden tablets with the writings of Easter Island to heat their

stoves etc.

> Look at what Egyptian Christians did to ancient statues and

graphics. Look

> at Europe itself in the Reformation

Egyptian Christians did to ancient statues and graphics. Look at Europe itself in the Reformation

Actually it was not mainly christian. much of the destruction of the monuments occurred during the reign of the Mamelukes. Mamelukes would even go so far as to take limestone from the pyramids and make it into mosques, many Egyptian monuments were destroyed this way.

'cemetery.jpg', 440, 283)>

283)> 17) It was under the Mamluks that the pyramids suffered degradation as the limestone coverings were stripped away for new projects.

<http://inicon.utexas.edu/menic/cairo/history/fustat/fustat.html>

| 4177|2002-10-06 04:39:57|Alex van Deelen|Re: Linear Structures|

> Message: 9
> Date: Sat, 05 Oct 2002 15:20:14 -0000
> From: "Paul Kekai Manansala" <a.manansala@attbi.com>
> Subject: Re: Linear Structures

> --- In Ta_Seti@y..., "Derrick, Alexander" wrote:
>
> Ayie Kwei
>> Armah also purposes that much of these habitats were destroyed by
>> Arabs/Islam invasions. The damage caused by Islam is without measure.
>> Islam might still be altering the ecosystem in some parts of Africa
>> permanently.
>>
>
> But what about the areas that Islam did not reach. Is Christianity
> guilty of the same sins?

It seems like even Islam and Christianity were getting along pretty well in East/Northeast Africa until the Europeans decided to go on the crusades. (Not that I'm defending organized religion, of course.)

Alex

| 4178|2002-10-06 06:34:49|a.manansala@attbi.com|Re: King Tut & High Tech Propaganda|

>>> The average non-racist White thinks twice before entering into any
>> dialogue with Blacks, especially with Afroamericans, because he does
>> not want to be misunderstood.
>>>
>>

> > Someone who thinks twice before entering into dialogue with any
> > members of an entire race needs to rethink their attitude.
> (EL)...that is an interesting statement. What I meant is that one race tends
> to reject the other. 'Thinking twice' means asking oneself if such a
> dialogue would be worth the stress involved. I think it is.
>

That seems to play into the idea of stereotypes.

Someone perceives because someone belongs to a certain group or "race" that they will react in a certain manner. But the reality is that people of the group are individuals and will react in different ways.

Also you placed the blame on "Blacks" for causing the "average non-racist white" to "think twice" before engaging in dialogue.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4179|2002-10-06 06:40:36|a.manansala@attbi.com|Re: King Tut & High Tech Propaganda|

> I have already written separate answers to these points. I think that it is
> clear to everyone that the problem exists and would like to see it stop
> existing.
> Peace,
> Ed Loring
>

The problem you described places all the blame on "Blacks." It shows that you really don't understand the problem at all.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> ----- Original Message -----
> From: "Manu Ampim" <Profmanu@acninc.net>
> To: <Ta_Seti@yahoogroups.com>

> Sent: Saturday, October 05, 2002 7:55 PM
> Subject: [Ta_Seti] Re: King Tut & High Tech Propaganda
>
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>>>> I have observed that Afroamericans tend to feel that when a White
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> > facts (which could be verified by anyone) and having a misunderstanding
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> >

> > Manu Ampim

> >

> >

> >

> >

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| 4180|2002-10-06 06:57:50|Alex van Deelen|Re: Guns, Germs, and Steel|

Message: 3

Date: Fri, 04 Oct 2002 22:55:01 +0000

From: a.manansala@attbi.com

Subject: Re: Re: Guns, Germs, and Steel

> The Roman church was a unifying factor for centuries
> despite the internecine warfare. Even after the
> Reformation, Christianity still acted as a link between
> European nations.

More recently a source of huge conflict. I think the most traumatizing period in Europe was period of Protestant-Catholic war from 1568 upto 1648.

I think that period also gave rise to a lot of the "advancement" in arms which were later used during colonization.

No colonization could have taken place without better weapons that the opposing forces.

- > Another important factor is the German/Austrian success
- > in basically taking nearly all the royal families of
- > Europe from Britain to Russia. The common Germanic
- > heritage of Europe's royalty was definitely an
- > advantage.

Not just germanic but German. (The Dutch royal family, the British, Danish, Norwegian, even French royalty or what's left of it.) They're all called Habsburg, von Sachsen, etc.

I think that the common descent of the monarchies was a binding factor but only on the level and to the extent that that these monarchies were in charge.

There was always a strong opposition from other segments of society, the aristocracy, the peasantry and later on the middle/merchant classes. Whether from Cromwell in England to the Republican revolution in France and later the communist uprising in Russia - monarchies also have been very divisive internally.

I think colonization could only take place because

- 1) Europe inherited the knowledge and wisdom of Ancient Egypt, Ancient Greece, Rome and not in the least of Islam.
- 2) Europe is a relatively small place, where innovation can be carried through in a relatively short time.
- 3) The wars that were fought out in Europe actually helped speed up technological developments and developments in logistics, agriculture needed to supply ever increasing armies.
- 4) By the time that Europe had settled down in the 17th century, it had already made great strides in arms developments (cannons, muskets) that gave it an advantage over any other army. However, these developments didn't actually become decisive until they advanced into automatically firing weapons in the later part of the 19th century, which is why the total colonization of Africa didn't take place until then.
- 5) By sailing into their enemy's territory, they had the advantage of not fighting a war on home turf, which would have disrupted their own

societies.

6) I think however, that Europe itself had been very much hamstrung by the very thing that helped them advance in for instance South America - disease. The Plague had already wiped out a quarter of Europe's population, the wars following the Middle Ages didn't help either. The end of the Bubonic Plague also sounded in the era of European expansion, which I don't think is a coincidence.

Just my opinion,

Alex

| 4181|2002-10-06 07:34:21|a.manansala@attbi.com|Re: Guns, Germs, and Steel|

- > I think colonization could only take place because
- > 1) Europe inherited the knowledge and wisdom of Ancient Egypt,
- > Ancient Greece, Rome and not in the least of Islam.

There's an opinion out there that much knowledge also passed directly from China during the Mongol period.

- > 2) Europe is a relatively small place, where innovation can be
- > carried through in a relatively short time.
- > 3) The wars that were fought out in Europe actually helped speed
- > up technological developments and developments in logistics,
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- > it had already made great strides in arms developments (cannons,
- > muskets) that gave it an advantage over any other army. However,
- > these developments didn't actually become decisive until they
- > advanced into automatically firing weapons in the later part of the
- > 19th century, which is why the total colonization of Africa didn't take
- > place until then.

Industrialization was also key. European technology was not all that advanced over that in other parts of the world in the early centuries of the colonial period, but they were able to logistically outproduce other nations.

For example, many Asian and Islamic nations actually had cannons and even personal firearms *before* they appeared in Europe.

But they never mass produced them. Thus, a single European warship may have had greater firepower than a

whole Islamic fortress.

- > 5) By sailing into their enemy's territory, they had the advantage of
- > not fighting a war on home turf, which would have disrupted their own
- > societies.
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- > by the very thing that helped them advance in for instance South America -
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- > the wars following the Middle Ages didn't help either.
- > The end of the Bubonic Plague also sounded in the era of European expansion,
- > which I don't think is a coincidence.
- >

There's also a theory that malaria and other tropical diseases helped prevent major population displacements in the countries of the "South."

Regards,

Paul Kekai Manansala

| 4182|2002-10-06 09:16:19|IMJs@webtv.net|Against Arthur Kemp's "March of the Titans: |
<http://www.geocities.com/dienekesp/kemp.html>

| 4183|2002-10-06 10:48:48|Edward Loring|Text von Maya|

Alex, The only text in English is in the museum. Maya will try to find it and bring it home on Monday so I can send it.

E.

----- Original Message -----

From: [Derrick, Alexander](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, October 03, 2002 6:28 PM

Subject: RE: [Ta_Seti] Re: King Tut & High Tech Propaganda

Ed, I would be interested in anything from Maya. I can read German and French. So any format is ok.I'd prefer English because my German is a little rusty.
alex

| 4184|2002-10-06 10:48:58|Edward Loring|Propaganda|

A few minutes ago, CNN made reference to 11 September while showing a clip of Islamic people praying. Has Mr. Bush signed on the ghost of Dr.Goebbels as propaganda advisor?

Edward Loring, information scientist
(US citizen)

Basel, Switzerland

| 4185|2002-10-06 11:16:18|Manu Ampim|King Tut & High Tech Propaganda|

(EL)...up to now I have "defended" two such people in Ta_Seti, one Egyptian and one Brit. That is certainly racially neutral. ... You may have noticed that I did not hesitate to strongly disagree with the above mentioned Egyptian after his pyramid antics.

Not really. Your first comments about ZH (the Egyptian) was that you and your colleagues like him, and you also commented that he was a man of "high moral integrity" without the benefit of even knowing him on any personal level. Yes, you did state at some point that his statements about African people were offensive and you did not agree with him.

>MA" Further, you have grossly misrepresented my comments based on your false assumptions. Where did I state that comments were made by Quirke of a "racist nature?" You are simply inventing information. You asked this question which you should ask yourself:"

(EL)..You say below that SQ drew attention to the racial identity of a particular bust. You express your feeling that this was out of place for various reasons, including the mention of an all-white audience and then go on to make an ethnic analysis of that audience. With all respect, I must say that you appear to have been upset about this and, as you write below, imply (at least) that SQ showed "racial emotion" in his "scientific" (your initial) findings. As a "mainstreamer" of whatever color, I interpret this as an accusation of racism in some form.

(My comment) You were not at the presentation, yet you confidently stated earlier that you did not believe that SQ made certain statements. This shows that people are prone to errors when they advocate a position in someone's behalf without *any* facts or first-hand knowledge.

I might also inform you that SQ also directly spoke about race on two other occasions during his presentation, including the time when he advised the audience that (paraphrased) "you don't have to give people an answer when it comes to the race of the people in AE, you just show them the evidence and let them decide for themselves." As he made this statement, SQ showed a slide of some blond hair, which he did not identify or make any specific comment about. Whose blond hair was this? We were never told, but the image was very impactful and he got his subtle point across. **The question is, what in the world does the issue of anonymous blond hair and race have to do with getting support for the future expansion of the Petrie Museum?**

This is the type of mainstream "racial emotion" and nonsense that I was referring to. This is *not* strict science or scholarship.

(EL)...I do not believe that I have distorted or misrepresented your remarks. It appears to me that this discussion is getting into the cat-fight class.

>MA" Here is what I wrote earlier about Quirke's comments, so that my remarks are not further distorted and misrepresented. Anyone who claims that Quirke did not stop to draw attention to the racial identity of a particular bust is a liar and I challenge them to produce a tape or transcript of Dr. Quirke's talk. I wrote:

"First, this is a good message for the mainstream membership. They should take the racial emotion out of their presentations and 'scientific' findings. For example, I attended a presentation on ancient Egypt earlier this month and a well-known Egyptologist from London was moving through his slides, and when he got to one particular image of a strong Africoid-looking bust he stopped to make a comment about his identity. I thought this was out of place and completely unnecessary, because the comment had nothing to do with his topic, although I knew that his comment was for the all-white audience. (Out of the 35-40 people present at the lecture, other than maybe one Asian person, I was the only other person of color in attendance.)"

(EL)...as far as I can see, the only fact here is that SQ made a comment about the identity of an Africoid-looking bust and you found the comment unnecessary, although for an (almost) all-white audience. Thus, SQ's comment was brought into a racial context. You then used this event to frame a message to the mainstream membership. I don't know how many 'mainstreamers' are engaged in Ta_Seti, but in such a case it is my principle to take the advocate's position for a professional colleague who I know only as a cooperative and sympathetic person. Once he let Maya and me have access to room in the basement of the BM which is completely filled with wonderful (black) Sachmet figures. It was a major art experience.

(My comment) Come on. The lioness Sekhmet figures are made from black *stone,* probably basalt. It is unnecessary for you to write about "black" statues of an animal goddess. Do you think that this is what I (or other people) want to here? Maybe this is one of those cases of "racial over-sensitivity."

Okay, so SQ is a good guy because he let you'll in the basement of the BM. I received courteous treatment from one of the senior Egyptologists while I was at the BM also, but this is completely irrelevant to my point about science and scholarship.

>(EL) The same goes for the aggressive attitude towards 'mainliners'. You cannot put us all in one boat.

Sincere people in this group are more effected by this intimate association than they realize. Of course, there are differences but it is more like a fleet of ships headed in the same direction as opposed to one boat.

>(EL) The very fact that I take part in Ta_Seti and "defend" your right to exist and express yourselves is enough for many >colleagues to "out" me.

Congratulations on your courage. Keep up the good work.

>(EL) That's enough of that. Let's not waste our time and energy on in-fighting.

>Peace

>Ed Loring

Agreed, but it is important to set the record straight. We have many things in common and an on-going exchange will be useful. I look forward to learning more about your work in the area of 21st century information technology & Egyptologie.

Ankh Udja Seneb,
Manu Ampim

| 4186|2002-10-06 12:38:45|mansu_musa|Re: Against Arthur Kemp's "March of the Titans:|
--- In Ta_Seti@y..., IMJs@w... wrote:

>
>
> <http://www.geocities.com/dienekesp/kemp.html>

I have already debunked kemp's white egypt. Matter of fact if I was you I would not worry about a profagandist like kemp who is not a real historian but a joke.

| 4187|2002-10-06 12:39:10|mansu_musa|Re: Against Arthur Kemp's "March of the Titans:|
--- In Ta_Seti@y..., IMJs@w... wrote:

>
>
> <http://www.geocities.com/dienekesp/kemp.html>

I have already debunked kemp's white egypt. Matter of fact if I was you I would not worry about a profagandist like kemp who is not a real historian but a joke.

| 4188|2002-10-06 12:42:34|Manu Ampim|Re: Linear Structures|
Paul asked:

> > But what about the areas
that Islam did not reach. Is Christianity
> > guilty of the same
sins?

> >

> (EL)....most certainly. Ecosphere: 19th century
photos from West Africa in
> the Museum of Cultures, Basel, show rain
cloud formations which have not
> been observed in living history. The
logging companies were/are owned by
> Christians. As far as Christians and
culture are concerned, take a look at
> the Spanish destruction of Mayan
texts, American missionaries using the
> wooden tablets with the writings
of Easter Island to heat their stoves etc.
> Look at what Egyptian
Christians did to ancient statues and graphics. Look
> at Europe itself in
the Reformation

EL, I agree and there are many more examples of destructive Christian activity that could be given. For example, below are three excerpts from Columbus' Journal on this first voyage to the Americas in 1492. Manu Ampim

Christopher Columbus, Journal (1492)

[Excerpts concerning Columbus first voyage to the New World, as he gives descriptions of the Native Americans that he encountered in the Caribbean Islands.]-MA

October 11:

What follows are the very words of the Admiral [Columbus sometimes refers to himself in the third person] in his book about his voyage to, and discovery of, these Indies.... All of them go around naked as their mothers bore them. ...All of those that I saw were young people, for none did I see of more than 30 years of age. They are very well formed, with handsome bodies and good faces. ...Some of them paint themselves with black, and they are of the color of the Canarians, neither black nor white; and some of them paint themselves with white, and some of them with red, and some of them with whatever they find. And some of them paint their faces, and some of them the whole body. ...They do not carry arms or are they acquainted with them, because I showed them swords and they took them by the edge and through ignorance cut themselves. They have no iron. ...

They should be good and intelligent servants, for I see that they say very quickly everything that is said to them; and I believe that they would become Christians very easily, for it seemed to me that they had no religion. Our Lord pleasing, at the time of my departure I will take six of them from here to Your Highnesses in order that they may learn to speak...

October 14:

As soon as it dawned I ordered the ships boat and the launches of the caravels made ready and went along the island in order to see what there was in the other part, which was the eastern part. And also to see the villages, and I soon saw two or three, as well as people, who all came to the beach calling to us and giving thanks to God. Some of them brought us water; others, other things to eat; others, when they saw that I did not care to go ashore, threw themselves into the sea swimming and came to us, and we understood that they were asking us if we had come from the heavens. And one old man got into the ships boat, and others in loud voices called to all the men and women: Come see the men who came from the heavens. ...Your Highness will see from seven that I caused to be taken in order to carry them away to you and to learn our language and to return them. Except that, whenever Your Highness may command, all of them can be taken to Castile or held captive in this same island; because with 50 men all of them could be held in subjection and can be made to do whatever one might wish.

November 6:

I truly believe...that, given devout religious persons knowing thoroughly the language that they use, soon all of them would become Christian. And so I hope in Our Lord that Your Highnesses, with much diligence, will decide to send such persons in order to bring to the Church such great nations and to

convert them, just as you have destroyed those that did not want to confess the Father and the Son and the Holy Spirit, and that after your days (for all of us are mortal) you will leave your kingdoms in a tranquil state, free of heresy and evil, and will be well received before the Eternal Creator, may it please Whom to give you long life and great increase of your kingdoms and dominions and the will and disposition to increase the Holy Christian Religion, as up to now you have done, amen.

| 4189|2002-10-06 12:53:49|mansu_musa|Re: Guns, Germs, and Steel|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>

>

>> I think colonization could only take place because

>> 1) Europe inherited the knowledge and wisdom of Ancient Egypt,

>> Ancient Greece, Rome and not in the least of Islam.

>

> There's an opinion out there that much knowledge also

> passed directly from China during the Mongol period.

>

>

>> 2) Europe is a relatively small place, where innovation can be

>> carried through in a relatively short time.

>> 3) The wars that were fought out in Europe actually helped speed

>> up technological developments and developments in logistics,

>> agriculture needed to supply ever increasing armies.

>> 4) By the time that Europe had settled down in the 17th century,

>> it had already made great strides in arms developments (cannons,

>> muskets) that gave it an advantage over any other army. However,

>> these developments didn't actually become decisive until they

>> advanced into automatically firing weapons in the later part of

the

>> 19th century, which is why the total colonization of Africa

didn't take

>> place until then.

>

> Industrialization was also key. European technology was not

> all that advanced over that in other parts of the world

> in the early centuries of the colonial period, but they

> were able to logistically outproduce other nations.

>

> For example, many Asian and Islamic nations actually had

> cannons and even personal firearms *before* they

> appeared in Europe.

>

> But they never mass produced them. Thus, a single

> European warship may have had greater firepower than a

> whole Islamic fortress.

>

>

> > 5) By sailing into their enemy's territory, they had the

advantage of

> > not fighting a war on home turf, which would have disrupted their

own

> > societies.

> > 6) I think however, that Europe itself had been very much

hamstrung

> > by the very thing that helped them advance in for instance South

America -

> > disease. The Plague had already wiped out a quarter of Europe's

population,

> > the wars following the Middle Ages didn't help either.

> > The end of the Bubonic Plague also sounded in the era of European

expansion,

> > which I don't think is a coincidence.

> >

>

>

> There's also a theory that malaria and other tropical

> diseases helped prevent major population displacements

> in the countries of the "South."

>

> Regards,

> Paul Kekai Manansala

There's an opinion out there that much knowledge also
passed directly from China during the Mongol period.

China supplied two very vital things for conquest that allowed
Europeans to gain an advantage: gunpowder, and the compass. What people
don't know is that the model for ships came directly from the Muslims
as did the lateen sail. Muslims in Portugal and Spain developed
navigation systems, and later the Spaniards and Portuguese expanded upon
this.

come to think about it I wish the Arabs or the Moors never invaded
Spain; they colonization would have never happened.

Ibn Al-Haitham

wrote a book called optics that allowed Europeans to progress into

the scientific revolution. The book was later translated into Latin and inspired people like Roger Bacon.

Let me also point out that the Muslims got much of their technology from India and the Gupta.

So it seems that Northern Europeans just stumbled upon something and advanced it, from what others before them did, which the Arabs and Moors did the same thing.

<http://www.louisville.edu/~d0hess01/alhazen.html> about Al-Hazen and the book of Optics

| 4190|2002-10-06 23:35:00|yafeutaom|test|
test

| 4191|2002-10-06 23:50:32|yafeutaom|Documentary casting breakthrough|
My original post got lost somehow so I'm trying it again.

I just saw a show on Discovery about who killed "King Tut".
Horemheb and Ankesenamun were played by two African American actors.

Our old pal Zawi was in it and the credits showed Egyptian involvement. Have they relented in their anti-inner African biases? Also that new latex mask of Tutankhamun was in it. The actual 3D computer graphic was inner African in appearance unlike the hybrid looking finished product. Still the latex mask or bust looked more African than the more pics of it on MSNBC.

Tonight two inner Africans were cast in a "mainstream" ancient Egyptian documentary. Tomorrow maybe a fuller inner African cast and recognition from Egyptian officials of the truth of the non-Arab (Arabs in ancient Egypt?) non-Mediterranean majority population of Ta-Meri.

- Yafeu -

| 4192|2002-10-07 07:58:08|omari maulana|Re: Guns, Germs, and Steel |
http://www.sas.upenn.edu/African_Studies/Articles_Gen/morco_1591.html

The Invasion of Morocco in 1591 and the Saadian Dynasty [J. Michel]
An Examination of The Role of Europe in the Morocco Invasion of 1591 and the Rise to Power of the Saadian Dynasty

Jonathan Michel

December 1, 1995

In the following pages the evidence pertaining to the causes, nature and events of the Moroccan invasion of the Sudan are analyzed from a historical and international perspective. Under consideration will be the role of Europe in the rise to power of the Saadian Dynasty and the role of Islam as the root of Al-Mansur's desire to establish himself as the Caliph of the Sudan. The paper will examine the people and events, both inside and outside of Morocco, which effected the invasion of the Empire of Songhai in 1591.

The procession of the paper will proceed as follows: The structure of the invading army will be examined first. The composition of the army will be scrutinized as to its peculiar disposition and equipment. Then the events of the long travel across the Sahara will be outlined and the battles of the invasion detailed. These facts are required to show how massive the military undertaking was. After the actual events of the invasion have been studied the work will chronicle the rise to power of the Saadian dynasty. The events of their advancement will be examined within the framework of world events to demonstrate how greatly the events in Europe influenced politics of Morocco. The trends of the dynasty are highlighted as further evidence the changes caused by the European presence in Morocco. Finally, the paper will conclude with the aftermath of the invasion and the final power struggle of the Saadian dynasty. In presenting these events I will attempt to demonstrate how the influence of Europe unknowingly contributed to the conflict between Morocco and Songhai by changing the balance of power in Africa.

The invasion of Sudan began from Marrakech on October 16, 1590. Al-Mansur, the Shariff of Morocco, ordered his best warriors to invade the Songhai Empire and capture the source of gold. Mulai Ahmad al-Mansur (the victorious) also known as al-Dhahabi (the golden one) was the ruler of Morocco from 1578 -1603. Under the command of Pasha Judar the troops marched south toward the desert. After a long and dangerous journey across the Sahara they arrived in the Empire of Songhai. There the soldiers would enter in a series of battles adventures and emerge victorious. The well equipped Moroccan army captured many of the Empire's principal cities and forced the the Songhai leader to surrender. The source of gold remained outside their reach. The location of the mines were a secret known only to one tribe which lived along the southern Niger River and guarded by the silent trade.

The number of troops which made up the massive invasion force is a matter of minor controversy. According to Bovill the invasion force consisted of four thousand soldiers and an additional two thousand non-combat troops. Julien's account disagrees, in *History of North Africa*, he asserts that the army contained three thousand fighting troops. Regardless of the actual number of troops which left Marakesh, the force knew that it would be dramatically outnumbered when it finished crossing the Sahara. The troops relied on the benefits of European military technology and Turkish military tactics for victory.

According to Bovill the troops sent were specially trained elite, hand

picked from the ranks. The soldiers, he writes, were men "chosen for their discipline, hardiness and courage." Bovill E.W. *The Golden Trade of the Moors*. Oxford. The Oxford University Press, 1968. p.167 Most of those chosen by al-Mansur to take part in the invasion were not of Moroccan origin. The force was so overwhelmingly extranational in origin that the official language of the expedition was Spanish. Op Cit Bovill p.168. In *The Golden Trade of the Moors* Bovill breaks down the force by both profession and nationality. He concluded that the constitution of the force demonstrates that Al-Mansur lacked faith in his countrymen as soldiers. Of the four thousand who left Morocco only fifteen hundred light cavalry men were Moroccan. The remainder of the force included two thousand footmen, half of which were armed with the arquebus and an additional five hundred mounted arquebusers. The strength of the force came from later twenty-five hundred troops which was composed of Africans and renegades. Spanish Moors who had migrated to Morocco This group provided the stability, power and structure for the army. The large numbers of troops present required the immense numbers of camels brought to transport the munitions, food, water, and other supplies for the long march and the following battle. A number of historians wrote that an earlier invasion attempt may have taken place in which al-Mansur sent more troops and less supplies. If the rumors of an earlier invasion are accurate, the men sent died in the desert except for a single survivor. Some records indicate that al-Mansur sent a large number of soldiers into the desert as a punishment for transgressions and historians believe that these records are the cover up of the earlier failed invasion attempt. The invasion force also brought with it six cannons and a team of Spanish gunners to fire them. In *Mali; A Search For Direction*, by Pascal James Imperato the author asserts that the invasion force brought with it ten mortars which fired stone balls. Otherwise Imperato's version of the mission agrees with Bovill's. These were weapons of great destructive power for their time. Al-Mansur acquired the cannon through his trade relationship with England. Many of the factors which led to the Moroccan victory were extra-national in origin. The knowledge of advanced military tactics, training, and coordination came from the European members of the force. Knowledge of those modern skills by the small invasion force were essential for traveling across the Sahara in force. The possession of the European designed hand weapons was vital to the three year occupation of Timbuktoo. During the occupation the weapons helped the small force hold the populous through fear. The artillery pieces gained from England were essential to the Moroccan's initial defeat of the Songhai imperial army. Even the arquebus would not have been sufficient alone to rout the overwhelmingly larger force. The arquebus is an early form of the musket and was nearly as dangerous to its users as to their opponents because it had a defect of blowing up when fired. When it did work, the weapon was slow to fire and difficult to reload. Reloading required the gun powder, shot and a slow burning cord to be manipulated before the soldier can aim at a target. The

reloading procedure is so long that only experts can use the weapons effectively during battle. During battle of Alcazar the Portuguese force armed with arquebuses were out flanked and annihilated by the Moroccans, in spite of their technological advantage, because the gunners were out flanked and unable to reload in time to stand a second charge . Bovill, E.W. The Battle of Alcazar. London. The Batchworth Press, 1952.

The cannons fired against the Songhai forces never had to be reloaded. The initial volley made so much noise and did so much damage that the Songhia force fled back to the water without attempting to charge. Only zealot bowmen who fought with one leg tied to their thigh withstood the initial charge and explosions.

The initial invasion force was commanded by Pasha Judar of Granada. Judar, like many of Al-Mansurs officers, was an eunuch. He was appointed to the rank of Pasha in order to lead the battle. Under him were ten Kaidas, or Lieutenants, four of whom were renegades. Captured Europeans who had converted to Islam. Additionally, Judar brought a special force of eighty Christian body guards. He felt that these would give him a great deal of additional safety and requested specifically them from Al-Mansur. Bovill. The Golden Trade of the Moors. p.168 It is unknown why Al-Mansur chose Judar to lead the force, no records have revealed any that Judar had the proper training or suggest that he was unusually skilled. Perhaps Al-Mansur trusted Judar, who had been captured while still a baby, and was raised in the royal palace. Bovill contends that the surprising choice was made because of Judar's organizing ability and integrity. Judar's organizing ability equipped him to lead a force so far from home. Judar's integrity was such that Al-Mansur trusted him to properly lead an army so far from Al-Mansur's control. According to Bovill, more contemporary accounts of the invasion cite the youth of Judar as a primary reason for his selection as the leader of the invasion force. Whatever the reasons were for his selection it is worthy of repeating that Judar was not of Moroccan origin.

The actual events of the march toward Songhai are not known in detail. The army train included over eight thousand camels and their drivers, one thousand high bred horses and force of six hundred sappers. This multitude required an immense quantity of food, water, dried dates, tents, military provisions, shelter, and innumerable other necessities. Ibid p.169 The fifteen thousand mile route they followed across the Sahara to the Niger River was ordained by limited number of places that they could replenish their water supply. They traveled a path which was the same or very similar to that which was used by the merchant caravans. An accounting of this route and some of the difficulties and dangers of travel along it can be found in the well known works by Ibn Battuta and Leo Africanus. The invasion force was accompanied by an anonymous Spaniard, his accounting of the actual journey can be found according to Bovill, in 'La Conquête du Soudan par El-Mansour (1591). Op Cit. Bovill p.263 It is possible that the account came from Juan de Medina or one of the other emissaries of King Phillip II who are known to have been at the palace of Al-Mansur around that time. The

casualties lost during the 135 day march are known to be quite heavy. Julian, in his *History of North Africa* and J.O. Hunwick in *Ahmad Baba and the Moroccan Invasion of the Sudan (1591)* agree that Judar lost at least one half of his force along the journey. Julien, Charles-Andre. *History of North Africa*. Trans. John Petrie. Ed. C.C. Stewart. New York: Praeger Publishers, 1970. p.223 Bovill's account of the journey, in the *Golden Trade of the Moors*, is more specific but less definitive. He cites the evidence showing the size of the initial force which met with the troops of Songhai and the lack of any evidence that any other portion was held in reserves. Regardless of the actual number who survived the long journey; the army of Al-Mansur arrived greatly outnumbered.

According to Bovill's account the invasion force arrived at Lekatwa (now Dra'a) and Hunwick places the arrival site at Karabara (now Bamba). Hunwick, J.O.. "Ahmad B'b' and the Moroccan Invasion of the Sudan (1591)." *Journal of the Historical Society of Nigeria* II. Ibadan, (1962) : 311-328.. op cit p.318 Which ever source is correct, the arrival of the invaders so close to Gao came as a surprise to the Songhai army who expected them to turn westward after leaving the desert and head toward Timbuktu. As a result Askia Ishak, the King of Songhai, send a message to the clans and tribes to inform them of the nearness of the invading army. According to Bovill's account a group of Tuareg tribesman, enemies of Songhai, killed the messengers before they arrived at the destination. It has also been suggested that the leaders were unable to conceive of a serious attack coming from across the desert and that this lack of faith led to their unpreparedness. In any case the confusion and disbelief on the part of the Songhai leaders translated into fear and a hasty retreat when the Moroccan army came into sight. The forces of Songhai were no stranger to battle, and the Niger River itself acted to defend them as they withdrew to their small island retreats. The Moroccan army had no boats and couldn't follow them. The invaders, now low on food and water, went to Tondibi where the Songhai army was waiting. Tondibi was a cattle pasture outside of the city of Gao. Hidden behind a wall of cattle for protection and armed with sabre, spear, and bow the defending forces were a match for any of the desert tribesman. Unfortunately, the tactics of the Songhai forces were not made to withstand gun fire, nor were their walls a match for cannon balls. The noise of the gun fire caused a stampede of cattle and the defending forces ran away in fear. The poor people of Gao were helpless to slow the onslaught and surrendered to the invaders. In spite of their easy victory, Judar and his forces were greatly disappointed by Gao which did not possess the wealth of gold they expected to find. The continuous debilitating effects of desert life, the toll of disease, malnutrition and heat exhaustion only magnified their disappointment. The army, which had lost three quarters of its strength in travel would have been whittled down by the effects of occupation had they not moved (on April 25, 1591) to Timbuktoo where the conditions were better. When they moved Judar did not leave behind a

garrison to hold Gao; an oversight that Al-Mansur did not enjoy.

The terms of the surrender of Gao were quite lucrative in view of the invaders situation. Askia Ishak offered Judar 100,000 pieces of gold and 1000 slaves if the army would leave. Ibid p.319 The invasion force was already weakened by lack of food and supplies and in no position to search for any hidden gold supply. Judar sent a request to accept the surrender back to Al-Mansur and was angrily refused. Al-Mansur had more on his agenda than wealth, he wanted the power and prestige to command the title of Caliph of the Sudan. As a result of Al-Mansur sent second invasion force across the Sahara to take control of the expedition and complete the conquest.

The actions of Al-Mansur in Morocco after the launching of the second mission might lead one to believe that the notion of power had driven him insane. He kept secret the reports of despair sent from Judar. He also proclaimed to the people of Morocco that complete victory was already at hand and that the source of gold had been found. To complete the illusion of victory Al-Mansur paraded around a skull that he falsely claimed was taken from the head of Askia Ishak, the King of Songhai. These perditious actions were motivated by the instabilities in Morocco and the need of Al-Mansur to maintain his grip on the throne. Admitting a set back would have left him more vulnerable to a revolt by his son, an uprising by the merchants or to an insurrection by the outlanders. Al-Mansur was forced to anticipate many possible causes of unrest. The people were taxed heavily to support the expensive war effort. Op Cit Bovill p.178 The taxes were collected by military force because no civil government could control the outlying areas. Dissidence among the people was increased by the growing influence of the English trade company. The English were still seen as the infidel by many Maraboutic and traditionalist Islamic leaders in the countryside. The state of affairs in the low lands of Morocco during the invasion is well known. The beginning of the Maraboutic crisis were beginning to show. Additionally, there were elements in Morocco that were troubled by the possible effects of the war on the Trans-Saharan trade. These men, mostly merchants, knew more about the nature of the gold supply than Al-Mansur. Acquainted with the hidden nature of the gold source and aware of the difficulties of Saharan travel they had never supported the war. They were fearful that failure would interrupt the gold trade which was the source of their livelihoods. As a result the pretence of victory may have been required to maintain order with so much of Al-Mansur's military strength of his army in the field and so much dissent in his kingdom.

The reinforcements that Al-Mansur sent to actualize his claimed victory were as well trained and equipped as their predecessors and possessed more initiative and creativity. Their leader, Mohammed, was formerly the leader of all the renegades in Morocco. Mohammed, like Judar, was an eunuch. The supporting forces are said to have crossed the Sahara in seven weeks. Ibid p.180. Once they arrived in Timbuktoo, on August 17, 1591, Op Cit Hunwick p.319 the new leader learned much of his foe from the experiences of Judar who Mohammed appointed to be his second in command. Realizing that the

unconquered Songhai forces would again retreat to their water enshrouded refuge he ordered the boats be built from the few available trees and the doors and door frames so that his forces would be able to pursue their opposition along the water.

Three weeks after his arrival Mohammed had constructed three barges from the conscripted supplies and, leaving a force behind to maintain the fortress Judar had built in Timbuktoo, went south to re-attack Askia Ishak. Ibid p.319 The battle of Gurma was a complete victory of the invaders. The Songhai forces fled the field and the disorderly retreat led to the death of Askia Ishak who was cut off from his troops and then murdered by Taureg tribesmen. Following the victory, large numbers of Songhai deserted the kingdom. Victory for Mohammed was still out of reach. Op Cit Bovill p.183 The military successes were valuable but the lack of food, troops and resources prevented the army from directly controlling such a large area. While the majority of his troops were chasing the Songhai army across the Dendi Forest a revolt occurred in Timbuktoo. The rebelling people of Songhai successfully restricted the Moroccan's to their fortress where the supply of food and water was sharply limited. Word of the siege reached Mohammed and he sent a relief force to assist his troops in breaking free. The leader of the rescue mission was Kaid M'ni. The Kaid is described as "a farsighted man" and is credited with making peace with the people of Timbuktoo. Op Cit Hunwick p.320 After the siege was broken M'ni convinced the people of the city to swear allegiance to Al-Mansur and requested that Askia Ishak's successor, Askia Mohammed Gao, provide food for them as a gesture of good faith. The temporary peace he established could not solve the essential problems of the invaders; they were too small a force, far from home, trying to subdue a much larger area of land than they had anticipated, and running fearfully short on supplies. As the problem of food became more immediate Bovill notes that there was a famine that year and that food was unusually scarce. Kaid M'ni convinced Mohammed that the breadth of the desert prevented Moroccan rule over the Songhai people by force alone. Op Cit p.320 The Askia agreed to provide food and when he arrived Mohammed ordered the massacre of his men as a reprisal for the deaths incurred during the march across the desert. Op Cit Bovill p.181 Mohammed next attempted to create a puppet ruler to establish a hold over the country. His efforts were frustrated by rebellion in the south, which was still beyond his reach and Mohammed led his army back out into the field.

In the southern rain-forests of Songhai, Askia Nuh, became the new leader of the defense forces. Using a combination of guerrilla tactics and an alliance with one of the war tribes he was able to mount a few small victories against the invaders. After two years of chase Mohammed gave up attacking the guerilla forces and returned to Timbuktoo in 1594 with a new plan. After his arrival he successfully plotted to gather the wealth of the city and managed to send 100,000 mithqal. A mithqal is equal to 1/8 of an ounce of gold. of gold back to Al-Mansur. Op Cit Hunwick p.322

Al-Mansur was at last convinced that the chance for control over the gold

supply was impossible. The gold supply which was never discovered during the invasion was nearly depleted in any case. Al-Mansur accepted the profits of victory and received a huge tribute of gold. For further details on the following seventy years of the partial Moroccan occupation of Songhai see Mali; A Search For Direction by James Pascal Imperato p. 27-28.

Op Cit Bovill p.190

Op Cit Hunwick p.317

Op Cit Bovill p.160-162

Op Cit Hunwick p.318

Op Cit Bovill p.160-162

Op Cit Hunwick p.317

In 1583 Askia Daoud died and a power struggle ensued among his sons which weakened the military power of Songhai. Additionally, the western coast of Africa was suffering from the attrition of the Spanish and British slave trade and the combination of internal and external ailments left Songhai ripe for invasion.

Op Cit Hunwick p.320

The Almoravids did attack across the Sahara, in 1052 a Jihad attacked the Empire of Mali in hope of making religious conquests in the name of Islam. Their action was not an invasion by a government supplied military however so Al-Mansur is technically correct.

Op Cit Bovill's account of the invasion records witnesses to caravans of tribute arriving in Morocco heavily laden with gold. p.165-166

Tim He used the wealth for non military ventures such as the building of an opulent palace and an elaborate mosque.

Editor: aadinar@sas.upenn.edu

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| 4193|2002-10-07 12:09:16|omari maulana|Gerald Massey's Lectures|

Is there a common significance to the blackness of Osiris/Black Madonna and Jesus/ Krishna? Was this blackness related to the underworld/rebirth or to the color of the peoples inhabiting ancient Egypt and India?

<http://members.tripod.com/~pc93/gmllectrs.htm>

The birth of the dark one of the mother-moon's two children, depends upon that part of the lunar orb which is turned away from the sun, being dimly seen through the light reflected from our earth. As the light began to

lessen, and the orb became opaque, there was an obvious birth of the dark part of the moon! That was the birth of the little, dark one, of the lunar twins. So fine a point of departure from the light half to the dark, and from the dark half to the light, may be likened to a single hair--as it was in the Hindu mythos, which represents Krishna as being born from a single black hair and Balarama from a single white hair of Vishnu. This is, probably, the mythical meaning of a saying attributed to the Christ in the gospel of the Hebrews,--"And straightway," said Jesus, "the holy spirit (my mother) took me and bore me by one of the hairs of my head, to the great mountain called Thabor." The exact colour of the dark orb is slate-black, and this has been preserved in India as the complexion of the dark child, Hari or Krishna. These types of the light and dark twins were certainly continued as the two-fold Christ in Rome, one form of whom is the little black Bambino of Italy, the Christ who was black for the same reason that Sut was black in

181

Egypt, and Krishna was blue-black in India. He was black, because mythical, and not because the Word was humanly incarnated as a nigger! He was black because he was the child of the virgin-mother as the moon!

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| 4194|2002-10-07 14:06:42|cristofori whitakara|Re: Egyptian Model Plane|

was isaac newton studying arabic manuscripts to come up with his theories of gravity?

mansu_musa wrote:

```
--- In Ta_Seti@y..., "mansu_musa" wrote:
> --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > C.A. Winters wrote:
> >
> > > There is a very interesting site that discusses the
model plane
> > > Hunter Adams wrote about some years ago at the
following site:
> > > http://www.world-mysteries.com/sar\_7.htm
> > > Enjoy
> >
> > -----
```

--
> -----
> >
> >
> > Hi Clyde,
> >
> > This site provides general information to consider
regarding
> ancient flying machines. The section of the article on
"Ancient
> Models" which concerns KMT, correctly summarizes the
standard
> information about the glider in the Cairo Museum. The
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> the "Pre-Columbian Airplane Models" also discusses an
interesting
> artifact to consider.
> >
> > However, one of the links at the very bottom of the
page, "Ancient
> Egyptian Flying Vehicles," claims that the inscriptions
in an
Abydos
> temple (presumably the Seti I temple) show a helicopter,
submarine,
> glider, and even perhaps a UFO!
> > <http://www.crystalinks.com/ancientaircraft.html>
> >
> > This link shows several unique hieroglyphic
inscriptions next to
a
> specific modern aircraft in order to establish a
resemblance or
> match. However, this page is full of problems. There is
no
specific
> temple or location within the temple identified as to
where the
> inscriptions came from, and there is no transliteration
of the
text,
> no translation, no discussion of the symbols, and of
course no
> reference materials or bibliography is given. This temple
was
> recorded by August Mariette in his 1880 publication and
it is clear
> that the shape of the inscriptions in question have been
distorted,
> and some have possibly been added. These alterations of
the text
> account for the fact that a number of the individual
signs are
> touching and in some cases almost joined together. This
sloppy
> execution of the inscriptions is very strange, because

the ancient
> African temple workers at Abydos have elsewhere produced
some of
the
> finest inscriptions and images of the 19th dynasty era.
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> > I wanted to point this out because you were referring
to the site
> in regards to the specific glider found in the Cairo
Museum, and
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> to this "A.E. Flying Vehicles" link with its wild and
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> > Manu Ampí
>
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> <http://www.uh.edu/engines/epi328.htm>
>
> here is a good web site about the glider, which many
egyptologist
say
> is just a bird.
> I don;t really know forsurte if itis a model of a glider
per
se.but
> some peopel actually believe it is. Flying machines in
egypt is a
> silly claim in my opinion, but if you can actually prove
the ancient
> egyptains had knowleadge enough to produce a model glider
then that
> is to be comended.
> Please try to post web sites with references, so you be as
accurate
> as you can.

<http://www.sis.gov.eg/public/magazine/iss020e/html/mag12.htm>

<http://www.uh.edu/engines/epi820.htm>

<http://www.uh.edu/engines/epi1076.htm>

<http://www.uh.edu/engines/epi127.htm>

Egypt made the first locks 4000 years ago. They used wood.
They also
used a system of pins moved by a key -- not all that
different from
modern locks. For four millenia, locks have been less a
work of raw
invention than of endless innovation.

<http://www.uh.edu/engines/epi864.htm>

Portable pumps

valves
bellows
siphons
syringes
sluice gates and their mechanisms

<http://www.egypt-tehuti.org/articles/intl-trade.html>

Do you have any evidence that the ancient Egyptians had any of these simple machines, because what I have read the Egyptians did have a pulley system

[http://news.nationalgeographic.com/news/2001/06/0628_caltech_hobelisk.ht](http://news.nationalgeographic.com/news/2001/06/0628_caltech_hobelisk.html)

ml
Egyptians had a pulley system to lift sails, but did they use it for other purposes

If you have any additional information on what I just posted about simple machines in ancient Egypt let me know please
,

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| 4195|2002-10-07 14:10:58|mansu_musa|Re: Documentary casting breakthrough|

--- In Ta_Seti@y..., "yafeutaom" wrote:

>

> My original post got lost somehow so I'm trying it again.

>

> I just saw a show on Discovery about who killed "King Tut".

> Horemheb and Ankesenpaamon were played by two African in

> American looking actors.

>

- > Our ol' pal Zawi was in it and the credits showed Egyptian
- > involvement. Have they relented in their anti-inner Afrikan
- > biases? Also that new latex mask of Tutankamon was in it.
- > The actual 3D computer graphic was inner Afrikan in appearance
- > unlike the hybrid looking finished product. Still the latex mask
- > or bust looked more Afrikan than the more pics of it on MSNBC.
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- > Tonight two inner Afrikans were cast in a "mainstream" ancient
- > Egyptian documentary. Tomorrow maybe a fuller inner Africoid cast
- > and recognition from Egyptian officials of the truth of the non-

Arab

- > (Arabs in ancient Egypt?) non-Mediterranean majority population
- > of Ta-Meri.
- >
- > - Yafeu -

I was kind of upset that they cast an arab looking person to play an obviously afrioid person such as tutankhamun. Arabs were called sand dwellers by the ancient Kemetians. kepe kare senworset matter of fact sent a while army to deal with the arabs,because these people were very hostile,so I don;t doubt around the new kingdom time when it brought many slaves from around syria and asiatics there were a sizeable population of semites.

However tutankhamun's grand mother had some hurrian blood on her father's side so there might be some mixed descent there.

| 4196|2002-10-07 14:16:02|mansu_musa|Re: Egyptian Model Plane|
 --- In Ta_Seti@y..., cristofori whitakara wrote:

- >
- > was isaac newton studying arabic manuscripts to come up with his

theories of gravity?

- > mansu_musa wrote:--- In Ta_Seti@y..., "mansu_musa"

wrote:

- >> --- In Ta_Seti@y..., "Manu Ampim" wrote:

- >>> C.A. Winters wrote:

- >>>

- >>>> There is a very interesting site that discusses the model

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>>>> Enjoy

>>>

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> page, "Ancient
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>> temple (presumably the Seti I temple) show a helicopter,

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> ml

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> '

>

>

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was isaac newton studying arabic manuscripts to come up with his theories of gravity?

I don't know this for sure, but what I do know is that a muslim author wrote a book called optics that seem to influence people like roger bacon which had the book translated into latin. The theory of gravity and the heliocentric theory was already in india by a man named ayarabatta.

| 4197|2002-10-07 14:28:03|omari maulana|Re: Documentary casting breakthrough|

Please define the term Arab for me. Some modern Arabs are considered Somali and Sudanese. Persian's are not considered Arab, but Moors (genetically related to Wolof) from Mauritania are considered Arab. It is a very inconsistent term and I feel it is a term used at times to disempower black history. The original Arab's were the people that dwelled in the desert of Saudi Arabia and they didn't cross into Africa until the rule of the part Ethiopian Caliph Omar. The Arabs were protected by the Habashi (Ethiopians) at the time of the islamic prophet Muhammed. Hence the Arab warrior/ruler Antar. Prior to this period the Ethiopians had ruled parts of Yemen and Saudi Arabia. They were in alliance with the Byzantine against the Persians and Jews in Saudi Arabia and Yemen. The peoples of the desert at this time were a mixture of the Sea Peoples (Hurrian?) and the remnants of the

Sahelian Neolithic cultures. These people, in my opinion became known as the Garamante.

I was kind of upset that they cast an arab looking person to play an obviously afriocid person such as tutankhamun. Arabs were called sand dwellers by the ancient Kemetians. kepe kare senwoset matter of fact sent a while army to deal with the arabs,because these people were very hostile,so I don;t doubt around the new kingdom time when it brought many slaves from around syria and asiatics there were a sizeable population of semites.

However tutankhamun's grand mother had some hurrian blood on her father's side so there might be some mixed descent there.

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| 4198|2002-10-07 15:06:12|mansu_musa|Re: Documentary casting breakthrough|
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>

>

>

>

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<http://mobile.msn.com>

well they used a pale arab that looked more smetic than afriocid
like tutankh amun. It was a bad casting choice.

These people, in my opinion became known as the
Garamante.

From my knowledge the garamantes are related to the tibbu in modern
day southern libya. Roman and greek writers describe them as black.

The sea people were a confederation of people who were against
egypt, remember the people of the nine bows.

| 4199|2002-10-07 16:13:24|Alex van Deelen|Re: Guns, Germs, and Steel|

Message: 13

Date: Sun, 06 Oct 2002 14:33:13 +0000

From: a.manansala@attbi.com

Subject: Re: Re: Guns, Germs, and Steel

> > I think colonization could only take place because
> > 1) Europe inherited the knowledge and wisdom of Ancient Egypt,
> > Ancient Greece, Rome and not in the least of Islam.
>
> There's an opinion out there that much knowledge also
> passed directly from China during the Mongol period.
>
>
> > 2) Europe is a relatively small place, where innovation can be
> > carried through in a relatively short time.
> > 3) The wars that were fought out in Europe actually helped speed
> > up technological developments and developments in logistics,
> > agriculture needed to supply ever increasing armies.
> > 4) By the time that Europe had settled down in the 17th century,
> > it had already made great strides in arms developments (cannons,
> > muskets) that gave it an advantage over any other army. However,
> > these developments didn't actually become decisive until they
> > advanced into automatically firing weapons in the later part of the
> > 19th century, which is why the total colonization of Africa didn't take
> > place until then.
>
> Industrialization was also key.

Agreed. Also, industrialization was put to use of the military, as were agriculture and roadbuilding, as early as the roman era, but Napoleon also had many roads built especially for his troops.

> European technology was not
> all that advanced over that in other parts of the world
> in the early centuries of the colonial period, but they
> were able to logistically outproduce other nations.
>
> For example, many Asian and Islamic nations actually had
> cannons and even personal firearms *before* they
> appeared in Europe.

Especially fire arms became more effective after the advent of pre-packaged ammunition. Up to that point, bow and arrow were still faster than any breach loading musket. And easier to reproduce.

> But they never mass produced them. Thus, a single
> European warship may have had greater firepower than a
> whole Islamic fortress.
>
>
>> 5) By sailing into their enemy's territory, they had the advantage of
>> not fighting a war on home turf, which would have disrupted their own
>> societies.
>> 6) I think however, that Europe itself had been very much hamstrung
>> by the very thing that helped them advance in for instance South

America -

>> disease. The Plague had already wiped out a quarter of Europe's

population,

>> the wars following the Middle Ages didn't help either.

>> The end of the Bubonic Plague also sounded in the era of European

expansion,

>> which I don't think is a coincidence.

>>

>

>

> There's also a theory that malaria and other tropical

> diseases helped prevent major population displacements

> in the countries of the "South."

Malaria, etc., certainly prevented the complete colonization
of West Africa until very late. Even then, it never reached
the levels of South Africa or Kenya, let alone the Americas
or Australia.

Cheers,

Alex

| 4200|2002-10-07 16:13:24|Alex van Deelen|Re: Documentary casting breakthrough|

Message: 23

Date: Mon, 07 Oct 2002 06:50:30 -0000

From: "yafeutaom" <ruth@warwick.net>

Subject: Documentary casting breakthrough

>

>

> My original post got lost somehow so I'm trying it again.

>

> I just saw a show on Discovery about who killed "King Tut".

- > Horemheb and Ankesenpaamon were played by two Afrikan in
- > America looking actors.
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- > Our ol' pal Zawi was in it and the credits showed Egyptian
- > involvement. Have they relented in their anti-inner Afrikan
- > biases? Also that new latex mask of Tutankamon was in it.
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- > Tonight two inner Afrikans were cast in a "mainstream" ancient
- > Egyptian documentary. Tomorrow maybe a fuller inner Africoid cast
- > and recognition from Egyptian officials of the truth of the non-Arab
- > (Arabs in ancient Egypt?) non-Mediterranean majority population
- > of Ta-Meri.
- >
- > - Yafeu -

That's great to hear. I still don't know what exactly the deal is
is with Zahi Hawass. Maybe he's turning around?

Alex

| 4201|2002-10-08 01:20:14|Manu Ampim|National Geographic.|

This is outrageous propaganda. Unfortunately, these type of National Geographic (NG)fantasy images are very impactful and are reproduced in publications throughout America. For example, there are current publications (including "scholarly" ones) that still use NG's 1941 color drawings of pale-skinned ancient Egyptians. The falsification of African history and images is a full-time business.

Manu Ampim

<http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>[183k]
I just gotnext month's **national geographic**.Cover story Death on the Nile.
The link is a scan of the center fold. :(

(EL) I got it yesterday. It is an insult to human intelligence.

| 4202|2002-10-08 01:46:18|mansu_musa|Re: National Geographic.|

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> This is outrageous propaganda. Unfortunately, these type of

National Geographic (NG) fantasy images are very impactful and are reproduced in publications throughout America. For example, there are current publications (including "scholarly" ones) that still use NG's 1941 color drawings of pale-skinned ancient Egyptians. The falsification of African history and images is a full-time business.

>
> Manu Ampim
>

> -----

>

>

>

> <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>

[183k]

>

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How come Zahi Hawass does not protest at this. I know there has to be Egyptians who are sick of the ancient Egyptians being presented as European looking pale people ??

Where is the outrage that Egyptians officials told an African American about Ramesses he had no business in it, but why do Egyptians sit around and let their own civilization go under and distorted.

| 4203|2002-10-08 01:48:51|mansu_musa|Scientists recreate the perfume of the pharaohs|

Scientists recreate the perfume of the pharaohs

Scientists in France say they have recreated the perfume of the pharaohs which they believe was used by the ancient Egyptians to boost their love-lives.

But as the ingredients of Kyphi perfume, said to be an aphrodisiac which helps wearers relax, include cannabis it cannot be commercially produced.

Experts from L'Oreal and C2RMF, the Centre for Research and Restoration of French Museums, succeeded in recreating the legendary Kyphi perfume.

French researcher Sandrine Videault, who for years had attempted to recreate the aroma, was finally able to do so with the help of Greek historiographer Plutarch.

The Greek writer had written that Kyphi had the power "to send someone to sleep, to help them have sweet dreams, to relax them, to drive away the worries of the day and to bring peace."

The numerous ingredients include pistachios, mint, cinnamon, incense, juniper and myrrh.

Videault says all previous attempts to use traces of the perfume found in Egyptian museums had failed because not enough was provided for analysis.

The expert says the recreation of the aroma is a long process because there are many different recipes for it: "In some samples only ten ingredients are used, in others up to 50," she said.

According to written documents the perfume, which came in block form and unlike modern-day scents was not alcohol based, was worn by ancient Egyptians in their hair and in intimate places to boost their sex lives.

But Videault said: "Kyphi will never be sold because some of the ingredients are illegal substances. In any case the smell is probably much too pungent for the modern world."

Story filed: 14:35 Monday 7th October 2002

http://www.ananova.com/news/story/sm_685551.html

| 4204|2002-10-08 01:53:14|Edward Loring|Paper: Maya Miller, Sch□□itsideal|

Attachments :

Alex, here is Maya's recent paper on the "Ideal of Beauty".

Miller M., Sch□□itsideale in der ägyptischen Kunst,
in Manges offerts □dith Varga, (Ed. Hedvig Gy□□,

Bulletin du Mus□□Hongrois des Beaux-Arts

Suppl□□ent-2001, Budapest 2001

I am sorry that there is no English translation ..I confused it with a paper about terminology.

EL

| 4205|2002-10-08 01:57:31|mansu_musa|scientific american article about nabta no longer available |

Ancient Alignments

A stone circle in Egypt is the world's oldest astronomical observatory.

MORE EXPLORATIONS

Long before the

pyramids were constructed in Egypt, ancient people there built elaborate structures aligned to the sun and stars. The standing megaliths and ring of stones were erected from 6,700 to 7,000 years ago in the southern Sahara desert. They are the oldest dated astronomical alignment discovered so far and bear a striking resemblance to Stonehenge

and other megalithic

sites constructed a millennium later in England, Brittany, and Europe. The site, near Nabta in the Nubian desert, was discovered several years ago by a team led by Southern Methodist University anthropology professor Fred Wendorf

. It consists of a small

stone circle, a series of flat, tomb-like stone structures (containing the bones of cattle) and five lines of standing and toppled megaliths. The stone slabs, some of which are nine feet-high, were dragged to the site from an exposed outcrop of sandstone a mile or more away from the site. Each is embedded in the soil on top of a shaped table rock Last year, archaeoastronomer J. McKim Malville

of the Department of
Astrophysical and Planetary Sciences
at the University of

Colorado and his colleagues conducted a survey using a global positioning satellite that confirms the stones' alignment north-south, east-west and to the summer solstice sun as it would have been seen 6,000 years ago.. The scientists reported their results in the April 2, 1998 issue of Nature. When the stones were erected, the area received enough rain in the summer monsoon for temporary lakes, called playa, to form. The site, built on the shore of one such lake. Radiocarbon dating indicates that Neolithic herders began coming to Nabta about 10,000 years ago. It was used periodically by nomads until about 4,800 years ago, when the monsoon moved southwest and the area again became arid

At the height of its human occupation--about 6,000 years ago--Nabta supported well-established communities. One village consisted of 18 houses served by deep wells. Beneath the surface slabs of the largest megalithic structure was a sculptured rock resembling a standing cow. The team also excavated several cattle burials at Nabta, including an articulated skeleton buried in a roofed, clay-lined chamber. The late Neolithic occupants apparently used cattle in their rituals just as the African Massai do today, says Malville.

There is much domestic debris on the site, including small, fire-blackened hearths, the bones of gazelles, hares and other animals, fragments of pottery and carved and decorated ostrich eggshells. However, no signs of human burials or remains have been found at Nabta. "The nomadic groups must have engaged in a variety of activities during summer occupation, such as social bonding, marriage, trade and ritual," the authors note.

The small stone circle, just 12 feet in diameter, consists of four sets of upright slabs, which could have been used for sighting along the horizon. Two sets were aligned in a north-south direction while the second pair of slabs provides a line of sight toward the summer solstice horizon. The centerline of one slot between the slabs would have picked up the first gleam of the rising sun at the summer solstice. Because Nabta is close to the Tropic of Cancer, the noon sun is at its zenith on two days, about three weeks before and three weeks after the summer solstice. On these days, upright objects do not cast shadows--something the authors believe was significant to ancient people.

The researchers also identified an east-west alignment between one megalithic structure and two stone megaliths about a mile distant. There are also two other geometric lines, involving about a dozen additional stone monuments that lead both northeast and southeast from the same megalith. Individual stone monoliths would have been

partially submerged in the lake as water level varied during spring and fall, and so they may have been ritual markers for the onset of the rainy season. "The organization of the megaliths suggests a symbolic geometry that integrated death, water, and the sun," the authors said.

One of the earliest pyramids, the step pyramid at Saqqara, was built 500 years after the changing climate rendered Nabta uninhabitable. It may have incorporated astronomical features known to the ancient Nubians. The authors speculate that the development of the monumental buildings of ancient Egyptian civilization was hastened by the arrival in the Nile valley of well-organized nomadic groups with a sophisticated cosmology.

--By Alan Hall, contributing writer

RELATED LINK:

Links hpcc.astro.washington.edu/scied/astro/astroarchaeo.html> to information about ancient astronomy

<http://www.khufu.org/ScientificAmericanfiles.html>

| 4206|2002-10-08 02:38:04|Edward Loring|Fw: [Ta_Seti] Re: National Geographic.|

Dear National Geographic Editors,

What was in your minds when you published the center-fold of "Death on the Nile" with all of those pseudo-European pseudo-Egyptian figures? This sort of thing is not only a (multi-) racial insult, but also unscientific and places the credibility of your publication in question. Attached are some comments from the Internet. Think about it.

Sincerely,

Edward Loring
President, Gnosarch Foundation, Basel,
Co-Director, Databank of Eastern European Egyptology,
Center for Egyptological Studies,
Russian Academy of Sciences, Moscow;
Member: International Association of Egyptologists,
Société d'Égyptologie Genève,
Egyptian Exploration Society,
Swiss Society for Ancient Oriental Studies (founding)
Forum for Egyptology, Basel (founding)
Society for International Development (life)
Sri Aurobindo's Action (India, life)

----- Original Message -----

From: "mansu_musa" <alberto34482@yahoo.com>

To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 08, 2002 10:46 AM
Subject: [Ta_Seti] Re: National Geographic.

> >--- In Ta_Seti@y..., "Manu Ampim" wrote:
> > This is outrageous propaganda. Unfortunately, these type of
> > National Geographic (NG) fantasy images are very impactful and are
> > reproduced in publications throughout America. For example, there
> > are current publications (including "scholarly" ones) that still use
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> > Egyptains who are sick of the Ancient Egyptains being presented as
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> > Where is the outrage that Egyptains officals told an African
> > American about Ramesses he had no buiness in it, but why do Egyptains sit
> > around and let their own civilization go under and distorted.
> > | 4207|2002-10-08 04:19:23|Manu Ampim|Re: National Geographic.|
> > EL, good idea in being proactive. Let's seeif the NG editorsrespond (in some way) to our comments on
> > their shameful actions.
> > Manu Ampim

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> Sent: Tuesday, October 08, 2002 10:46 AM
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>

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>

| 4208|2002-10-08 07:42:32|omari maulana|Re: Documentary casting breakthrough|

Mansa,

You are probably right regarding the casting choice issue. I also concur that the Garamante are related to the Tibbu. This doesn't preclude the fact that the Tibbu (descendants of the Sahelian Neolithic) mixed with the Sea People. By the time Romans and Greeks would have reported on their blackness they would have been mixing in Africa for 1500 years. I don't

believe there ever was a set phenotype for the "Arab". The same applies to the term "Latino". During the life of the Prophet Muhammed the "Arabs" would look more like a Yemeni (Ethiopian/Armenoid mix) due to the conquests carried out by the Aksumites and the residual genes from the neolithic (2500bc) period when Sahelians crossed over to Yemen and were involved in the Kushitic trading system (Obsidian). This raises the whole issue of terminology. Let's discuss how terms have been used - like "Caucasian" to limit the history of black people. What does it mean to say "black" or "white"? Is there such a thing?

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Documentary casting breakthrough

>Date: Mon, 07 Oct 2002 22:06:11 -0000

>

>--- In Ta_Seti@y..., "omari maulana" wrote:

>> Please define the term Arab for me. Some modern Arabs are
>considered Somali

>> and Sudanese. Persian's are not considered Arab, but Moors
>(genetically

>> related to Wolof) from Mauratania are considered Arab. It is a
>very

>> inconsistent term and I feel it is a term used at times to
>disempower black

>> history. The original Arab's were the people the dwelled in the
>desert of

>> Saudi Arabia and they didn't cross into Africa until the rule of
>the part

>> Ethiopian Caliph Omar. The Arabs were protected by the Habashi
>(Ethiopians)

>> at the time of the islamic prophet Muhammed. Hence the Arab
>warrior/ruler

>> Antar. Prior to this period the Ethiopians had ruled parts of
>Yemen and

>> Saudi Arabia. They were in alliance with the Byzantine against the
>Persians

>> and Jews in Saudi Arabia and Yemen. The peoples of the desert at
>this time

>> were a mixture of the Sea Peoples (Hurrian?) and the remnants of
>the

>> Sahelian Neolithic cultures. These people, in my opinion became
>known as the

>> Garamante.

>>

>

>> I was kind of upset that they cast an arab looking person to play

> > an obviously afriocid person such as tutankhamun. Arabs were called
> > sand dwellers by the ancient Kemetians. kepe kare senworset matter
> > of fact sent a white army to deal with the arabs,because these
> > people were very hostile,so I don;t doubt around the new kingdom
>time

> > when it brought many slaves from around syria and asiatics there
>were

> > a sizeable population of semites.

> > However tutankhamun's grand mother had some hurrian blood on her
> > father's side so there might be some mixed descent there.

> >

> >

> >

> >

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><<http://mobile.msn.com>

>

> well they used a pale arab that looked more smetic than afriocid

>like tutankh amun. It was a bad casting choice.

> These people, in my opinion became known as the

>Garamante.

> From my knowledge the garamantes are related to the tibbu in modern

>day southern libya. Roman and greek writers describe them as black.

> The sea people were a confederation of people who were against

>egypt,remember the people of the nine bows.

>

>

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| 4209|2002-10-08 07:50:00|omari maulana|Re: National Geographic.|

Ed,

I also think it was good that you were proactive on this issue. I think these sorts of stories are still displayed because no one calls these guys out on it. Perhaps we can develop some sort of organization out of this forum to facilitate change in this regard on an international basis. I think ASCAC is a good organization but we need to reach beyond preaching to the choir. It has to be a multi-ethnic, movement that is truth-centered. It also has to have a youth focus, the babies are the future. I am interested in changing the perception of African history not just because I'm black,

but because it is the right thing to do. Is anyone else interested?

>From: "Manu Ampim" <Profmanu@acninc.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Re: National Geographic.

>Date: Tue, 8 Oct 2002 04:29:48 -0700

>

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>

>-----

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>> Swiss Society for Ancient Oriental Studies (founding)

>> Forum for Egyptology, Basel (founding)

>> Society for International Development (life)

>> Sri Aurobindo's Action (India, life)

>>

>> ----- Original Message -----

>> From: "mansu_musa" <alberto34482@yahoo.com>

> > To: <Ta_Seti@yahoogroups.com>
> > Sent: Tuesday, October 08, 2002 10:46 AM
> > Subject: [Ta_Seti] Re: National Geographic.
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| 4210|2002-10-08 10:22:25|a.manansala@attbi.com|Re: National Geographic.|

I would like to suggest that concerned members of
Ta_Seti write a letter to the editor complaining about
this depiction. Short simple letters are the best.

There email address is:

ngsforum@nationalgeographic.com

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> --- In Ta_Seti@y..., "Manu Ampim" wrote:

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>
>
| 4211|2002-10-08 10:54:07|Emeagwali, Gloria (History)|Re: Hannibal|
Remember, too, that there are a lot of Ebony Black Berbers, then and now.
GE

-----Original Message-----

From: mansu_musa [mailto:alberto34482@yahoo.com]
Sent: Friday, October 04, 2002 4:06 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Hannibal

--- In Ta_Seti@y..., "Djehuti Sundaka" wrote:

> "As noted in my book Black Spark, White Fire the Bible clearly
> indicates that the Phoenicians - a Canaanite people - were not of
> Semitic descent. The word "Semitic" applies to those peoples who
were
> descended from Noah's son Shem. But, according to Genesis 9-10, the
> Canaanites were descended from another of Noah's sons, Ham."
>
> Poe errors when he states that the Bible indicates that Canaanite
> people were not of Semitic descent and that the word "Semitic"
applies
> to those peoples who were descended from Noah's son Shem. The term
> "Semitic" or "Semite" is not a biblical term and the biblical
writers
> would have had no notion of it. Such a term is less than 200 years
> old and is a linguistic term that is merely inspired by the name of
a
> biblical character. As a linguistic term, it certainly applies to
the
> ancient peoples of Kana'an (as well as their modern descendents)
and

> has nothing to do with their biblically viewed ethnicity.
>
> Was Hannibal Black? It depends on whose rule one chooses to invoke.
> The "one drop" rule would make him "Black" regardless of his
> appearance. The "brown-skinned caucasoid of the Mediterranean type"
> perspective would make him "White" regardless of his appearance.
The
> "multiracial" perspective makes him both regardless of his appearance.
> I suppose if one wanted to be creative, one could try to assess the
> general phenotype of people with "Negro"/Lebanease parentage but this
> still wouldn't tell us the degrees of his actual heritage and what
> affect such a heritage had on his appearance.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., "omari maulana" wrote:
> >
> > Was Hannibal Black?
> > By Richard Poe
> >
> > August 23, 2002
> >
> > Make Comments
> >
> > View Comments
> >
> > Printable Article
> >
> > E-mail Article
> >
> >
> >
> >
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> >
> >
> > BLACK SCHOOLCHILDREN have long admired Hannibal as a racial role
> model. The
> > African general, who marched on Italy in 218 B.C., hailed from
> Carthage, in
> > what is now Tunisia. But was Hannibal actually black?

> > Two films currently in the pipeline offer conflicting answers to
> that
> > question. A resounding "Yes!" comes from Fox studios, whose
upcoming
> > Hannibal epic will star Denzel Washington. British director
Ridley
> Scott
> > responds with a somewhat less resounding, "sort of." His Hannibal
> epic will
> > star Vin Diesel - an actor who looks Mediterranean, calls himself
> > "multicultural," and is reputed to be part black and part Italian.
> >
> > Some commentators dismiss the actors' appearance as irrelevant.
> >
> > "...though I think that Diesel is phenotypically closer to
Hannibal -
> I'm not
> > sure if he can bring the sort of iron tragic gravity to the story
of
> the
> > ancient Carthaginian that someone like Washington is known for,"
> remarks
> > Razib K, a 25-year-old Bangladeshi immigrant with a biochemistry
> degree who
> > co-edits the popular blog-site Gene Expression, known for its
frank
> > discussions of race.
> >
> > Other critics place more importance on "phenotype" or physical
> traits.
> >
> > "That's the stuff, boys. Africa! Cuddly Blacks v. Wicked Anglo-
Saxon
> Romans!
> > Great box-office!" sneers British writer Peter Jones in The
> Spectator.
> >
> > Jones says, "black Africans (the so-called Negroid type)... did not
> inhabit
> > the coastline of north Africa..." Actually, many blacks have lived
> there, from
> > ancient times to the present.
> >
> > Jones is correct, however, in saying that the Carthaginians were
> descended
> > from Phoenician colonists. "The Phoenicians were a Semitic people

> from along
> > the coast of Lebanon/Syria," he writes. "Expert traders, they
> established
> > way-stations along the Mediterranean... From such beginnings...
> Carthage
> > arose."
> >
> > Wellesley classicist Mary Lefkowitz - whose book Not Out of
Africa
> claimed
> > that Western civilization owed little or nothing to Egypt or any
> other
> > African nation - does acknowledge that, "the Phoenician colonists
> could have
> > intermarried with native African peoples."
> >
> > However, like Jones, Lefkowitz states that Hannibal was
a "Semite" -
> thereby
> > implying that he probably looked more like Diesel than Washington.
> >
> > When UPI pundit Steve Sailer put the Diesel-vs.-Washington
question
> to me, I
> > too suggested that Hannibal probably looked more like Diesel. And
> the odds
> > are he did.
> >
> > Even so, it is just possible that Hannibal looked more like
> Washington.
> > Here's why.
> >
> > The fact that Phoenicians spoke a Semitic language does not
> necessarily mean
> > they were Semites. Language and race are two different things.
There
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> > for instance, plenty of Spanish-speakers in the world whose
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> > the Phoenicians - a Canaanite people - were not of Semitic
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> The word

> > "Semitic" applies to those peoples who were descended from Noah's
> son Shem.
> > But, according to Genesis 9-10, the Canaanites were descended
from
> another
> > of Noah's sons, Ham.
> >
> > Genesis states that there were four Hamitic nations: "Cush,
Mizraim,
> Put and
> > Canaan." Mizraim is Egypt. Cush is Nubia, or the Sudan. "Put"
likely
> refers
> > to a land the Egyptians called Punt, which probably lay in
Ethiopia
> or
> > Somalia.
> >
> > Thus, every Hamitic nation, except Canaan, appears to be located
in
> Africa.
> >
> > Of course, not all readers believe the Bible. But even an atheist
> must
> > wonder why the Biblical scribes believed that Phoenicians and
other
> > Canaanites were related to people in Africa. Was it something
about
> their
> > appearance?
> >
> > The Babylonian Talmud, set to writing in the sixth century A.D.,
> records a
> > Jewish oral tradition that the Canaanites were black. In it, Noah
> curses his
> > grandson Canaan, saying: "Canaan's children shall be born ugly
and
> black!...
> > your grandchildren's hair shall be twisted into kinks..."
> >
> > Regarding the Phoenicians, Italian anthropologist Giuseppe Sergi
> noted, in
> > 1901, that, "the Egyptians have represented them of a brick-red
> color, like
> > themselves..." And, indeed, a tomb painting of the Egyptian pharaoh
> Seti I

> > portrays four Syro-Palestinians, two with yellow skin, two with
 > > reddish-brown skin.
 > >
 > > Were the artists trying to depict two distinct physical types -
 > > dark-skinned
 > > Hamites and lighter-skinned Semites - known to live in Canaan? We
 > > can only
 > > guess.
 > >
 > > The Lebanese descendants of the Phoenicians don't look
 > > particularly
 > > black
 > > today, but that could well be for the same reason that Vin Diesel
 > > does not
 > > look particularly black: intermarriage.
 > >
 > > In 1852, 14 percent of Argentina's population was black.
 > > Virtually
 > > no trace
 > > of this black population remains, after 150 years of
 > > intermarriage.
 > > Portugal
 > > too absorbed its black population - which had reached 10 percent
 > > by
 > > 1550 -
 > > through intermarriage.
 > >
 > > None of this proves that Hannibal looked like Denzel Washington.
 > > But
 > > it does
 > > suggest that we should be less quick to dismiss the possibility.
 > >
 > >
 > >
 > >
 > >
 > >
 > > _____
 > > Join the world's largest e-mail service with MSN Hotmail.
 > > <http://www.hotmail.com>

I don't honestly know if hannibal was black or not since his father
 hamilcar I am pretty sure was a phoenician. Most people believe there
 was no black around those areas even in pre historic times, even
 though the roman writer virgil described in his poem moretum
 negroid features of a native around that area, so it is possible
 hannibal could have been of mixed descent depending on his mother and
 what her ethnic identity was.

Afers were another term usually denoting black people just as the name aethiopies, or maure.

Virgil in his *Moretum* speaks of a woman from the Afer [Afar/Afra] race. He says of her:

"Of Afer race, her whole figure bears proof of her country. Her color, very dark (fuscus), her lips thick, her hair tightly-curved"[31.35]

Boethicus in his *Porphyrium Commen* describes Ethiopians as being very dark (fuscus) in color. [5(PL 64.157)] It should be noted Terentius Afer, who was born in Carthage and was an Afer (as the surname suggests) was described as being handsome and very dark Negroid people. Ptolemy II describes the Garamantes people of Tunisia as being moderately black in color. [Geographia 1.8.5(pt. 1, pp21-22)]

Lucan describes the (fuscus) in color. [Suetonius (Vita Terentius) 5 (Loeb II, 46 Another people to inhabit Punic Africa were the Garamantes. The Garamantes were a Negroid or partially Garamantes as sun burnt (perusti) in color. Fromentinus describes fighting a contingent of Carthaginian auxiliary fighters whom were all very black in skin color. [Fromentinus Stratege Mata 1.11.18] This was in 480 B.C. Diodorus mentions a Greek lieutenant named Agathocles, who over comes a people in present-day Tunisia, who were the same hue as Ethiopians. [20.57.5]

Col. Hennebert, perhaps the leading authority on Hannibal, declares that none of the several differing portraits now exhibited as Hannibal is he, "We do not possess any authentic portrait of So to be honest I really don't know what ethnicity Hannibal was, but I do know that there were blacks present in Carthage, and perhaps maybe he was mixed.

Does anybody know if Hannibal's mother was a Berber or a Afer??

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Ta_Seti-unsubscribe@yahoogroups.com

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| 4212|2002-10-08 11:30:43|Derrick, Alexander|Re: National Geographic.|

Omari, I am interested in any type of organization or group that is serious about cultivating youth-centric, eco-centric, and fact-centric energy. I have some entertainment and musical connections in LA and Nigeria, and I also have a little artistic talent.

I'd like to share ideas, but perhaps this is not the appropriate forum.

I have never heard any good things about the leadership of ASCAC. But this is just the opinions I get from the elder in LA (and Dr. B.Y. Yochanen). While living in other parts of America I've never heard of ASCAC at all. So I have no first hand knowledge of how they move.

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuiinteractive.com

-----Original Message-----

I also think it was good that you were proactive on this issue. I think these sorts of stories are still displayed because no one calls these guys out on it. Perhaps we can develop some sort of organization out of this forum to facilitate change in this regard on an international basis. I think ASCAC is a good organization but we need to reach beyond preaching to the choir. It has to be a multi-ethnic, movement that is truth-centered. It also has to have a youth focus, the babies are the future. I am interested in changing the perception of African history not just because I'm black, but because it is the right thing to do. Is anyone else interested?

| 4213|2002-10-08 11:50:24|Edward Loring|Fw: Fw: [Ta_Seti] Re: National Geographic.|

----- Original Message -----

From: "NGSForum" <ngsforum@nationalgeographic.com>

To: "Edward Loring" <gnosarch@bluewin.ch>

Sent: Tuesday, October 08, 2002 1:45 PM

Subject: Re: Fw: [Ta_Seti] Re: National Geographic.

>

> Thank you for writing to the National Geographic Society.

>

> We appreciate the comment or suggestion you have sent to us about a
NATIONAL

> GEOGRAPHIC magazine article, our Website, or one of the many other aspects
of

> the National Geographic Society. We will see that your e-mail is

forwarded to

> the appropriate staff here at our headquarters and that comments on our
> magazine articles are given to our FORUM editor for consideration.

>

> Again, thank you for your interest in the Society.

>

>

> Edward Loring wrote:

>

>> Dear National Geographic Editors,

>>

>> What was in your minds when you published the center-fold of
>> "Death on the Nile" with all of those pseudo-European pseudo-Egyptian
>> figures? This sort of thing is not only a (multi-) racial insult, but
also

>> unscientific

>> and places the credibility of your publication in question. Attached are

>> some

>> comments from the Internet. Think about it.

>>

>> Sincerely,

>>

>> Edward Loring

>> President, Gnosarch Foundation, Basel,

>> Co-Director, Databank of Eastern European Egyptology,

>> Center for Egyptological Studies,

>> Russian Academy of Sciences, Moscow;

>> Member: International Association of Egyptologists,

>> Soci  t   d'Egyptologie Gen  ve,

>> Egyptian Exploration Society,

>> Swiss Society for Ancient Oriental Studies (founding)

>> Forum for Egyptology, Basel (founding)

>> Society for International Development (life)

>> Sri Aurobindo's Action (India, life)

>>

>> ----- Original Message -----

>> From: "mansu_musa" <alberto34482@yahoo.com>

>> To: <Ta_Seti@yahoogroups.com>

>> Sent: Tuesday, October 08, 2002 10:46 AM

>> Subject: [Ta_Seti] Re: National Geographic.

>>

>>> >--- In Ta_Seti@y..., "Manu Ampim" wrote:

>>>> This is outrageous propaganda. Unfortunately, these type of

>>>> National Geographic (NG) fantasy images are very impactful and are

>>>> reproduced in publications throughout America. For example, there

>>>> are current publications (including "scholarly" ones) that still use

>>>> NG's 1941 color drawings of pale-skinned ancient Egyptians. The
 >>>> falsification of African history and images is a full-time business.
 >>>>
 >>>> Manu Ampim
 >>>>
 >>>> <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>
 >>> [183k]
 >>>>
 >>>> I just got next month's national geographic. Cover story Death
 >>>> on the Nile. The link is a scan of the center fold. :(
 >>>>
 >>>>> (EL) I got it yesterday. It is an insult to human
 intelligence.
 >>>
 >>> How come Zahi Hawass does not protest this. I know there have to be
 >>> Egyptians who are sick of the Ancient Egyptians being presented as
 >>> European looking pale people ??
 >>> Where is the outrage that Egyptians officials told an African
 >>> American about Ramesses he had no business in it, but why do Egyptians
 sit
 >>> around and let their own civilization go under and distorted.
 >

| 4214|2002-10-08 12:12:02|omari maulana|Death on the Nile|

I was surprised to see that a publication of such esteem as National Geographic would in these times continue the stereotype that the Ancient Egyptians were non African. The depiction of the ancient Egyptians in your current issue under the title "Death on the Nile" reinforces outdated stereotypes no longer in use in modern biological -anthropological circles. The Ancient Egyptians were not Europeans, they were north east Africans like modern Somali or Sudanese. Please be more cognizant of these types of issues in the future - for the sake of truth.

Thank You,

Omari Maulana

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 4215|2002-10-08 12:37:14|mansu_musa|Re: Hannibal|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

> Remember, too, that there are a lot of Ebony Black Berbers, then

and now.

> GE

>

> -----Original Message-----

> From: mansu_musa [mailto:alberto34482@y...]

> Sent: Friday, October 04, 2002 4:06 PM

> To: Ta_Seti@y...

> Subject: [Ta_Seti] Re: Hannibal

>

>

> --- In Ta_Seti@y..., "Djehuti Sundaka" wrote:

>> "As noted in my book Black Spark, White Fire the Bible clearly

>> indicates that the Phoenicians - a Canaanite people - were not of

>> Semitic descent. The word "Semitic" applies to those peoples who

> were

>> descended from Noah's son Shem. But, according to Genesis 9-10,

the

>> Canaanites were descended from another of Noah's sons, Ham."

>>

>> Poe errors when he states that the Bible indicates that Canaanite

>> people were not of Semitic descent and that the word "Semitic"

> applies

>> to those peoples who were descended from Noah's son Shem. The

term

>> "Semitic" or "Semite" is not a biblical term and the biblical

> writers

>> would have had no notion of it. Such a term is less than 200

years

>> old and is a linguistic term that is merely inspired by the name

of

> a

>> biblical character. As a linguistic term, it certainly applies

to

> the

>> ancient peoples of Kana'an (as well as their modern descendents)

> and

>> has nothing to do with their biblically viewed ethnicity.

>>

>> Was Hannibal Black? It depends on whose rule one chooses to

> invoke.

>> The "one drop" rule would make him "Black" regardless of his

>> appearance. The "brown-skinned caucasoid of the Mediterranean

> type"
>> perspective would make him "White" regardless of his appearance.
> The
>> "multiracial" perspective makes him both regardless of his
> appearance.
>> I suppose if one wanted to be creative, one could try to assess
> the
>> general phenotype of people with "Negro"/Lebanease parentage but
> this
>> still wouldn't tell us the degrees of his actual heritage and

what

>> affect such a heritage had on his appearance.
>>
>> Djehuti Sundaka
>>
>>
>> --- In Ta_Seti@y..., "omari maulana" wrote:
>>>
>>> Was Hannibal Black?
>>> By Richard Poe
>>>
>>> August 23, 2002
>>>
>>> Make Comments
>>>
>>> View Comments
>>>
>>> Printable Article
>>>
>>> E-mail Article
>>>
>>>
>>>
>>>
>>>
>>> BLACK SCHOOLCHILDREN have long admired Hannibal as a racial

role

>> model. The
>>> African general, who marched on Italy in 218 B.C., hailed from
>> Carthage, in
>>> what is now Tunisia. But was Hannibal actually black?
>>> Two films currently in the pipeline offer conflicting answers

to

> > that

> > > question. A resounding "Yes!" comes from Fox studios, whose

> upcoming

> > > Hannibal epic will star Denzel Washington. British director

> Ridley

> > Scott

> > > responds with a somewhat less resounding, "sort of." His

Hannibal

> > epic will

> > > star Vin Diesel - an actor who looks Mediterranean, calls

himself

> > > "multicultural," and is reputed to be part black and part

Italian.

> > >

> > > Some commentators dismiss the actors' appearance as irrelevant.

> > >

> > > "...though I think that Diesel is phenotypically closer to

> Hannibal -

> > I'm not

> > > sure if he can bring the sort of iron tragic gravity to the

story

> of

> > the

> > > ancient Carthaginian that someone like Washington is known

for,"

> > remarks

> > > Razib K, a 25-year-old Bangladeshi immigrant with a

biochemistry

> > degree who

> > > co-edits the popular blog-site Gene Expression, known for its

> frank

> > > discussions of race.

> > >

> > > Other critics place more importance on "phenotype" or physical

> > traits.

> > >

> > > "That's the stuff, boys. Africa! Cuddly Blacks v. Wicked Anglo-

> Saxon

> > Romans!

> > > Great box-office!" sneers British writer Peter Jones in The
> > Spectator.
> > >
> > > Jones says, "black Africans (the so-called Negroid type)... did

not

> > inhabit
> > > the coastline of north Africa..." Actually, many blacks have

lived

> > there, from
> > > ancient times to the present.
> > >
> > > Jones is correct, however, in saying that the Carthaginians

were

> > descended
> > > from Phoenician colonists. "The Phoenicians were a Semitic

people

> > from along
> > > the coast of Lebanon/Syria," he writes. "Expert traders, they
> > established
> > > way-stations along the Mediterranean... From such beginnings...
> > Carthage
> > > arose."
> > >
> > > Wellesley classicist Mary Lefkowitz - whose book Not Out of
> Africa
> > claimed
> > > that Western civilization owed little or nothing to Egypt or

any

> > other
> > > African nation - does acknowledge that, "the Phoenician

colonists

> > could have
> > > intermarried with native African peoples."
> > >
> > > However, like Jones, Lefkowitz states that Hannibal was
> a "Semite" -
> > thereby
> > > implying that he probably looked more like Diesel than

Washington.

> > >
> > > When UPI pundit Steve Sailer put the Diesel-vs.-Washington
> question
> > to me, I
> > > too suggested that Hannibal probably looked more like Diesel.

And

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> > > Thus, every Hamitic nation, except Canaan, appears to be

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> > > Of course, not all readers believe the Bible. But even an

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> > > Regarding the Phoenicians, Italian anthropologist Giuseppe

Sergi

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> > > 1901, that, "the Egyptians have represented them of a brick-red

> > color, like

> > > themselves..." And, indeed, a tomb painting of the Egyptian

pharaoh

> > Seti I

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> > > reddish-brown skin.

> > >

> > > Were the artists trying to depict two distinct physical types -

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We

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> > > <http://www.hotmail.com>
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> though the Roman writer Virgil described in his poem *Moretum*

> Negroid features of a native around that area, so it is possible

> Hannibal could have been of mixed descent depending on his mother and

> what her ethnic identity was.

>

> Afers were another term usually denoting black people just as the

> name *Aethiopes*, or *maure*.

>

> Virgil in his *Moretum* speaks of a woman from the Afer [Afar/Afra]

> race. He says of her:

>

> "Of Afer race, her whole figure bears proof of her country. Her

> color, very dark (*fuscus*), her lips thick, her hair tightly-

> curled" [31.35]

>

> Boethius in his *Porphyrium Commen* describes Ethiopians as being

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> dark (*fuscus*) in color. [5(PL 64.157)] It should be noted Terentius

> Afer, who was born in Carthage and was an Afer (as the surname

> suggests) was described as being handsome and very dark Negroid

> people. Ptolemy II describes the Garamantes people of Tunisia as

> being moderately black in color. [Geographia 1.8.5(pt. 1, pp21-22)]

>

> Lucan describes the (*fuscus*) in color. [Suetonius (Vita Terentius)

5

> (Loeb II, 46 Another people to inhabit Punic Africa were the

> Garamantes. The Garamantes were a Negroid or partially Garamantes

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> sun burnt (*perusti*) in color. Frontinus describes fighting a

> contingent of Carthaginian auxiliary fighters whom were all very

> black in skin color. [Frontinus *Strategia* 1.11.18] This was

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> 480 B.C. Diodorus mentions a Greek lieutenant named Agathocles, who

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> Col. Hennebert, perhaps the leading authority on Hannibal, declares

> that none of the several differing portraits now exhibited as

> Hannibal is he, "We do not possess any authentic portrait of

> So to be honest I really don't know what ethnicity Hannibal

was, but

> I do know that there were blacks present in Carthage, and perhaps

> maybe he was mixed.

>

> Does anybody know if Hannibal's mother was a Berber or a Carthaginian??

>

>

>

>

>

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> Ta_Seti-unsubscribe@y...

>

>

>

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<http://docs.yahoo.com/info/terms/>

Yes, there are black Berbers such as the Tuareg, Tibbu, Haratin, but the question is if Hannibal's father or mother of Berber descent aka a Carthaginian.

????

| 4216|2002-10-08 12:43:57|mansu_musa|Re: National Geographic.|

--- In Ta_Seti@y..., a.manansala@a... wrote:

> I would like to suggest that concerned members of

> Ta_Seti write a letter to the editor complaining about

> this depiction. Short simple letters are the best.

>

> There email address is:

>

> ngsforum@n...

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> > --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > > This is outrageous propaganda. Unfortunately, these type of
> > National Geographic (NG) fantasy images are very impactful and

are

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there

> > are current publications (including "scholarly" ones) that still

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> > falsification of African history and images is a full-time

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> > >

> > > Manu Ampim

> > >

> > > -----

> > -----

> > >

> > >

> > >

> > >

<http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>

> > [183k]

> > >

> > > I just got next month's national geographic. Cover story

Death

> > on the Nile.

> > > The link is a scan of the center fold. :(

> > >

> > > (EL) I got it yesterday. It is an insult to human

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> >

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<http://docs.yahoo.com/info/terms/>

> >

> >

I was reading a letter about a year ago that a man was writing
complaining about people quote considering akenaten black, but the
editor wrote back and said that modern day egyptians look just like
the ancient egyptians, which is true to some point. I doubt however
that very few modern day egyptians look like the people depicted
upon the magazine cover of National Geographic, and this puzzles me why
they keep doing these things like this.

The issue was about a year ago and had a pull out map on ancient
egypt.

| 4217|2002-10-08 12:57:27|omari maulana|Re: National Geographic.|

I think that the more rural modern Egyptians, such as the south eastern
Bedja do look similar to the AE, but the real question is what period are we
talking about. Another relevant concern is geographic placement, for
example AE encompassed the area south to the second cataract during the old
kingdom and much further south in the new kingdom. Keita found the
Badarians to be more similar to stereotypical west African's than the later
Naqada people from further south. Midant-Reynes refers to the neolithic
woman discovered in the Fayum as having 'negroid' affinities. Keita states
that the cline present in modern Egypt didn't compose itself until the end
of the old kingdom.

>From: "mansu_musa" <alberto34482@yahoo.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: National Geographic.
>Date: Tue, 08 Oct 2002 19:43:45 -0000
>
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>>>>
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>>>>
>>>> I just got next month's national geographic. Cover story
>Death
>>> on the Nile.
>>>> The link is a scan of the center fold. :(

>>>>

>>>> (EL) I got it yesterday. It is an insult to human
>intelligence.

>>>

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>tobe

>>> egyptains who are sick of the ancient egyptains being presented
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>>> european looking pale people ??

>>> Where is the outrage that egyptains officals told an african

>>> american about rames he had nobuiness in it,but why do egyptains

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>>> around and let their own civilzation go under and distorted.

>>>

>>>

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>>>

>>>

>

>

>I was reading a letter abotu a year ago that a man was writting

>complaing about people quote considering akenaten black,but the

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>the ancient egyptains,which iws true to some point. I doubt however

>that very few modern day egyptains look like the people deplicted

>upon the magazine cover of natinal geographic,and this puzzles me why

>they keep doing these things like this.

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> The issue was about a year ago and had a pull out map on ancient

>egypt.

>

>

>

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| 4218|2002-10-08 14:25:33|Derrick, Alexander|Re: National Geographic.|

Well, if we wanted to get technical the illustration could be valid if it is depicting the greco-roman period(Ptolemaic era perhaps). But such an illustration would be greatly out of contexts because the article is not written about the period of Greek occupation. I think it would be important to call attention to this if anyone writes NG.

Whatever way you slice it, the association is incorrect given the nature of the article.

Alex

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Tuesday, October 08, 2002 12:57 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: National Geographic.

I think that the more rural modern Egyptians, such as the south eastern Bedja do look similar to the AE, but the real question is what period are we

talking about. Another relevant concern is geographic placement, for example AE encompassed the area south to the second cataract during the old kingdom and much further south in the new kingdom. Keita found the Badarians to be more similar to stereotypical west African's than the later Naqada people from further south. Midant-Reynes refers to the neolithic woman discovered in the Fayum as having 'negroid' affinities. Keita states that the cline present in modern Egypt didn't compose itself until the end of the old kingdom.

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: National Geographic.

>Date: Tue, 08 Oct 2002 19:43:45 -0000

>

>--- In Ta_Seti@y..., a.manansala@a... wrote:

>> I would like to suggest that concerned members of

>> [Ta_Seti](mailto:Ta_Seti@yahoogroups.com) write a letter to the editor complaining about

>> this depiction. Short simple letters are the best.

>>

> > There email address is:
> >
> > ngsforum@n...
> >
> > Regards,
> > Paul Kekai Manansala
> > <http://home.attbi.com/~a.manansala/afro.htm>
> > > --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > > This is outrageous propaganda. Unfortunately, these type of
> > > National Geographic (NG) fantasy images are very impactful and
> > > are
> > > reproduced in publications throughout America. For example,
> > > there
> > > are current publications (including "scholarly" ones) that still
> > > use
> > > NG's 1941 color drawings of pale-skinned ancient Egyptians. The
> > > falsification of African history and images is a full-time
> > > business.
> > > >
> > > > Manu Ampim
> > > >
> > > > -----
> > > >
> > > > -----
> > > >
> > > >
> > > >
> > > >
> > > >
> > > >
> > > > <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>
> > > [183k]
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> > > > to be
> > > > Egyptians who are sick of the ancient Egyptians being presented
> > > > as
> > > > European looking pale people ??
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>>> around and let their own civilization go under and distorted.
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>>> To unsubscribe from this group, send an email to:
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>I was reading a letter about a year ago that a man was writing
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>that very few modern day Egyptians look like the people depicted
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To unsubscribe from this group, send an email to:
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| 4219|2002-10-08 15:51:49|Emeagwali, Gloria (History)|The CNN version of King Tut's face|
Go to CNN.com and do a search for King Tut.

The CNN version is more appropriate. Are there two versions?

<http://www.cnn.com/2002/TECH/science/09/30/king.tut.reut/index.html>

| 4221|2002-10-08 18:38:28|mansu_musa|you opinons on Arthur Schlesinger and ethnic of nubians and kemetia|

Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam Lichtheim to defend his position that the ancient Egyptians were not black people. Lichtheim, according to Schlesinger, went so far as to say: "The Egyptians were not Nubians, and the original Nubians were not black. Nubia gradually became black because black peoples migrated northward out of Central Africa." [16]

| 4222|2002-10-08 21:24:40|omari maulana|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

This goes back to how terms are used. Black is a self-defining term used by African Americans. It refers to anyone who exhibits a degree of tropical African affinity or has a recent heritage of such. The term has become much more complex in the last 10 years with the influx of "latino's" and "arab's" in america. In the past just one drop of black blood qualified you to be black. If that were the case today probably 40% of Americans would be black. It is all very subjective. I will say this however, the early ancient Egyptians (upper Egypt/Lower Nubia) were of tropical African origin.

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of nubians
>and kemetians

>Date: Wed, 09 Oct 2002 01:38:25 -0000

>

>Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam
>Lichtheim to defend his position that the ancient Egyptians were not
>black people. Lichtheim, according to Schlesinger, went so far as to
>say: "The Egyptians were not Nubians, and the original Nubians were
>not black. Nubia gradually became black because black peoples
>migrated northward out of Central Africa." [16]

>

| 4223|2002-10-08 21:40:46|omari maulana|The Libyan Desert Link|
<http://www.fjexpeditions.com/frameset/Bagsc.htm>

MSN Photos is the easiest way to share and print your photos:

<http://photos.msn.com/support/worldwide.aspx>

| 4224|2002-10-08 21:49:22|a.manansala@attbi.com|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

- > Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam
- > Lichtheim to defend his position that the ancient Egyptians were not
- > black people. Lichtheim, according to Schlesinger, went so far as to
- > say: "The Egyptians were not Nubians, and the original Nubians were
- > not black. Nubia gradually became black because black peoples
- > migrated northward out of Central Africa." [16]
- >

From what period are these "original Nubians?" Are they
the same Nubians portrayed on Egyptian reliefs?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4225|2002-10-08 22:16:20|mansu_musa|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>

> > Arthur Schlesinger, Jr. used a quote from a letter to him by

Miriam

> > Lichtheim to defend his position that the ancient Egyptians were

not

> > black people. Lichtheim, according to Schlesinger, went so far as

to

> > say: "The Egyptians were not Nubians, and the original Nubians

were

> > not black. Nubia gradually became black because black peoples

> > migrated northward out of Central Africa." [16]

> >

>

>

> From what period are these "original Nubians?" Are they

> the same Nubians portrayed on Egyptian reliefs?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

I have no idea except I found it while searching on the net. I know that Martin Litchem is a respected scholar who does Egyptian literature translations and Arthur Schlesinger made a reference to him and said the Nubians were not black and neither were the Egyptians. It boils down to the true Negro argument that migrations from central Africa turned the Nubians black and this is the so-called Bantu migration and according to them Bantu is the true Negro.

By the way, is there anyone who still thinks like this??

| 4226|2002-10-09 01:07:11|Edward Loring|Re: Linear Structures|
(EL)...MA, In the last paragraph of your interesting quote from Ch. Colon I see elements showing a certain touch of Islam, even pre-Islam, in the author's Christian mind. Although Colon was not Spanish, the text is formulated in the accepted style of the Spanish court in 1492, the year of the fall of Granada, in which the Moors were driven from Spain and a most terrible period of the works of the "Congregation for the Propagation of the Faith", otherwise known as the Inquisition (which, by the way, still exists in Rome). The "polite phrases" for the rulers could just as well come from a text written to the Great King in Achaemenid times, or, in 1492 with a substitution of religions, to the Kalif.

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Sunday, October 06, 2002 9:51 PM

Subject: [Ta_Seti] Re: Linear Structures

Paul asked:

> > But what about the areas that Islam did not reach. Is Christianity

> > guilty of the same sins?

> >

> (EL)...most certainly....

> MA "I agree and there are many more examples of destructive Christian activity that could be given. For example, below are three excerpts from Columbus' Journal on this first voyage to the Americas in 1492."

Christopher Columbus, Journal (1492)

[Excerpts concerning Columbus' first voyage to the New World, as he gives descriptions of the Native Americans that he encountered in the Caribbean Islands.] - MA
November 6, 1492

"I truly believe...that,.... And so I hope in Our Lord that Your Highnesses, with much diligence, will decide to send such persons in order to bring to the Church such great nations and to convert them, just as you have destroyed those that did not want to confess the Father and the Son and the Holy Spirit, and that after your days (for all of us are mortal) you will leave your kingdoms in a tranquil state, free of heresy and evil, and will be well received before the Eternal Creator, may it please Whom to give you long life and great increase of your kingdoms and dominions and the will and disposition to increase the Holy Christian Religion, as up to now you have done, amen."

...re-islamised it is very classical..

I truly believe...that,...in in the name of God the merciful the compassionate it is my hope that (Your Highnesses), with much diligence, will decide to send such persons in order to bring to the true faith such great nations and to convert them, just as you have destroyed those who would not confess the teachings of the Prophet Mohammed, may peace be upon him, and that after your days (for all of us are mortal) you will leave your kingdoms in a tranquil state, free of heresy and evil, and will be well received in paradise, may it please God the benevolent to give you long life and great increase of your kingdoms and dominions and the will and disposition to conquer for the faith in the name of God the one, the victorious, as up to now you have done...

October 2002:

There is a paranoid megalomaniac out there who is trying to rewrite this old formula in his own name. At the same time, there is a General of the mAat who, insch'allah, will balance him out.

Ed Loring

| 4227|2002-10-09 02:57:27|Edward Loring|Re: National Geographic.|

Omari,

Thanks; I completely agree with you. Today I see that I need to get up to date on

some things: I had never seen the word 'proactive' before. As a person involved in terminology such things interest me. I must also admit ignorance of the meaning of the acronym ASCAC. Probably I have been spending too much time in the final Neolithicum.

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, October 08, 2002 4:49 PM

Subject: Re: [Ta_Seti] Re: National Geographic.

> I think these sorts of stories are still displayed because no one calls these guys
> out on it.

(EL).....that's right. I don't know who determines the ideology of the NG these days and don't know who to address directly. "Calling people out" is the thing to do, but it must be done in an effective manner. Protests from nice little people don't, as we all know, get far in this world. That brings us to your next point:

> Perhaps we can develop some sort of organization out of this
> forum to facilitate change in this regard on an international basis. I
> think ASCAC is a good organization but we need to reach beyond preaching to
> the choir. It has to be a multi-ethnic, movement that is truth-centered.
It
> also has to have a youth focus, the babies are the future.

(EL)....Developing organizations is a tricky matter. As you all may have gathered, I am quite political and have had/continue to have various experiences in this area in a number of places. My strategy has always been to develop available human resources first. Ta_Seti has such resources and I take them to represent a much larger segment of the population (I assume essentially American). The strategy of a small political group must be to penetrate larger groups and influence them. The Internet is a good place to do this. Experience shows, that to be effective in such an effort, one must start external operations at a higher level than the internal one. "That me to your leader" is a tactic that often works.

Not just "preaching to the choir" is a good way of expressing the need for seeking the correct strategic level for effective tactical operations. I believe that you correctly define this orientation as multi-ethnic and truth-centered. That would require placing interests which for many are closer to home in second place. I have seen other minority group movements (women, gays, animal rights etc) become ineffective because they aggressively defend their home turf to the exclusion of any cooperation with others. In Germany, the Greens were that way in the '70s and '80s. There was the politically important internal battle between the 'Fundis' and the 'Realos' which consumed all of the party's energy for a long time. When that ended, Joschka Fischer emerged as a moderate leader. Now he is probably the best loved statesman in Europe without regard to his party. It's still a small party, but he is the real leader in Germany. He represents the values which you stated and has essentially no enemies in any party. I believe that Gen. Powell is the same person in the States and V.V.Putin represents the same thing in the RF. They are humanists who are beyond party politics. Each came from a different political tradition: Fischer/revolutionary, Powell/Army(no politics), Putin/ Soviet CP. All three have reached the level of "Statesman", are highly respected/effective. Ta_Seti could operate on that level.

Someone said "start small; think big". Although I believe it was an imperialist, it's a good motto. One should use all available tools including the enemies. The guns don't care in which direction they point.

To be honest with you all, I must say that my letter to the NG was a political experiment. You may have followed the interesting debate between myself and MA about racism. Both parties spent some time on that to formulate what they really think about a difficult question. I learn from such discussions. Having seen the energy available, I wanted to see if it could be concentrated at an outside target and used the political method called 'populism'. That means saying what people want to hear (in this case, it was also what I think myself). The letter to the

NG is an example of applied populism and polarized energy in the group against an outside force. Of course this method can be used in many ways. Both Hitler and Bush have used it in a false patriotic sense to obscure primary social problems. The purpose of my small experiment was not to obscure the problem, but to start preaching as a collectivity to someone besides the choir.

If collective energy can be concentrated on an outside target from a firm basis, a group has a chance of asserting its principles.

Youth focus is obviously the key to long term success. I have seen many groups which are introverted within their own generation, do not see this need, and die out in the second generation. We have had some scholarly interest groups like this in the museum. With respect to the goals of Ta_Seti, this would mean addressing multi-racial youth. That would of course mean addressing the educational system at the correct level in the correct manner.

I will spend the weekend with my daughter, Claudia, in Germany and discuss with her. She is an experienced (German) activist for minority groups and anti-imperialism.

> I am interested in changing the perception of African history not just because I'm > black, but because it is the right thing to do. Is anyone else interested?

(EL)....well, as I've said, I'm interested in the same thing and not because of my skin color. There are many people who would be interested and would help, if addressed in the right way. You must understand that people in modern Europe see Africa differently than Americans do, but are in general anti-racist and anti-imperialistic, skin-heads excluded. At the moment, Europeans, East and West, are horrified by what Bush represents and what he is up to. Europe has seen this too often and knows how it ends.

Ed Loring

>
>>From: "Manu Ampim" <Profmanu@acninc.net>
>>Reply-To: Ta_Seti@yahoogroups.com
>>To: <Ta_Seti@yahoogroups.com>
>>Subject: [Ta_Seti] Re: National Geographic.
>>Date: Tue, 8 Oct 2002 04:29:48 -0700
>>
>>EL, good idea in being proactive. Let's see if the NG editors respond
(in

> >some way) to our comments on their shameful actions.
> >
> >Manu Ampim
> >
>
>-----

> >
> >
> >
> > >
> > > Dear National Geographic Editors,
> > >
> > > What was in your minds when you published the center-fold of
> > > "Death on the Nile" with all of those pseudo-European pseudo-Egyptian
> > > figures? This sort of thing is not only a (multi-) racial insult, but
> > also
> > > unscientific
> > > and places the credibility of your publication in question. Attached
are
> > > some
> > > comments from the Internet. Think about it.
> > >
> > > Sincerely,
> > >
> > > Edward Loring
> > > President, Gnosarch Foundation, Basel,
> > > Co-Director, Databank of Eastern European Egyptology,
> > > Center for Egyptological Studies,
> > > Russian Academy of Sciences, Moscow;
> > > Member: International Association of Egyptologists,
> > > Soci   d'Egyptologie Gen  ve,
> > > Egyptian Exploration Society,
> > > Swiss Society for Ancient Oriental Studies (founding)
> > > Forum for Egyptology, Basel (founding)
> > > Society for International Development (life)
> > > Sri Aurobindo's Action (India, life)
> > >
> > > ----- Original Message -----
> > > From: "mansu_musa" <alberto34482@yahoo.com>
> > > To: <Ta_Seti@yahoogroups.com>
> > > Sent: Tuesday, October 08, 2002 10:46 AM
> > > Subject: [Ta_Seti] Re: National Geographic.
> > >
> > >
> > > >--- In Ta_Seti@y..., "Manu Ampim" wrote:

>>>>> This is outrageous propaganda. Unfortunately, these type of
>>>>> National Geographic (NG) fantasy images are very impactful and are
>>>>> reproduced in publications throughout America. For example, there
>>>>> are current publications (including "scholarly" ones) that still
use

>>>>> NG's 1941 color drawings of pale-skinned ancient Egyptians. The
>>>>> falsification of African history and images is a full-time
business.

>>>>>

>>>>> Manu Ampim

>>>>>

>>>>> <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>

>>>>> [183k]

>>>>>

>>>>> I just got next month's national geographic. Cover story Death
>>>>> on the Nile. The link is a scan of the center fold. :(

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>>>>>> (EL) I got it yesterday. It is an insult to human

>>intelligence.

>>>>>

>>>>> How come Zahi Hawass does not protest this. I know there have to be

>>>>> Egyptains who are sick of the Ancient Egyptains being presented as

>>>>> European looking pale people ??

>>>>> Where is the outrage that Egyptains officials told an African

>>>>> American about Ramesses he had no business in it, but why do

Egyptains

>>sit

>>>>> around and let their own civilization go under and distorted.

>>>>>

>>>>>

>>>>>

>>>>>

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> _____
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>

| 4228|2002-10-09 03:56:52|Alex van Deelen|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Message: 20

Date: Wed, 09 Oct 2002 01:38:25 -0000

From: "mansu_musa" <alberto34482@yahoo.com>

Subject: you opinons on Arthur Schlesinger and ethnic of nubians and kemetians

> Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam
> Lichtheim to defend his position that the ancient Egyptians were not
> black people. Lichtheim, according to Schlesinger, went so far as to
> say: "The Egyptians were not Nubians, and the original Nubians were
> not black. Nubia gradually became black because black peoples
> migrated northward out of Central Africa." [16]

Did he also believe that if people from "Central Africa" could have turned the Nubians Black, they could have turned the Egyptians Black too?

Of course, his "beliefs" don't amount to a hill of beans compared to the evidence.

But I would add that it takes a very special mindset to believe that Black people aren't indigenous to Africa. And that includes Egypt and the Sudan.

Alex

| 4229|2002-10-09 07:20:45|omari maulana|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Furthermore,

What is the origin of the term Nubian? What period was this term originally used and by whom? Did the ancients call themselves Nubian, Egyptian, etc?

Did a person from Thebes see themselves as being more related to a person from the Delta or Aswan?

>From: "omari maulana" <omari_maulana@hotmail.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of
>nubians and kemetians

>Date: Tue, 08 Oct 2002 21:24:39 -0700

>

>This goes back to how terms are used. Black is a self-defining term used
>by

>African Americans. It refers to anyone who exhibits a degree of tropical

>African affinity or has a recent heritage of such. The term has become

>much

>more complex in the last 10 years with the influx of "latino's" and

>"arab's"

>in america. In the past just one drop of black blood qualified you to be

>black. If that were the case today probably 40% of Americans would be

>black. It is all very subjective. I will say this however, the early

>ancient Egyptians (upper Egypt/Lower Nubia) were of tropical African

>origin.

>

>

>>From: "mansu_musa" <alberto34482@yahoo.com>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of
>nubians

>>and kemetians

>>Date: Wed, 09 Oct 2002 01:38:25 -0000

>>

>>Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam

>>Lichtheim to defend his position that the ancient Egyptians were not

>>black people. Lichtheim, according to Schlesinger, went so far as to

>>say: "The Egyptians were not Nubians, and the original Nubians were

>>not black. Nubia gradually became black because black peoples

>>migrated northward out of Central Africa."[16]

>>

>

>

>

>

>

>

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>

Join the world's largest e-mail service with MSN Hotmail.

<http://www.hotmail.com>

| 4230|2002-10-09 08:24:37|a.manansala@attbi.com|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

>

> But I would add that it takes a very special mindset to believe that

> Black people aren't indigenous to Africa. And that includes Egypt

> and the Sudan.

>

Absolutely correct, Alex. The theory is that all "original" Africans were "Caucasoid." Black Africans generally pop up sometime after the Neolithic according to this mindset. Very convenient for some purposes.

Then there are people like C. Loring Brace who claim that Eastern and North Eastern Africans as far south as Somali nearly no recent relationship to "sub-Saharan" Africans. They're just black-looking Mediterraneans in his view and they turned black all on their own.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4231|2002-10-09 09:26:59|Edward Loring|Re: Guns, Germs, and Steel|
Omari, schokrunI sent this on to my friends in Moscow and Berlin who work in Sudan.

It is very valuable when Ta_Setians post such material.

E.

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <ta_seti@yahooogroups.com>

Sent: Monday, October 07, 2002 4:58 PM

Subject: [Ta_Seti] Re: Guns, Germs, and Steel

> http://www.sas.upenn.edu/African_Studies/Articles_Gen/morco_1591.html

>

- > The Invasion of Morocco in 1591 and the Saadian Dynasty [J. Michel]
- > An Examination of The Role of Europe in the Morocco Invasion of 1591 and
- > the Rise to Power of the Saadian Dynasty

>

| 4232|2002-10-09 09:39:13|Djehuti Sundaka|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Nobatai - Noba/Nuba - Nub-ian ('ia' being a Latin? suffix). A popular etymology is that it derives from the Kamy term for gold; 'nbw' but I have yet to have come across the evidence that would substantiate that.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

> Furthermore,

>

> What is the origin of the term Nubian? What period was this term originally

> used and by whom? Did the ancients call themselves Nubian, Egyptian, etc?

> Did a person from Thebes see themselves as being more related to a person

> from the Delta or Aswan?

>

>

> >From: "omari maulana"

> >Reply-To: Ta_Seti@y...

> >To: Ta_Seti@y...

> >Subject: Re: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of

> >nubians and kemetians

> >Date: Tue, 08 Oct 2002 21:24:39 -0700

> >

> >This goes back to how terms are used. Black is a self-defining term used

> >by

> >African Americans. It refers to anyone who exhibits a degree of tropical

> >African affinity or has a recent heritage of such. The term has become

> >much

> >more complex in the last 10 years with the influx of "latino's" and

> >"arab's"

> >in america. In the past just one drop of black blood qualified you to be

> >black. If that were the case today probably 40% of Americans would be

> >black. It is all very subjective. I will say this however, the early

> >ancient Egyptians (upper Egypt/Lower Nubia) were of tropical African

> >origin.

> >

> >

> > >From: "mansu_musa"

> > >Reply-To: Ta_Seti@y...

> > >To: Ta_Seti@y...

> > >Subject: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of

> >nubians

> > >and kemetians

> > >Date: Wed, 09 Oct 2002 01:38:25 -0000

> > >

> > >Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam

> > >Lichtheim to defend his position that the ancient Egyptians were not

> > >black people. Lichtheim, according to Schlesinger, went so far as to

> > >say: "The Egyptians were not Nubians, and the original Nubians were

> > >not black. Nubia gradually became black because black peoples

> > >migrated northward out of Central Africa." [16]

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| 4233|2002-10-09 09:46:25|Djehuti Sundaka|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Imagine the perspective if the label were merely changed. Since "caucasoid" derives from the name of the Caucasus mountains which aren't in "Africa" and "caucasoids" are supposed to have arisen in East Africa, if an indigenously derived label were to be used, the perspective of the racial implications would be altered although nothing would have actually changed.

Djehuti Sundaka

--- In Ta_Seti@y..., a.manansala@a... wrote:

>
>
> >
> > But I would add that it takes a very special mindset to believe that
> > Black people aren't indigenous to Africa. And that includes Egypt
> > and the Sudan.
> >
>
> Absolutely correct, Alex. The theory is that all "original"
> Africans were "Caucasoid." Black Africans generally
> pop up sometime after the Neolithic according to this
> mindset. Very convenient for some purposes.
>
> Then there are people like C. Loring Brace who claim
> that Eastern and North Eastern Africans as far south as
> Somali nearly no recent relationship to "sub-Saharan"
> Africans. They're just black-looking Mediterraneans in his
> view and they turned black all on their own.
>
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
| 4234|2002-10-09 09:49:34|Edward Loring|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

----- Original Message -----

From: "omari maulana" <omari_maulana@hotmail.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Wednesday, October 09, 2002 4:20 PM

Subject: Re: [Ta_Seti] you opinons on Arthur Schlesinger and ethnic of nubians and kemetians

> What is the origin of the term Nubian? What period was this term

originally

> used and by whom? Did the ancients call themselves Nubian, Egyptian, etc?

>

(EL)...(trans from the German) Lexikon der Aegyptologie, vol iv, col. 527:

The word N was first used by Eratosthenes (passed on in Strabo XVII, 1,2)...

The origin of the word is disputed, it is suggested that it is derived from the Egyptian word for gold (nub, Coptic noub). The word is foreign to modern Nubians.... N in Arabic is bilad el barabra.

>>>Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam

>>>Lichtheim to defend his position that the ancient Egyptians were not

>>>black people. Lichtheim, according to Schlesinger, went so far as to

>>>say: "The Egyptians were not Nubians, and the original Nubians were

>>>not black.

(EL).....typical Zionist pseudo-intellectual

| 4235|2002-10-09 10:10:53|a.manansala@attbi.com|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Yes, there are also the theories that the "original"

Asians, Pacific Islanders and "Americans" were also

Caucasoid. The amazing thing is that many still buy into these theories, if not one, then another.

Without a doubt, these ideas have been foundational to many heritage-stealing theories.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Imagine the perspective if the label were merely changed. Since
> "caucasoid" derives from the name of the Caucasus mountains which
> aren't in "Africa" and "caucasoids" are supposed to have arisen in
> East Africa, if an indigenously derived label were to be used, the
> perspective of the racial implications would be altered although
> nothing would have actually changed.

>

> Djehuti Sundaka

>

>

> --- In Ta_Seti@y..., a.manansala@a... wrote:

>>

>>

>>>

>>> But I would add that it takes a very special mindset to believe
> that

>>> Black people aren't indigenous to Africa. And that includes Egypt

>>> and the Sudan.

> > >
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> > Absolutely correct, Alex. The theory is that all "original"
> > Africans were "Caucasoid." Black Africans generally
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> > mindset. Very convenient for some purposes.
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> > Then there are people like C. Loring Brace who claim
> > that Eastern and North Eastern Africans as far south as
> > Somali nearly no recent relationship to "sub-Saharan"
> > Africans. They're just black-looking Mediterraneans in his
> > view and they turned black all on their own.
> >
> >
> > Regards,
> > Paul Kekai Manansala
> > <http://home.attbi.com/~a.manansala/afro.htm>
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
>
| 4236|2002-10-09 11:00:31|omari maulana|The Prehistory of Egypt- Beatrix Midant-Reynes|
Excerpt:

"Traces of huge stone-built houses incorporating two to six rooms were therefore discovered at site A5 in Afia, dating to the final A-Group phase. These were rectangular structures, entered from the north by several doorways, and the internal and external walls were built without the use of any mortar, the space between the two being filled with sand and silt. The wider outer corners were slightly rounded, and finally the ground had been covered with a layer of silt. Although no part of the publised report can give any sense of the precise role played by these constructions Trigger (1965:77) suggests that we should regard them as the residences of local chiefs enriched by there trade with Egypt"

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| 4237|2002-10-09 11:08:16|omari maulana|Fwd: RE: Garamante|

>From: "Edwards, Dr D.N." <dne1@leicester.ac.uk>

>To: "omari maulana" <omari_maulana@hotmail.com>

>Subject: RE: Garamante

>Date: Wed, 9 Oct 2002 15:36:14 +0100

>

>Thanks for the message.

>I'm afraid I cant say what that relationship - if any, might be. It is

>really impossible to say much about the relationship of people some 2000

>years ago with those of today, especially as we know nothing about the

>Garamantian language or origins. We cannot even say if they spoke a related

>language. Presumably many of the inhabitants of the central sahara had some

>connections in the past, and will have some genetic relationship with those

>who live their today. However, as we know peoples are always changng - new

>people come from different regions - so we have Arabs from the north and

>many people from the south living in the Fazzan today.

>

>This is certainly an interesting question, as these parts of Libya and Chad

>have many ancient peoples inhabiting them. A very interesting part of the

>world.

>

>sorry I cant help more

>yours

>

>David Edwards

>

><http://www.oldnubia.com>

>

>

>

>-----Original Message-----

>From: omari maulana [mailto:omari_maulana@hotmail.com]

>Sent: 08 October 2002 23:16

>To: dne1@leicester.ac.uk

>Subject: Garamante

>

>

>

>Mr. Edwards,

>

>I was reading your website on ancient Germa. What is the relationship

>between the ancient Garamantes and the Teda/Tubbu peoples of Libya/Chad

>today? Thanks.

>

>
>
>

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| 4238|2002-10-09 12:04:43|Djehuti Sundaka|Re: you opinons on Arthur Schlesinger and ethnic
of nubians and kem|
Jacob Carruthers offers a perspective of Schlesinger Jr. in his book
"Intellectual Warfare".

Djehuti Sundaka

--- In Ta_Seti@y..., "mansu_musa" wrote:
> Arthur Schlesinger, Jr. used a quote from a letter to him by Miriam
> Lichtheim to defend his position that the ancient Egyptians were not
> black people. Lichtheim, according to Schlesinger, went so far as to
> say: "The Egyptians were not Nubians, and the original Nubians were
> not black. Nubia gradually became black because black peoples
> migrated northward out of Central Africa." [16]
| 4239|2002-10-09 14:24:14|mansu_musa|The problem with gums boots rubber and steel |
Why Eurasians conquered the world
Review of African Political Economy; London; Jun 1998; Michael
Barratt Brown;

Volume: 25

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Subject Terms: Firearms Steel Biological & chemical weapons Book
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Classification Codes: 9175: Western Europe 9179: Asia & the Pacific
1200: Social policy

Geographic Names: Europe Asia

Abstract:

Guns, Germs and Steel by Jared Diamond is reviewed.

Full Text:

Copyright Carfax Publishing Company Jun 1998

Why Eurasians Conquered the World

Guns, Germs and Steel by Jared Diamond, Cape and Random House, 1997.

Reviewed by Michael Barratt Brown.

Not only did Africans south of the Sahara fail to invent gunpowder, gas and electricity; they failed to invent, or even acquire in precolonial times, writing the yoke, the plough and the wheel.

With these tendentious words, after quoting first from Aime' Ce'saire, the Martiniquan poet and ideologue of ne'gritude, Armand Marie Leroi opens his review of Jared Diamond's latest book in the London Review of Books (4 September 1997).

Diamond had concluded his study of the geographical endowment of Africa, the second smallest of the continents in size and population and the most predominantly tropical, by emphasising that 'all other things being equal, more land and more people mean more competing societies and inventions, hence a faster pace of development'.

Eurasia, by far the largest of the continents, had developed fastest and the Americas split in two at Panama had done no better than Africa until conquered and settled by Europeans. Africa's ills, at least those of sub-Saharan Africa, flowed inevitably from its poor original endowment in land and from its killer diseases. So it was argued in this new book from the American evolutionary biologist, Jared Diamond. The Africans apparently never had a chance.

Poor Africans! they are the object of everyone's despair today.

Jeffrey Sachs, director of the Harvard Institute for International Development contributed an invitation article to The Economist on 'The Limits of Convergence: Nature, Nurture and Growth' (The Economist, 14 June 1997) in which he told the same tale:

Temperate climates have generally supported higher densities of population and thus a more extensive division of labour than tropical regions. Until this century, the burden of disease and low productivity in Sub-Saharan Africa kept population densities among the lowest in the world, with the exception of coastal trading regions and a few mountainous areas ... During the period 1965-90 ... Africa suffered a shortfall in growth [as compared with East and South-East Asia] due to poor geography and poor health of an estimated 2.3 percentage points a year.

And the conclusion is drawn:

that we should begin to accept as normal a situation in which Africa and other tropical regions are fed by temperate zone exports...

The blocking by the rich countries of labour-intensive manufactured exports from the poor will have to end and

... the world may have to contemplate

vastly larger flows of migrants ... and

vastly larger international efforts to deal

with tropical infectious diseases ...

The Importance of Original Endowment

This is becoming the consensual view, but is it correct? Diamond is more cautious than his reviewer. He does not see the problem of worldwide human inequality, which he has set himself the task of understanding, purely in terms of temperate and tropical regions. He properly rejects all racial arguments and goes on to distinguish the continents according to whether they had a north-south axis, as with Africa and the Americas which involve crossing from temperate into and out of tropical regions, or an east-west axis, as with the massive Eurasian continent, all in the temperate or Arctic regions. Plants and animals are more easily transmitted across lines of longitude than lines of latitude.

The most important distinction that Diamond then identifies between the continents is the widely differing endowment of edible plants and of animals originally found in them that could be domesticated. The Americas and Africa were originally peculiarly devoid of such plant - or animals, whereas Eurasia had a considerable number particularly of large seed grasses and of large animals that could be domesticated. Australia was lacking in the appropriate flora, and the fauna were extinguished on the arrival of human beings. Moreover, the domestication which took place mainly in SouthWest Asia was thereafter easily diffused east and west through Eurasia.

It is Diamond's main thesis that this original advantage of endowment made possible the evolution of hunter-gatherers into farmers, the expansion of populations, production of a food surplus and with it division of labour and emergence of complex human organisations, armies, scholars, priests, administrators etc. Such organisations easily dominated and generally destroyed societies with smaller surpluses, less division of labour and social complexity. The most famous example he quotes is the defeat of large bodies of American Indian peoples by a tiny number of Spanish soldiers. To this Diamond adds a fascinating touch - the real killer the Europeans took with them was not so much their steel weapons and firearms but the collection of diseases they carried which they had gathered from the animals they tended but to which they had gained some immunity over time. Those exposed to these diseases for the first time died in their thousands and hundred thousands - probably 95% of the American Indian population. The only diseases which the Europeans discovered for the first time on entering the tropics were malaria and yellow fever, which were equally devastating and simply ruled out European settlement where they were prevalent.

Diamond does not underestimate the importance of centralised government and organised religion in establishing a people's dominating position. Pizarro and his 168 soldiers facing 80,000 Indians at Cajamarca had no special skills or courage, but they were used to giving and taking orders and firmly believed that they were

saving infidels for the "law of our Lord Jesus Christ", as well as for "the service of His Majesty the King of Spain". From all this Diamond reaches the very broad generalisation that Descendants of those societies that had achieved centralised government and organised religion earliest ended up dominating the modern world
What Happened to the First Empires?

This is the point at which Diamond's argument breaks down. The statement is manifestly untrue. Sumeria, Egypt, China and India do not dominate the modern world. China may come to do so, but the North American descendants who dominate the modern world are not the direct descendants. Diamond has explained how Eurasians came to dominate others but not which Eurasians. In fact he does seek to explain China's failure after its early success, but his explanation goes against the generalisation quoted above. China, he believes, suffered from being too centralised, he says, so that alternative competing innovation could not emerge. He adds to this a peculiar argument - that the long coast line of China without indentations and only three off-shore islands gave less encouragement to coastal development which has always been the core of European success. He could quote Taiwan and Hong Kong in support of the argument, but for the fact that their development really was the result of external forces, which were not operative in the case of Hainan. He could also quote, and does, the massive Chinese influence on Korea and the islands of Japan, but why did their development come so late and from external influences when it came? And how explain India's long hibernation - India with its immensely long coast line (look at a Peters projection), its food surpluses - until the nineteenth century - centralised governments and organised religions?

Diamond's explanation for the failure of Sumeria is that the Mongol invaders destroyed the ancient irrigation systems of Iran and Iraq. But what kind of centralised government and religion gave the Mongolian nomads their extraordinary domination? He would be nearer the mark in his emphasis on the absolute importance of horsemanship in all wars before 1914. He could say that the Golden Horde was short-lived, as indeed it was except in China where Kublai's Yuan dynasty simply absorbed Chinese culture. Neither the Yuan empire nor the empire of Tamerlane in South-West Asia lasted for more than a century, but the Mongol empires do place a question mark over the picture of food surpluses, centralised government and organised religion as the source of dominant human societies. It was not until after their conquests that the western Khans accepted Islam, just as Kublai in the East accepted Confucius.

Finally, how does Diamond explain the decline of Egypt from its three thousand year greatness? Who are the descendants of this civilisation who now dominate the world? He is perhaps a little nearer the truth than he knows in this case, not because Egypt is really part of

Eurasia as he always places it, and not because its peoples are white as he depicts all Africans north of a line he draws (on a map on page 379) which roughly follows the 10th degree of latitude, while dipping south to include all of the horn, but because European civilisation really does derive from Egypt via Crete and Greece. I shall justify this claim in a moment, but Diamond's inclusion of all North Africans as 'whites' - something that must delight Mr Al Fayed - requires a brief comment.

What Divides Africa: North & South?

Diamond includes all peoples north of the 10th degree of latitude, including the whole of the Sahel, as 'whites', because their hair is straight, a characteristic that he found to be of great and fascinating significance in his studies of the aborigines of Australia and indigenous peoples of Papua New Guinea. The curly haired original populations of the East Indies and Australasia had, except in a few remote mountain regions, been overwhelmed by people from South East Asia speaking Austronesian languages and venturing out in their outrigger canoes to populate not only the East Indies but all the Polynesian islands of the Pacific and even Madagascar in the Indian Ocean. It is for him the supreme example of Eurasians with agricultural and boat building technology, organised government and religion dominating and completely or nearly completely extinguishing earlier hunter gatherers all over the world.

But to return to Egypt, it appears that Diamond is not familiar with Martin Bernal's path-breaking studies of ancient Greece and its Egyptian heritage (Black Athena, 1987-1996, volumes 1-3, Oxford: Free Association Books). If he had been, he would have questioned the assumption that Egypt was not really part of Africa, but part of Eurasia, its agriculture and civilisation deriving from the 'Fertile Crescent' of West Asia. Before Bernal any one could be forgiven for making this assumption. As Bernal demonstrated, a silent revolution in thought during the nineteenth century had taken Egypt out of Africa, placed it with Crete somewhere off the coast of what is now Israel and allowed it a very minor influence on Greek civilisation and the development of the Indo-European languages. It was an age of European empires in Africa and altogether too embarrassing to imagine a black baby in the cradle of European civilisation. But that is just what Bernal had found.

This correction, which puts Egypt back into Africa, is not just important for the historical sequence of European development, but has great significance for our understanding of the reasons for the collapse of the first great empires Sumeria, Egypt, the Indus, China and Maya - and above all for our understanding of African history. It has for long been my view, which I have explained in my books, that the centralised government required by large scale irrigated agriculture was enormously productive of human inventiveness, but

ultimately excessive and stultifying. By contrast the little rivers and constant rainfall of Europe provided a permanent encouragement to local initiative and resistance to overcentralisation. It was the same in Japan and in the eastern seaboard of North America.

Diamond seeks to make a point that centralisation of government was not the result of water control but preceded it, in Sumeria, China, India and South America. I do not doubt it, but over-centralisation was the result of large-scale water works. I have also always argued, following Owen Lattimore (*Inner Asian Frontiers of China*) that the supporting and sometimes the main reason for what proved to be excessive centralisation was the need for defence against nomadic invaders. Hence the siting of capitals, not in the middle of the rich food producing lands but on the frontiers with the nomads.

Chang An and then Peking, Harappa and then Delhi, Susa and then Persepolis, Thebes in Upper Egypt and Moscow too all bear witness.

Overspending on preparations for war has been the cause of the downfall of empires down to our own time. Diamond's thesis is in effect much strengthened by a proper understanding of the inheritance of Minoan Crete and of classical Greece from ancient Egypt. The 'descendants of societies that achieved centralised government and organised religion first did dominate the modern world', at least the world that was modern in the second millennium BC. The great discovery of Martin Bernal was that all the Greek words for government and religious matters had Egyptian roots. Only kitchen Greek was Indo-European.

Understanding Egypt's place in Africa has even more importance for making a correct assessment of Africa's development. To start at the beginning, it is not by any means sure that Egyptian agriculture came over the Sinai desert from the fertile crescent of West Asia. Could it not have come from Ethiopia and the Sahel, which Diamond acknowledges as 'possible' original sites of food production in cattle herding and agriculture? Egyptian civilisation developed from the south not from the north. Thebes in Upper Egypt was the capital of the Old Kingdom. (How was it before Bernal that we never asked ourselves why the earliest city of ancient Greece, Thebes, had the same name or why Europa in Greek mythology was carried away on a bull, like the bull at Knossos, when cattle herding was not, and is not, known in Crete or in most of ancient Greece?) And along with the production of a food surplus, and especially cattle, why is it assumed that Egyptian writing came from Western Asia and not from Ethiopia? The alphabetic script on funerary stones at Meroe could have derived from the Ethiopian and not the Egyptian writing.

Was Africa Backward when the Europeans Arrived?

What then are we to say to the complaint, quoted at the beginning of this review, that 'Africans south of the Sahara ... failed to invent or even to acquire in precolonial times, writing, the yoke, the

plough and the wheel'? That curving line that follows the 10 degree latitude north but dips south to include the horn of Africa was drawn by Diamond to distinguish the 'whites' to the north and the blacks to the south. So, the Ethiops. who for thousands of years from Homer to Shakespeare were thought to be the very epitome of black people, were after all Caucasians speaking an Arabic language. Diamond can be forgiven for thinking so, since my schoolboy Dent's 'Everyman' Classical Dictionary, issued in 1910 and corrected up to 1928, when I bought it, tells me so. But Diamond tells us that the real black people, who occupied the African continent south of the Sahara from 3000BC, originated as ancestral Bantu speaking yam farmers in what is now Cameroon, spreading east and south, largely eliminating the indigenous pygmies and bushmen (Hottentots) on the way. Judged by the Afro-Asian and Nilo-Saharan words incorporated into Bantu languages, they are said by Diamond to have acquired iron working from the Sahel (far to the north in modern Mali) and the growing of millet and sorghum when they reached East Africa. Diamond concedes that the much earlier smelting of gold and copper in West Africa, since at least 2000BC, 'could have been the precursor to an independent African discovery of iron metallurgy.' But he wishes to emphasise the extraordinary length of time, over 2000 years, which it took for iron, pottery and cattle to reach the southern tip of the African continent.

Compare, he says, the speedy diffusion from the fertile crescent eastward and westward through Eurasia. We are back to the complaint quoted before - no writing, yoke, plough or wheel south of the Sahara before colonial times.

There must be some question about its truth, depending on where you draw the line for the Sahara's southern edge, north or south of Ethiopia. What about Timbuctoo and the great city of Khano at the southern end of the camel trail across the Sahara, where from at last 500BC, caravans arrived and departed across the desert? Basil Davidson in his Story of Africa writes of them:

Along well-known trails there are caravan markers - roughly sketched carts pulled by donkeys or horses - that were engraved in very ancient times, probably before 500BC. The Phoenicians who founded Carthage obtained gold from West Africa.

Depending where you draw the line of the Sahara, then, there was writing, there were yokes and ploughs and wheels. Moreover, there was gold and copper smelting and iron making and in the zimbabwes of the country that is now called Zimbabwe a greater quantity of stone was moved to build their great walls, according to Sir Mortimer Wheeler, than went into building all the pyramids of Egypt. And even before Arabians from the north established their trade all along the East African coast, there were zimbabwes on the Indian ocean in the twelfth century built by the Shona people for trading their gold for

the products of the sea. This was a gold trade of such importance that by the fifteenth century it attracted even Chinese traders from mainland China.

The ending of this African trade with China perfectly illustrates the decline of an over-centralised bureaucracy. The emperor, whose power depended upon tribute from the land, fearing the growing power of the merchants had all the ocean growing junks destroyed by Edict and a limit placed upon the distance from China's shores that Chinese vessels might sail. The 'sea party' at court was defeated by the 'inland party'. The causes of the decline of the Zimbabwe Culture are not known, but they could equally have been the result of excessive centralisation of power and over dense settlement exhausting local supplies of timber and soil fertility, as Basil Davidson proposes. They were certainly not the result of some failure in technology or in King Mutota's ambitions when he abandoned Zimbabwe. For, he went on to conquer all the lands that lie between the Zambezi river and the Limpopo, that is most of modern Mozambique and Zimbabwe.

In asking at this moment of history, somewhere around 1500AD, how relatively backward Africa really was in relation to Europe, Basil Davidson remarks upon the difference between a potential power gap and actual achievement. Of course, he says, Europe had behind it a long period of mechanical invention and technological ingenuity, built on economic need and on the science inherited and developed from classical times ... Yet potentiality is not the same as achievement. Inventions become effective only when they are socially, applied...

He gives the example of the European water mill, a 'Roman development of a Greek invention elaborated in Egypt'. It took, he says, another 600 years to get from Roman France to Britain. This was not a question of the vertical or horizontal axis of Europe, as Diamond might suggest, but of the adequacy of human or horse power until demand caught up with available resources. The wheel barrow, invented in China in the fifth century AD did not reach Britain until the plague in the fourteenth century created a great shortage of manpower. Hero of Alexandria in the second century AD invented a steam engine, which was used to open temple doors, without apparent human intervention, causing the worshipping slaves to prostrate themselves before the priesthood. It was not until the need to pump water out of mineshafts in Eighteenth Century England that a steam engine was put to useful purposes. Necessity is not just the mother of invention, but the accelerator. And so today, African coffee and cocoa farmers took to the use of the computer and modem as soon as they found that they could get a minute by minute update of prices on the world markets.

The European Invasion and the Slave Trade

It is one of the great ironies of history that Europeans in the ships of Admiral Vasco da Gama arrived in the Indian Ocean at the beginning of the sixteenth century, just after the Chinese had left and Zimbabwe was deserted, to be plundered by the Portuguese. It is interesting to speculate what kind of show the admiral would have put up, when his ships of 200 tons faced the Chinese junks of three times that size. It is hardly likely that he would have fared so well as his contemporary Pizarro facing Atahualpa's massed forces at Cajamarca. For one thing the Chinese had cannons. The Africans did not and the Portuguese spoliation of towns and villages knew no respite. 'Colonial times' had begun, but first there was a short period in West Africa of partnership in trade. It is important to recognise because, along with the picture we have just seen of powerful and complex African political organisation and metal working, it confirms the falsity of the view of a wholly "backward" Africa south of the Sahara before the Europeans arrived.

Trade by Portuguese vessels down the West African coast had begun in the fifteenth century and by the early sixteenth. English merchants got into the act and then French and Spanish and Dutch. They brought European cottons and woollens and some metal pots and pans and firearms in exchange for gold, ivory and pepper, above all gold. The great transSaharan caravans lost business in the flood of gold to Western Europe - not for nothing our golden guinea. For a hundred years or more there was also a trickle of slaves from Africa for Spain, to be sent to the West Indies to replace the disease struck local labour. It was an equal partnership at first, in which no European regarded Africans as anything but their equals; this was to change entirely.

By the beginning of the seventeenth century the trickle of slaves had become a flood to staff the sugar plantations of the West Indies and South and North America. The most skilled, especially metal workers and miners, were most in demand. English and North American slavers followed the Portuguese and the Spaniards. Numbers rose until by the middle of the nineteenth century, when the trade was cut back, some 12 million captives had been landed alive in the Americas and another 2 million had died on the journey, and how many more in the slave raids and wars in Africa cannot be estimated. Nor can the damage done to African development, while at the same time vast profits had been accumulated in Europe and North America, enabling great investments to be made in industrial development. It was no longer possible to think of an exchange between equals. Black had to be seen as inferior, and had been made inferior. None of this appears in Diamond's book. Africans are assumed to have achieved nothing or next to nothing before colonial times.

There is one more example of pre-colonial African achievement and of equal partnership with Europe which gets no mention in Diamond's

book. After Britain had abandoned the slave trade in 1907, the British navy sought to prevent others from unfairly continuing it. The coasts of West Africa were patrolled and slavers caught and their cargoes returned to the mainland, not generally any where near where they had originated. Settlements of 're-captive', established themselves particularly in Sierra Leone, Liberia and Nigeria. Coming from all parts of Africa they invented their own language 'creole' and with the help of English missionaries learned to read and write. As Christopher Fyfe and Basil Davidson have told their story, they thrived and began to trade with England, once more in a partnership of equals. Schools and colleges flourished - 42 primary schools in Sierra Leone alone; newspapers proliferated - several dozen throughout West Africa. These, so-called Saro people, became governors and judges in British colonies and doctors even colonels in the British army.

It could not last. Growing racism in Britain and some trade rivalry combined with growing envy among the local African populations among whom the Saro had settled resulted in massacres and by the 1870s a tightening up of British colonial rule in Africa. Plantations and mines in Africa needed subservient labour. The Africans had to be demeaned, their history buried, their achievements forgotten. The tragic end to this story in the inheritance of the colonial system of commodity exports and oppressive administration by local elites in more than fifty nation states in Africa need not be told here. The point at issue is that despite all the drawbacks of climate and geography and history, Africans have still survived who can manage their own development, if just given the chance.

On Giving Africans a Chance

Exaggerating African failures and emphasising the poor geographical endowment of much of the continent serves only to overlook the destructiveness of the colonial past and to excuse the injustices still being perpetrated. When Professor Sachs of Harvard University recommends Africans to accept their continuing dependence on US and European temperate zone food supplies, he does not mention that their export is heavily subsidised to maintain US and European farmers in business, at the expense of African farmers - not only subsidies for grains, but for vegetable oils, beet sugar and corn syrup. The professor does just rescue himself by noting that the exiguous funding for research into tropical crops or tropical diseases has to be compared with massive funding for research into temperate crops and the illnesses of affluence in North America and Europe.

In his epilogue on the 'Future of Human History as a Science', Jared Diamond appeals for students of human history to profit from the experience of scientists like himself in other historical sciences, from astronomy to his own field of evolutionary biology. He says that he is optimistic that historical studies of human societies can be

pursued as scientifically as studies of dinosaurs - and with profit to our own society today by teaching us what shaped the modern world and what might shape our future.

One can only agree wholeheartedly, but adding the caveat that in studying human beings, and particularly in making comparative studies of different human societies, it has to be remembered that we too are human and that the preconceptions of our particular gender, age, race, nationality and education can obstruct our understanding in ways that do not apply to the other sciences. I would judge that Jared Diamond has overcome the preconceptions of his gender, age and race pretty well. Those of nationality as a citizen of the United States, the most powerful nation state on earth, and of an education provided within the national curriculum of that state, are likely to be much harder to overcome. But the comparative study of human histories cannot be attempted without the most committed effort to place oneself in the shoes of that part of humanity that is being studied. We need to have more studies of European and North American societies made by Africans and by Latin Americans, Indians, Chinese or by others who are generally the object of study. I can think only of one - Edward Said's *Culture and Imperialism* but it would be an excellent starting point for others.

Michael Barratt Brown, Derbyshire, UK

[Reference]

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reproduction or distribution is prohibited without permission.
| 4240|2002-10-09 17:26:47|Derrick, Alexander|web link|
hotep.

Paul, I am still putting together my website, but I would like to link to
yours, and perhaps vice versa.

Is that cool.

<http://www.highculture.8m.com>

Alex.
| 4241|2002-10-09 18:07:20|a.manansala@attbi.com|Tut reconstruction|
Here's a good site that has some unique angles of the
Tut reconstruction.

[http://www.sciencemuseum.org.uk/antenna/tutankhamun/1110](http://www.sciencemuseum.org.uk/antenna/tutankhamun/1110.asp)
.asp

Also, Yahoo Games on Demand players may have noticed
that the Egyptian Pharoahs in that game are portrayed
as Africoid. Or at least the one in their advertisement
banner appears as such.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 4242|2002-10-09 18:39:39|Sptpy@aol.com|Regarding Tut reconstruction|
Paul Manansala: "Yahoo Games on Demand players may have noticed
that the Egyptian Pharaohs in that game are portrayed
as Africoid. Or at least the one in their advertisement
banner appears as such."

Paul, is their a link to that game or to the advertisement banner. I'd like

to see it.

Tyrone Thornton

| 4243|2002-10-09 21:01:46|Alex Derrick|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

- > What is the origin of the term Nubian? What period was this term
- > originally
- > used and by whom? Did the ancients call themselves Nubian,

Egyptian, etc?

- > Did a person from Thebes see themselves as being more related to a
- > person from the Delta or Aswan?

The standards of beauty came from the south. The wigs and hair styles that I have surveyed are afro-inspired. The blue crown worn by the Ramessid line (lower kmt origins) is a tightly curled hair style (and not a physical object at all). This hair style and some variants (turkana and sambura clay buns) are still worn in Africa today. Egyptians and immigrants from Aswan, Thebes and even the delta embraced cultures from further south.

In Henry Lewis Gates' documentary on Africa he interviewed an Egyptian archeologist in Aswan who said something to the effect that the AE princess standard of beauty was that of a Nubian woman.

I have never come across this kind of reference, has anyone else?

I would like to have a more specific textual/papyrus reference if possible.

I assume that the ancients called themselves the men and women of the Black Land (Km t).

Alex Derrick

| 4244|2002-10-10 08:32:38|omari maulana|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

Alex,

I visited your site and it's great! I really liked the modern Turkana images. Do you have any images of the modern Turkana hairstyles that you can juxtapose with the Ramsis hairstyle? I saw an image of an AE wig on display in one of Van Sertima's books that was exactly the same as an image I saw in a very old book on the Sudan about the "Fuzzy Wuzzies" (Bedja). I'll attempt to locate them and juxtapose for the group. By the way, I noticed you are in S. Cal, have you checked out the AE documentary now

playing at the IMAX?

>From: "Alex Derrick" <Alexander.Derrick@vuiinteractive.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: you opinons on Arthur Schlesinger and ethnic of
>nubians and kemetians
>Date: Thu, 10 Oct 2002 04:01:44 -0000
>
>> What is the origin of the term Nubian? What period was this term
>> originally
>> used and by whom? Did the ancients call themselves Nubian,
>Egyptian, etc?
>> Did a person from Thebes see themselves as being more related to a
>>person from the Delta or Aswan?
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>possible.
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>Black Land (Km t).
>
>Alex Derrick
>

MSN Photos is the easiest way to share and print your photos:

<http://photos.msn.com/support/worldwide.aspx>

| 4245|2002-10-10 10:21:09|omari maulana|Sudanic Civilization|

<http://www.marekinc.com/CultureartsMAL092701.html>

Join the world's largest e-mail service with MSN Hotmail.

<http://www.hotmail.com>

| 4246|2002-10-10 11:05:15|Derrick, Alexander|you opinions on Arthur Schlesinger and ethnic of nubians and keme t|

Attachments :

Omari, what lmax are you talking about? I work right across the street from one. And I would be embarrassed if that happened to be the same theatre it is playing at. More info please.

Do you live in So Cal? If so I am one of the heads behind this project. (i did the flier)



(for more info email me too).

And for those who aren't in LA, Fela Kuti day will be broadcast live from <http://www.afrodisia.com>. And for those who aren't up on Fela, keep your eyes peeled for **Red Hot+Riot**, some hot Afro-Americans are on there, D'angelo, Common Sense, Michelle N'Dgelliochello, Macy Grey. All proceeds from Red Hot and Fela Kuti Day are being donated towards AIDS relief in Africa.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

<http://highculture.8m.com/>

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Thursday, October 10, 2002 7:40 AM

To: Ta_Seti@yahogroups.com

Subject: Re: [Ta_Seti] Re: you opinons on Arthur Schlesinger and ethnic of nubians and kemetians

Alex,

I visited your site and it's great! I really liked the modern Turkana images. Do you have any images of the modern Turkana hairstyles that you can juxtapose with the Ramsis hairstyle? I saw an image of an AE wig on display in one of Van Sertima's books that was exactly the same as an image I saw in a very old book on the Sudan about the "Fuzzy Wuzzies" (Bedja). I'll attempt to locate them and juxtapose for the group. By the way, I noticed you are in S. Cal, have you checked out the AE documentary now

playing at the IMAX?

[Alex Derrick]

Thanks for the comment. I've been inspired by Paul, Prof. Manu, and Clyde Winters to put together a pro web presence. I am trying to take the approach of building bridges from the African perspective towards the mainstream.

The web site is ever evolving. If you have any photos or articles or links you want to contribute let me know.

| 4247|2002-10-10 11:11:45|Manu Ampim|Re: National Geographic.|

Edward Loring wrote:

>I had never seen the word 'proactive' before. As a person

> involved in terminology such things interest me.

"Pro-active" because you took the initiative to contact and question NG directly. Our earlier responses were simply a "re-action" to the National Geographic propaganda images. These in-group responses are important, but they don't necessarily stop the NG nonsense or even put these people on notice that their outrageous images will not go without a public response.

BTW, a few days ago I sent email to MSNBC and the Telegraph about their fanciful version of the "Tut" image. No response yet.

Manu Ampim

Dear National Geographic Editors,

What was in your minds when you published the center-fold of "Death on the Nile" with all of those pseudo-European pseudo-Egyptian figures? This sort of thing is not only a (multi-) racial insult, but also unscientific and places the credibility of your publication in question. Attached are some comments from the Internet. Think about it.

Sincerely,

Edward Loring

President, Gnosarch Foundation, Basel,

Co-Director, Databank of Eastern European Egyptology,

Center for Egyptological Studies,

Russian Academy of Sciences, Moscow;

Member: International Association of Egyptologists,

Société d'Égyptologie Genève,

Egyptian Exploration Society,

Swiss Society for Ancient Oriental Studies (founding)

Forum for Egyptology, Basel (founding)

Society for International Development (life)

Sri Aurobindo's Action (India, life)

----- Original Message -----

From: "mansu_musa" <alberto34482@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, October 08, 2002 10:46 AM

Subject: [Ta_Seti] Re: National Geographic.

> >--- In Ta_Seti@y..., "Manu Ampim" <Profmanu@a...> wrote:

> > This is outrageous propaganda. Unfortunately, these type of
> > National Geographic (NG) fantasy images are very impactful and are
> > reproduced in publications throughout America. For example, there
> > are current publications (including "scholarly" ones) that still use
> > NG's 1941 color drawings of pale-skinned ancient Egyptians. The
> > falsification of African history and images is a full-time business.

> >

> > Manu Ampim

> >

> > <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>

> [183k]

> >

> > I just got next month's national geographic. Cover story Death
> > on the Nile. The link is a scan of the center fold. :(

> >

> > > (EL) I got it yesterday. It is an insult to human intelligence.

>

> How come Zahi Hawass does not protest this. I know there have to be

> Egyptains who are sick of the Ancient Egyptains being presented as

> European looking pale people ??

> Where is the outrage that Egyptains officals told an African

> American about Ramesses he had no buiness in it, but why do Egyptains sit

> around and let their own civilization go under and distorted.

| 4248|2002-10-10 11:15:57|omari maulana|Re: you opinions on Arthur Schlesinger and ethnic of
nubians and ke|

http://www.casciencectr.org/mainPage/mainPage_rightFrame.htm

IMAX main page ----- Movie Times Admission Prices

IMAX Facts

Discover the secrets of the Great Pyramids and the treasures of King
Tutankhamen's tomb as you explore Egypt's ancient landmarks and beautiful
terrain. Co-produced by National Geographic and starring Omar Sharif.

Daily: 12:15 p.m.

>From: "Derrick, Alexander" <Alexander.Derrick@vuiinteractive.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: "'Ta_Seti@yahoogroups.com'" <Ta_Seti@yahoogroups.com>
>Subject: [Ta_Seti] you opinions on Arthur Schlesinger and ethnic of nubians
>and kemetians
>Date: Thu, 10 Oct 2002 11:05:02 -0700
>
>Omari, what ImaX are you talking about? I work right across the street
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>(
>i did the flier)
>
> <<http://highculture.8m.com/temp/felakuitday2.gif>>
>(for more info email me too).
>
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><http://www.afrodicta.com> <<http://www.afrodicta.com>> . And for those who
>aren't up on Fela, keep your eyes peeled for Red Hot+Riot, some hot
>Afro-Americans are on there, D'angelo, Common Sense, Michelle
>N'Dgelliochello, Macy Grey. All proceeds from Red Hot and Fela Kuti Day
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>being donated towards AIDS relief in Africa.
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>
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>approach of building bridges from the African perspective towards the
>mainstream.
>
>The web site is ever evolving. If you have any photos or articles or links
>you want to contribute let me know.
>
><< felakuitday2.gif >>

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<http://www.hotmail.com>

| 4249|2002-10-10 12:21:45|Alex van Deelen|Re: Digest Number 549|

Message: 15

Date: Thu, 10 Oct 2002 00:55:54 +0000

From: a.manansala@attbi.com

Subject: Tut reconstruction

> Here's a good site that has some unique angles of the
> Tut reconstruction.

> <http://www.sciencemuseum.org.uk/antenna/tutankhamun/1110.asp>

> Also, Yahoo Games on Demand players may have noticed
> that the Egyptian Pharoahs in that game are portrayed
> as Africoid. Or at least the one in their advertisement

> banner appears as such.

Hi Paul,

Interesting page. It also highlights the fact that it is a judgement call as to what ethnicity or race the reconstruction is made:
<http://www.sciencemuseum.org.uk/antenna/tutankhamun/115.asp>

"We scan the faces of a number of people the same age, sex and an appropriate ethnic group, so that we've got a suitable average face to start the warping process from." Robin Richards"

They should have gone with the race depicted by the golden mask. The volunteer in the picture looks more mixed-race than Tut did if you go by his mask. I guess consequently, so does the reconstruction.

Alex

| 4250|2002-10-10 12:45:20|Derrick, Alexander|you opinions on Arthur Schlesinger and ethnic of nubians and kem et|

Thanks, Omari. It's not the one next door ;)

I'll try and check it out this weekend and share my comments with the group.

Alex

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Thursday, October 10, 2002 11:16 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] you opinions on Arthur Schlesinger and ethnic of nubians and kemetians

| 4251|2002-10-10 13:31:17|Derrick, Alexander|To wig or not to wig. (formerly Arthur schliesinger chat)|

Attachments :

Can anyone put out some reference on the usage of wigs in AE. The popular notion is that most AEs went about with bald heads because of heat and prevalence of head lice. I didn't know that black folk (dry frizzly hair) could get head lice. In elementary school I can't remember a single case, but I could be mistaken. The idea that Africa is too hot for tropically adapted AEs, hence, a wig for protection might need re-examination. Perhaps the bald head had more of a ritual significance, and the wigs were strictly for style, fashion, and social ranking.

I've heard it said among modern circle that black folks CAN'T WEAR WIGS! That's like saying black folk can't wear hats. I've noticed that in some reliefs men and women are shown with a head tie beneath their wig. Is the head tie operating like a modern dew rag? Which might mean that short and long hair could be matted or braided underneath. I think this is an element of grooming culture that non-Africans might not be

familiar with. But it did exist in KMT. See the linen garments from the tomb of King Tut.

If so many people were bald why the usage of head rests? The earliest artifact/visual reference of head rests in all of Africa comes from a wall painting in the Tomb of Mehu at Saqara, 5th Dynasty OK. I would be over simplifying the issue if I assumed that the presence of head rests automatically implies long braided hair. The head rest also functions to protect the head from danger while the conscious mind is resting. Some scholars theorize that the head rest was invented in KMT. If that is so, would its usage have to include other pan-african practices?

"A headrest supports a person's head during rest or sleep. It cradles the head and supports the neck or jaw of a person lying on his or her side. But most headrests are hard, not soft like a pillow. The hard, smooth surface helps protect an elaborate hairstyle ... specific hairstyles correspond to particular social ranks, and the accompanying headrests used to protect the hair styles may also come to symbolize one's rank.(p. 47)"[see Fig 4].

African girls in the new world will sleep with one arm propping up the head to protect their hair styles. This practice should be seen as an uncultivated extension of the pharonic headrest.

I would like to get a modern head rest so I can see what this object feels like when in use. As this is the type of experiential and experimental research that is still available to us today, and will give interesting insight and understanding of the practical wisdom of African antiquity, not to mention a better understanding of *wrs*.



wrs Head rest.

Comments.

Reference

Philips, Tom.ed. 1995. [Africa: The Art of a Continent.](#) p. 90, 128-129, 136, 255, 204, 205 New York, Munich:Prestel
Pavitt, Nigel. [Turkana.](#) ?
Rebecca L Green & Frank J. Yurco.[Egypt in Africa,African Headrests.](#) ?
Van Sertima, Ivan. [Egypt Revisited.](#) ?

Also check for a book called [400 years with the comb.](#)



Fig 1. Egypt Revisited.



Fig 2. Fragment of statue from Amarna Period. unknown source.



Fig. 3. Egypt Revisited.

Quick question. Is the above mummy from Nubia or further north? Time Life books(source of illustration) associates this mummy with ancient Nubia. Is this true?



Fig. 4. Turkana Man. Photo, Nigel Pavit.
Hair style very similar to Blue and Redcrown in KMT.

>I visited your site and it's great! I really liked the modern

Turkana

>images. Do you have any images of the modern Turkana hairstyles that you

>can juxtapose with the Ramsis hairstyle? I saw an image of an AE wig on

>display in one of Van Sertima's books that was exactly the same as an image

>I saw in a very old book on the Sudan about the "Fuzzy Wuzzies" (Bedja).

>I'll attempt to locate them and juxtapose for the group.

| 4252|2002-10-10 14:16:12|mansu_musa|Pyramid explored long before robot camera |
October 10, 2002

Pyramid explored long before robot camera

Long before foreigners sunk probes into and set cameras down passageways in the Cheops Pyramid, Caliph Ma'moun (809 AD) sent a team to hew their way through with picks and shovels to find the treasures of Khufu.

The entrance used by visitors today was the one made by the Caliph's men, who were confronted by a solid, doorless stone mountain.

Caliph Ma'moun was an erudite ruler who was keen to uncover the secrets of ancient Egypt, and he was particularly interested in unravelling the mysteries of the Giza Pyramids.

His men chose a middle point on the north face and proceeded to hack their way in.

They made their task slightly easier by heating the stones and then pouring vinegar on the surfaces, which split the rock.

After several months, they bored only 100 feet into the pyramid. They were about to give up hope when they heard rockfalls inside the building, which was evidence of inner chambers.

Thus encouraged, they resumed digging until they found a downward sloping corridor.

Crawling along this passageway, the Caliph's men came to an empty square chamber.

Eventually they found the king's tomb, but no treasure. Taking another route from the descending passageway, they came across an underground chamber full of stone and debris.

Behind the south wall, another crypt was found. Again, instead of treasure, they came up against a wall of solid rock.

The Caliph ordered that digging operations, the first of their kind in modern times, should stop.

Historians mention that the Pyramid of Cheops had been plundered long before, most probably after the collapse of the Old Kingdom in 2137 BC

<http://www.uk.sis.gov.eg/online/html7/o101022c.htm>

| 4253|2002-10-10 14:16:39|tekesala danquah|Re: Fwd: RE: Garamante|
Omari,

As a student in anthropology, I have been fascinated by the Garamante population. In Dr. Van Sertima's "Golden Age of the Moor", there was a workup on the possible Garamante connection with West Africa, I believed by a Dr. Reynolds. It was a intriguing analysis. Dr. Clyde Winters believes the Garamante were a subgroup of the ancient Mande group, hence /Gara-mante/ becomes /Gara-mande/. Interesting.

The fact that many West African people originated in the present-day Saharan area before dessication lends credibility that the Garamante were a remnant group that remained in the area. The Garamante era, if I'm not mistaken, was sometime between 600 B.C.E. to 700 A.C.E. This is before the advent of Islam into the Maghrib area and its eventual spread in the Sahel, but is comtemporous with the Dhar Tichitt cultural horizon and Jenne settlement, as well as, the earlier years of Wagadugu (Ghana). Ancient Ghana is well-known to have thrived on trans-Saharan trade routes, which transported mined gold from the Wangara area in exchange for desert salts. Records indicate that the Garamante were instrumental in the trans-Saharan trade. Could there have been some linguistic or ethnic connection to help facilitate trade between Ghana and the Garamante? Were the Garamante outliers of the Ghana Empire and the previous Dhar Tichitt complex?

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C.E., there is also speculation that members, possibly, moved farther south to become part of the Ghana Empire. Copious West African traditions indicate migrations southward, either from the northwest with the Akan people, or in the case of the Yoruba, Hausa, Songhai and others, from the northeast. All these migrations are assumed to have taken place after the apparent disintegration of the Garamante kingdom. There was one article showing a possible link between the Adinkra system of the Akan and the cryptic writing of the Tuareg. Is there a possible Garamante connection? Some Akan traditions place their ancestors coming from a "sea of white sand". The Sahara?

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There is much speculation about the Garamante. Who were they? How did they live? Did they disappear? Are their descendants still to be found in the same locale or did they migrate? If they migrated, in which direction did they go? In face of the mysteries to be known, I have the firm belief these people provide the "missing link" to a significant part of African history, possibly linking West Africans with their most ancient past and their genetic relationships.

Tekesala

--- omari maulana <omari_maulana@hotmail.com> wrote:

>
>
>

>>From: "Edwards, Dr D.N." <dne1@leicester.ac.uk>

>>To: "omari maulana" <omari_maulana@hotmail.com>
>>Subject: RE: Garamante
>>Date: Wed, 9 Oct 2002 15:36:14 +0100
>>
>>Thanks for the message.
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| 4254|2002-10-10 14:30:55|Manu Ampim|IMAX Movie|

This IMAX movie is a short film that is playing in various IMAX theatres in California. It is only about 45 minutes, so I decided not to go and waste my time and money when I learned about the details a couple months ago.

Manu Ampim

> Thanks, Omari. It's not the one next door ;)
>
> I'll try and check it out this weekend and share my
comments with the group.

>
> Alex

> http://www.casciencectr.org/mainPage/mainPage_rightFrame.htm
IMAX main page ----- Movie Times Admission Prices
IMAX Facts
Discover the secrets of the Great Pyramids and the treasures of King
Tutankhamen's tomb as you explore Egypt's ancient landmarks and beautiful
terrain. Co-produced by National Geographic and starring Omar Sharif.
Daily: 12:15 p.m.

>
>
| 4255|2002-10-10 14:35:28|Derrick, Alexander|Re: IMAX Movie|
[Since I haven't been to Egypt yet a giant wrap around screen is the best chance I have at experiencing some monuments. :\(](#)

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com
<http://highculture.8m.com/>

-----Original Message-----

From: Manu Ampim [<mailto:Profmanu@acninc.net>]
Sent: Thursday, October 10, 2002 1:10 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] IMAX Movie

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Manu Ampim

| 4256|2002-10-10 14:57:10|mansu_musa|Re: Fwd: RE: Garamante|
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>>>Subject: RE: Garamante

>>>Date: Wed, 9 Oct 2002 15:36:14 +0100

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> > >From: omari maulana
> > >[mailto:omari_maulana@h...]
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> > >To: dne1@l...
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The Romans describe them as barbarians and it appears they were rather sophisticated considering their surroundings, which included complex water irrigation system. People in Ghana seemed to have had a irrigation system also because Arab traders write that they have flesh gardens which they cultivate.

to El-Bakri, "Around the town are wells of sweet water from which they drink and near which they grow vegetables

| 4257|2002-10-10 15:02:41|omari maulana|Re: Garamante|
Tekesala,

I agree. I believe there is a strong connection between the Nilo-Saharan speaking peoples of the Darfur region and the Garamante. As Mansa mentioned earlier the Germa are probably related to the Teda, who are related to the Kanuri and Songhai (Jerma/Germa/Kerma?). The mention below of the production of ostrich eggshell and carnelian stone beads is a dead give away for the Sahelian neolithic cultures (Nilo-Saharan/Afro-Asiatic speakers). Notice the reference below to the influences from the east and southeast (Meroe?). I would be interested in a comparison between the agricultural practices at Meroe and at Germa. I also believe this group is related to the Sea Peoples (don't forget the unity between the Kushites and Hyksos prior to 1500BC). Daniels found negroid and non-negroid remains in a Roman era Garamante grave, the prior predominates.

Professor Mattingly said: We have recorded several urban centres, numerous

villages and extraordinarily dense cemeteries in the Garamantian heartlands. They had a rich material culture, incorporating many aspects from the Mediterranean and Egyptian worlds, as well as some elements from sub-Saharan Africa. I see them as a lost civilization one of the earliest Saharan states and it is clear that they were amazingly influential in a series of developments in the central Sahara during Classical Antiquity.

To judge from the material excavated by Daniels in the 1970s and recovered by further surface collection this year, the site was at various times involved in large-scale jewellery manufacture (principally ostrich eggshell and carnelian stone beads), metal-working and textile production.

There is a great variety of funerary monuments, reflecting the different contacts of the Garamantes. For instance, the Garamantes incorporated both Greco-Roman style mausolea and pyramid cemeteries, perhaps inspired by Garamantian knowledge of peoples to the east and south-east. The pyramids are mostly quite small scale, generally between 2 and 4 m high, but some of the cemeteries contain over 100 monuments. Although many burials have been robbed, some of the tombs are still well-preserved often with offering tables and stele shaped like hands placed on their east side.

Also, discovered in the Garamante area of the Fezzan was a temple to Amun. Amun, as many are aware, is reputed to have been a Nubian deity that became highly revered and very influential in the overall Egyptian pantheon. Could this perhaps link the Garamantes to the Nubians, either genetic or cultural? However, the Amun seems to have figured prominently in Germa at a very late date. Cultural survival? There has also been found pyramid-styled tumuli throughout the ancient Garamante area; some tumuli reaching heights as high as 12 feet. The angle of the tumuli resemble those pyramids of the Meroitic tradition. An outpost of Meroe?

<http://www.le.ac.uk/press/press/sahara.html>

Another major Nile tributary, which has been dry for perhaps three thousand years, once flowed from Chad through the Sahara and intersected the Nile near modern Dongola, Sudan. This ancient river system, called the Wadi Howar, once kept the western desert of Sudan well watered, and from about 8000 to 1000 B.C. it nurtured extensive population groups along its banks. Recent surface surveys in this now lifeless region by Dr. Bergit Keding and a team from the Heinrich Barth Institute of the University of Cologne, Germany, have revealed traces of many complex, previously unknown ancient

cultures. Since there is no water or other means of supplying an archaeological expedition here, only very limited excavations have taken place, but future finds here will surely expand dramatically our knowledge of the Nubian Neolithic and the history of cultural evolution in Africa.

<http://www.nubianet.org/about/index.html>

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

| 4258|2002-10-10 15:14:03|Derrick, Alexander|more on king tut|

Attachments :

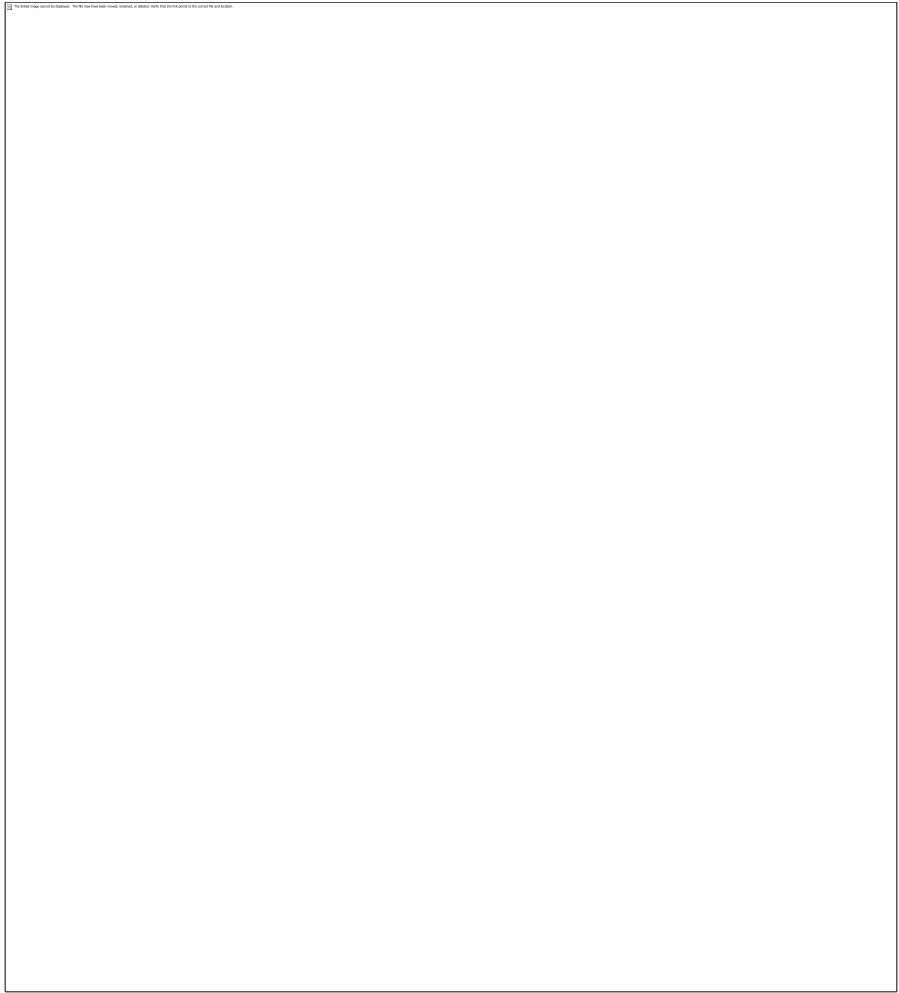
"The mask .. is probably the most famous work of art from Tut ankh amon's tomb. Made of solid gold, it seems to be a faithful depiction of the king : the rather narrow eyes, fleshy lips, and shape of the nose and chin all agree with the features visible on his mummy. (Cat. no. 25)."

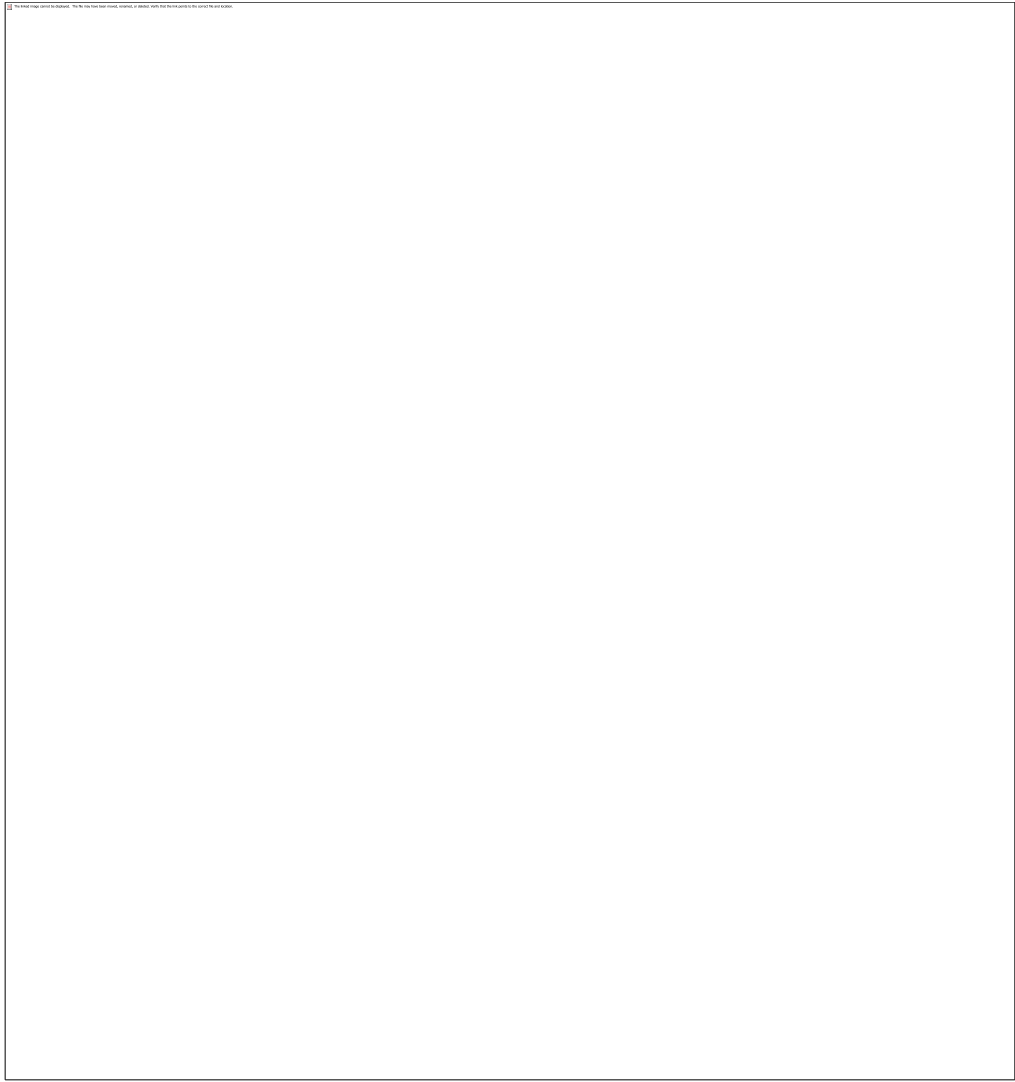
Stoddert, Katherine 1976 _Treasures of Tutankhamon._ New York, Ballentine Books.

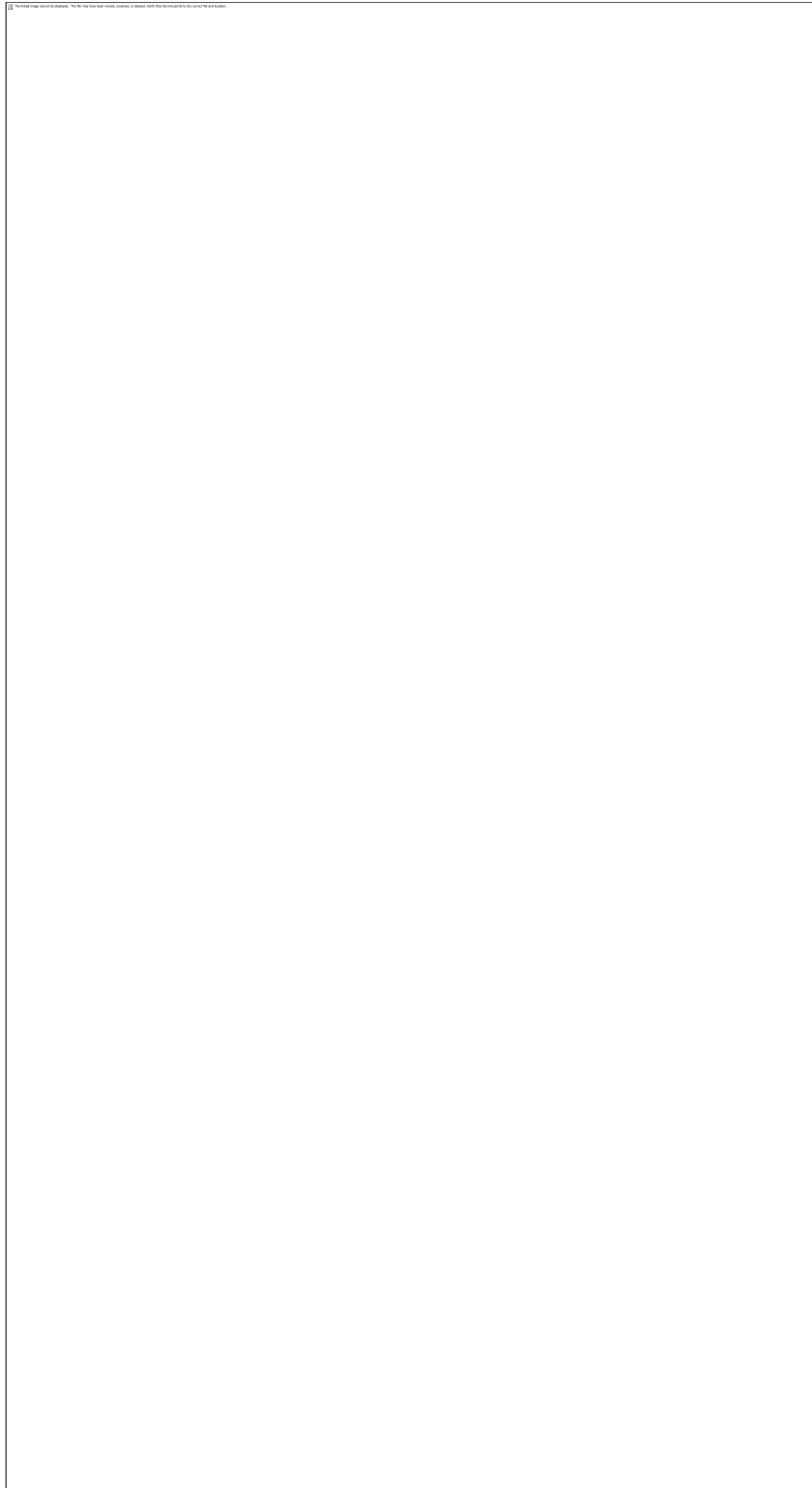
Why has the mummy been ignored? It is typical practice to superimpose forensic illustrations with photographic evidence when available.

Alex, how could you play Tiger Woods out and say he resembles the Tut model? :O

Here are some examples of good 3D characters, and these are from the imagination. I think this kind of image makes more of an impact than the 3D bust. These images are very powerful. I am considering generating images like this, but then I might be guilty of the same crimes as the Tut project. Although in the case of Ramsis, the tissue is preserved well enough to generate bump maps from the primate evidence (mummy).







These models aren't perfect but this is an very good example of what 3D software can do on a shoe string budget.

(310) 649-8360
aderrick@vuinteractive.com
<http://highculture.8m.com/>

-----Original Message-----

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]

Sent: Thursday, October 10, 2002 10:10 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Digest Number 549

Message: 15

Date: Thu, 10 Oct 2002 00:55:54 +0000

From: a.manansala@attbi.com

Subject: Tut reconstruction

> Here's a good site that has some unique angles of
the
> Tut reconstruction.

>
<http://www.sciencemuseum.org.uk/antenna/tutankhamun/110.asp>

> Also, Yahoo Games on Demand players may have
noticed
> that the Egyptian Pharoahs in that game are
portrayed
> as Africoid. Or at least the one in their
advertisement
> banner appears as such.

Hi Paul,

| 4259|2002-10-10 15:35:03|mansu_musa|Re: Fwd: RE: Garamante|

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>>>David Edwards

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>>><http://www.oldnubia.com>

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>>>Sent: 08 October 2002 23:16

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| 4260|2002-10-10 16:04:18|omari maulana|Fwd: [Ta_Seti] Re: Garamante|
Mario Liverani

Looking for the southern frontier of the Garamantes

ABSTRACT

The Joint Italo-Libyan Mission to the Tadrart Acacus and Messak of the CIRSA (University of Rome "La Sapienza") is investigating new avenues of research, including the archaeology of the protohistoric and historical periods. The Garamantian citadel Aghram Nadharif, near the Barkat oasis and dating back to the third and fourth centuries, is being excavated and is already the most important Garamantian site outside the Germa area. Moreover, other testimonials of the Garamantes period have been found at Fehwet and in the Irlarlaren pass. A detailed reconstruction is made of the southern frontier of the Garamantes kingdom and the caravan network that connects Fezzan with the central and western Sudanese regions (the Chad basin and the Niger bend). The transition from the Late Pastoral horizon to the Garamantes

period, with the related questions regarding the domestication of the camel, the working of iron and the salt trade, is becoming more and more clear.

Top 45

François Soleilhavoup avec la collaboration de Philippe Masy et Hélène Delusset, Salah Gomani, Jacques Guerrier, Nicole Honoré, Ali Kane, Emmanuelle Monnery, François et Françoise Pottier

Mario Liverani

Looking for the southern frontier of the Garamantes

ABSTRACT

The Joint Italo-Libyan Mission to the Tadrart Acacus and Messak of the CIRSA (University of Rome "La Sapienza") is investigating new avenues of research, including the archaeology of the protohistoric and historical periods. The Garamantian citadel Aghram Nadharif, near the Barkat oasis and dating back to the third and fourth centuries, is being excavated and is already the most important Garamantian site outside the Germa area. Moreover, other testimonials of the Garamantes period have been found at Fehwet and in the Irlarlaren pass. A detailed reconstruction is made of the southern frontier of the Garamantes kingdom and the caravan network that connects Fezzan with the central and western Sudanese regions (the Chad basin and the Niger bend). The transition from the Late Pastoral horizon to the Garamantes period, with the related questions regarding the domestication of the camel, the working of iron and the salt trade, is becoming more and more clear.

Top 45

François Soleilhavoup avec la collaboration de Philippe Masy et Hélène Delusset, Salah Gomani, Jacques Guerrier, Nicole Honoré, Ali Kane, Emmanuelle Monnery, François et Françoise Pottier

http://www.saharajournal.com/12/pages/abs_12.html

>From: "omari maulana" <omari_maulana@hotmail.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: ta_seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Garamante

>Date: Thu, 10 Oct 2002 15:02:40 -0700

>

>Tekesala,

>

>I agree. I believe there is a strong connection between the Nilo-Saharan

>speaking peoples of the Darfur region and the Garamante. As Mansa

>mentioned

>earlier the Germa are probably related to the Teda, who are related to the

>Kanuri and Songhai (Jerma/Germa/Kerma?). The mention below of the

>production of ostrich eggshell and carnelian stone beads is a dead give

>away

>for the Sahelian neolithic cultures (Nilo-Saharan/Afro-Asiatic speakers).

>Notice the reference below to the influences from the east and southeast

>(Meroe?). I would be interested in a comparison between the agricultural

>practices at Meroe and at Germa. I also believe this group is related to

>the Sea Peoples (don't forget the unity between the Kushites and Hyksos

>prior to 1500BC). Daniels found negroid and non-negroid remains in a Roman

>era Garamante grave, the prior predominates.

>

>Professor Mattingly said: We have recorded several urban centres, numerous

>villages and extraordinarily dense cemeteries in the Garamantian

>heartlands.

>They had a rich material culture, incorporating many aspects from the

>Mediterranean and Egyptian worlds, as well as some elements from

>sub-Saharan

>Africa. I see them as a lost civilization one of the earliest Saharan

>states

>and it is clear that they were amazingly influential in a series of

>developments in the central Sahara during Classical Antiquity.

>

>To judge from the material excavated by Daniels in the 1970s and recovered

>by further surface collection this year, the site was at various times

>involved in large-scale jewellery manufacture (principally ostrich eggshell

>and carnelian stone beads), metal-working and textile production.

>

>There is a great variety of funerary monuments, reflecting the different

>contacts of the Garamantes. For instance, the Garamantes incorporated both

>Greco-Roman style mausolea and pyramid cemeteries, perhaps inspired by

>Garamantian knowledge of peoples to the east and south-east. The pyramids

>are mostly quite small scale, generally between 2 and 4 m high, but some of

>the cemeteries contain over 100 monuments. Although many burials have been

>robbed, some of the tombs are still well-preserved often with offering

>tables and stele shaped like hands placed on their east side.

>

>Also, discovered in the Garamante area of the Fezzan

>was a temple to Amun. Amun, as many are aware, is

>reputed to have been a Nubian deity that became

>highly revered and very influential in the overall

>Egyptian pantheon. Could this perhaps link the

>Garamantes to the Nubians, either genetic or cultural?

>However, the Amun seems to have figured prominently in

>Germa at a very late date. Cultural survival? There

>has also been found pyramid-styled tumuli throughout
>the ancient Garamante area; some tumuli reaching
>heights as high as 12 feet. The angle of the tumuli
>resemble those pyramids of the Meroitic tradition. An
>outpost of Meroe?

>

><http://www.le.ac.uk/press/press/sahara.html>

>

>

>Another major Nile tributary, which has been dry for perhaps three thousand
>years, once flowed from Chad through the Sahara and intersected the Nile
>near modern Dongola, Sudan. This ancient river system, called the Wadi
>Howar, once kept the western desert of Sudan well watered, and from about
>8000 to 1000 B.C. it nurtured extensive population groups along its banks.
>Recent surface surveys in this now lifeless region by Dr. Bergit Keding and
>a team from the Heinrich Barth Institute of the University of Cologne,
>Germany, have revealed traces of many complex, previously unknown ancient
>cultures. Since there is no water or other means of supplying an
>archaeological expedition here, only very limited excavations have taken
>place, but future finds here will surely expand dramatically our knowledge
>of the Nubian Neolithic and the history of cultural evolution in Africa.

>

><http://www.nubianet.org/about/index.html>

>

>

>Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

>

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>
| 4261|2002-10-10 16:04:55|a.manansala@attbi.com|Re: Regarding Tut reconstruction|
Try this link to start:

<http://www.civ3.com/civoftheweek.cfm?civ=Egyptians>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Paul Manansala: "Yahoo Games on Demand players may have noticed
> that the Egyptian Pharaohs in that game are portrayed
> as Africoid. Or at least the one in their advertisement

> banner appears as such."

>

> Paul, is there a link to that game or to the advertisement banner. I'd like

> to see it.

> Tyrone Thornton

>

>

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>

| 4262|2002-10-10 16:08:49|Derrick, Alexander|Re: Regarding Tut reconstruction|
Also take a look at the Zulu's to get a good idea of how the artists represent Africans.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuiinteractive.com

<http://highculture.8m.com/>

-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]

Sent: Thursday, October 10, 2002 4:05 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Regarding Tut reconstruction

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<http://www.civ3.com/civoftheweek.cfm?civ=Egyptians>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4263|2002-10-10 18:28:08|IMJs@webtv.net|"Eurocentrism and its Avatars: The Dilemmas of
Social Science"|

Attachments :

<http://fbc.binghamton.edu/iweuroc.htm>

| 4264|2002-10-10 19:28:18|IMJs@webtv.net|Eurocentrism and Its Discontents|

Attachments :

<http://www.theaha.org/perspectives/issues/2001/0101/0101vie1.cfm>

| 4265|2002-10-10 22:49:54|terance pete|Re: To wig or not to wig. (formerly Arthur schliesinger
chat)|

"Derrick, Alexander" wrote:

Can anyone put out some reference on the usage of wigs in AE. The popular notion is that most AEs went about with bald heads because of heat and prevalence of head lice. I didn't know that black folk (dry frizzly hair) could get head lice. In elementary school I can't remember a single case, but I could be mistaken. The idea that Africa is too hot for tropically adapted AEs, hence, a wig for protection might need re-examination. Perhaps the bald head had more of a ritual significance, and the wigs were strictly for style, fashion, and social ranking.

I've heard it said among modern circle that black folks CAN'T WEAR WIGS! That's like saying black folk can't wear hats. I've noticed that in some reliefs men and women are shown with a head tie beneath their wig. Is the head tie operating like a modern dew rag? Which might mean that short and long hair could be matted or braided underneath. I think this is an element of grooming culture that non-Africans might not be familiar with. But it did exist in KMT. See the linen garments from the tomb of King Tut.

If so many people were bald why the usage of head rests? The earliest artifact/visual reference of head rests in all of Africa comes from a wall painting in the Tomb of Mehu at Saqara, 5th Dynasty OK. I would be over simplifying the issue if I assumed that the presence of head rests automatically implies long braided hair. The head rest also functions to protect the head from danger while the conscious mind is resting. Some scholars theorize that the head rest was invented in KMT. If that is so, would its usage have to include other pan-african practices?

"A headrest supports a person's head during rest or sleep. It cradles the head and supports the neck or jaw of a person lying on his or her side. But most headrests are hard, not soft like a pillow. The hard, smooth surface helps protect an elaborate hairstyle ... specific hairstyles correspond to particular social ranks, and the accompanying headrests used to protect the hair styles may also come to symbolize one's rank.(p. 47)"[see Fig 4].

African girls in the new world will sleep with one arm propping up the head to protect their hair styles. This practice should be seen as an uncultivated extension of the pharonic headrest.

I would like to get a modern head rest so I can see what this object feels like when in use. As this is the type of experiential and experimental research that is still available to us today, and will give interesting insight and understanding of the practical wisdom of African antiquity, not to mention a better understanding of wigs.



wrs Head rest.

Comments.

Reference

Philips, Tom. ed. 1995. Africa: The Art of a Continent. p. 90, 128-129, 136, 255, 204, 205 New York, Munich: Prestel
Pavitt, Nigel. Turkana. ?
Rebecca L Green & Frank J. Yurco. Egypt in Africa, African Headrests. ?

Van Sertima, Ivan. [Egypt Revisited](#). ?

Also check for a book called [400 years with the comb](#).



Fig 1. Egypt Revisited.



Fig 2. Fragment of statue from Amarna Period. unknown source.



Fig. 3. Egypt Revisited.

Quick question. Is the above mummy from Nubia or further north? Time Life books(source of illustration) associates this mummy with ancient Nubia. Is this true?



Fig. 4. Turkana Man. Photo, Nigel Pavit.

Hair style very similar to Blue and Redcrown in KMT.

>I visited your site and it's great! I really liked the modern Turkana
>images. Do you have any images of the modern Turkana hairstyles that
you
>can juxtapose with the Ramsis hairstyle? I saw an image of an AE wig
on
>display in one of Van Sertima's books that was exactly the same as an
image
>I saw in a very old book on the Sudan about the "Fuzzy Wuzzies"
(Bedja).
>I'll attempt to locate them and juxtapose for the group.

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> ATTACHMENT part 2 image/jpeg name=ITEM0004.jpg >
ATTACHMENT part 3 image/jpeg name=ITEM0003.jpg >
ATTACHMENT part 4 image/jpeg name=MUMY0001.JPG >
ATTACHMENT part 5 image/jpeg name=ETHNIC0011.jpg >
ATTACHMENT part 6 image/gif name=167.gif

From my understanding the mummy that you presented was a mummy of a high nubian official that saved thothmoses life so he allowed him to be buried in the valley of the kings.

This was around the new kingdom when nubia aka ta seti was a tribute payer to KMT.

KV 36 belonged to Maiherperi, Child of the Nursery and royal Fan-bearer, who died in his twenties. Much of the funerary equipment was found almost intact, although it was robbed, probably in the Rameside period. Jars containing oil were left open. Some of the jewellery, portable metalware and non-funerary linen and clothing were stolen. The tomb was later resealed and the burial chamber was rearranged hastily.

http://www.thebanmappingproject.com/sites/browse_tomb_850.html

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faith.yahoo.com

| 4266|2002-10-11 11:16:37|Derrick, Alexander|Turkana coiffure|

Attachments :

Omari, I juxtaposed the images as requested, and they are now available on the web site.



My question to the group. Is the pharonic headdress a distinct object or hair style?

photos from Nigel Pavitt's [Turkana](#), and [Egyptian Treasure from the Cairo Museum](#).

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com
<http://highculture.8m.com/>

| 4267|2002-10-11 14:19:19|mansu_musa|Chinese hominid challenges out-of-Africa origin of modern man |

Feature: Chinese hominid challenges out-of-Africa origin of modern man (3)

Story Filed: Friday, October 11, 2002 8:03 AM EST

Oct 11, 2002 (Xinhua via COMTEX) -- The limited capacity of the commonly-used radiocarbon, or carbon-14 method, which could date back no further than 50,000 years, had previously rendered it impossible to achieve an accurate dating of the human fossils.

Through the use of the new thermal ionization mass spectrometer, which measures the rate of decay in radioactive uranium (TIMS U-

series dating), a more accurate and larger dating range can be achieved, said Wang, who is also a senior researcher with the Guangxi Museum of Nature.

The scientists dated "Liujiang Man" by measuring the rate of decay of uranium by counting the number of thorium atoms, but instead of dating the fossils, which are porous, they dated the sediments, which better retain uranium, above and below the fossils.

"Referring to the excavation record in 1958, we confirmed that the Liujiang Hominid was discovered in sedimentary breccia fragments in the middle layer, whose age is the same as that of the fossils," Wang said.

The estimated age of "Liujiang Man" challenges the 15-year-old "out of Africa" theory that holds that modern humans first appeared in eastern Africa about 150,000 years ago, migrated out of the continent between 35,000 and 89,000 years ago, and moved across the globe to sweep aside populations, with no inter-breeding.

There are still dissident scientists who insist on the multi-regional evolution model which holds that modern man descended from several indigenous archaic human populations in the Old World, such as the Neanderthals who resided in Europe or from the so-called Java man or from the Peking man in Asia.

This alternative theory, called multi-regionalism, also holds that our ancestors emigrated from Africa 1.5 million years ago, but differs in that it holds that different branches in several different regions -- what is now Africa, Europe, east Asia and west Asia -- evolved simultaneously into modern humans through interbreeding between the regions. (more)

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| 4268|2002-10-11 14:20:45|mansu_musa|(no subject)|

The Pyramid mystery

There is much speculation about the Great Pyramid and why its design followed such an elaborate pattern. Nevine El-Aref studies the options

The Giza Pyramids: do they mirror the stars? photo: Marcello Bertinetti/White Star

The Great Pyramid of Khufu at Giza has been in the limelight again. This time attention is focusing on one of its lingering questions: why were small shafts built into its structure, and what is behind the so-called "blocking stone"?

While probing last month with a pint-sized robot inside the southern shaft leading from the Pyramid's Queen's Chamber -- broadcast live on television -- the National Geographic mission found a second sealed

chamber behind the door discovered in an earlier probe in 1993. The discovery left archaeologists more perplexed than ever.

Less than a week after this journey, archaeologists dispatched the "Pyramid Rover" into the Queen's Chamber's northern shaft. They ascertained that both shafts were similar in terms of dimension and surface, which is lined with mortar and covered in salt crystals. And 65 metres from the opening of each shaft the passage was blocked by a door.

So the mystery of the shafts has still not been solved. Only one thing is sure: they were not designed for human passage. What, then, was their function? Were they intended for the passage of the spirit of the Pharaoh?

Theories about the Great Pyramid range from the sublime to the ridiculous. It has variously been described -- depending on interpretation -- as a stairway to heaven, as Joseph's granary, an enormous sign post, a sound machine, a sundial, a coded chart of the future of mankind, a symbolic representation of cosmic principles or a marker to help extra-terrestrials find their bearings.

An abundance of conflicting theories and unanswered questions has long surrounded these great monuments, and in spite of all our received knowledge -- that it was the tomb of the IVth- dynasty Pharaoh Khufu -- it is probably the greatest unsolved mystery of all time. This is due to the fact that not enough research been carried out on Pyramids, nor has all existing knowledge been properly collated. This leaves the field wide open for theories, each one of which gives rise to the next.

Back in 1994, for example, when *The Orion Mystery* was published, there was a flutter of commotion among Egyptologists. The theory put forward by engineer Robert Bauval, who co- authored the book with Adrian Gilbert, was that, far from being built as tombs for successive Pharaohs as claimed by Egyptologists, Pyramids were designed as part of a grandiose master plan to reconstruct the layout of the constellations.

Bauval used an astronomical computer to pinpoint the position of the stars 4,500 years ago, and found that seven of the IVth-dynasty Pyramids were arranged on the ground in the same position as seven key stars in the constellations of Orion and Hades. He sought to prove that three of them would have been aligned with sacred stars, while the position of the three Pyramids of Giza on the ground corresponded with the position and brightness of the stars in the sky.

When Gantenbrink sent his robot along one of the so-called air shafts leading from the Queen's Chamber -- previously thought to have been abandoned before completion -- and its path was blocked after 65 metres by a slab of limestone, some experts speculated that this was a small door. And this gave the authors of *The Orion Mystery* fuel to

speculate on what lay behind the mystery "door". Bauval and Gilbert suggested that it concealed a statue of the Pharaoh staring out in the direction of Orion, the missing ben ben stone from the sacred site of Heliopolis, or even the lost records of Atlantis.

Scholars were disinclined to agree with Bauval. Most maintain that when the Pyramids were built, the sun cult of Re was in favour and that the Pyramids, reaching the skies, helped the Pharaoh's soul ascend to the sun. "Bauval's theories are total nonsense," Rudolf Stadelmann, then director of the German Archaeological Institute, announced, "The door is just a blocking stone; it doesn't block the entrance to something. It simply seals off a corridor." (Al-Ahram Weekly, 17-23 March 1994).

Supreme Council of Antiquities Director Zahi Hawass said last month that he believed the shaft may have played a symbolic role in Khufu's religious philosophy. Khufu proclaimed himself Sun- God during his lifetime -- Pharaohs before him believed they became Sun Gods only after death -- and he may have tried to reflect his ideas in the design of his Pyramid. Some other experts still believe they were air shafts, but since they were once closed at both ends air would not have been able to pass through. If they had been left open as air shafts they would have exposed the burial chamber to outside influences, which was certainly contrary to the usual method of protecting the remains of the Pharaoh.

It has even been suggested that the shafts were water channels.

Another suggestion which -- compared with some of the others -- appears more likely is that the shafts were light or star shafts pointing directly to the stars Sirius (Isis -- from the Queen's chamber) and Orion (Osiris -- from the King's Chamber). This led to the suggestion that the shafts were escape routes for the soul to wing its way towards its respective star. It also linked the shafts to the theory that the entire layout of the three main stars corresponded to the belt in the constellation of Orion.

Some Egyptologists, however, argue that in 1993 Gantenbrink and his robot discovered that the shafts were bent, often several times, and did not point to any one star. "Since their lower ends begin with two-metre horizontal sections, even if the shafts were left open light could not penetrate the chamber from the outside," Hawass said.

The questions regarding the shafts and their use have long puzzled researchers, and may be destined to continue to do so.

<http://www.ahram.org.eg/weekly/2002/607/her1.htm>

| 4269|2002-10-11 14:21:25|mansu_musa|The Giza Pyramids: do they mirror the stars? |

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<http://www.ahram.org.eg/weekly/2002/607/her1.htm>

| 4270|2002-10-11 14:55:12|primenutt|Re: Chinese hominid challenges out-of-Africa origin of modern man|

If anyone has the specifications for the the ionization spectrometer referred to in the article please post it. To my knowledge this uranium methodology of measuring radioactive decay has yet to be studied, let alone accepted by the majority of the scientific community. While I am not disputing the plausability of a uranium dating method, considering the unstable nature of uranium (certain elements can cause uranium's radioactive level to increase or decrease) I can see considerable room for error when using a measurement of this nature.

--- In Ta_Seti@y..., "mansu_musa" wrote:

- > Feature: Chinese hominid challenges out-of-Africa origin of modern
- > man (3)
- >
- > Story Filed: Friday, October 11, 2002 8:03 AM EST
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- > differs in that it holds that different branches in several different
- > regions -- what is now Africa, Europe, east Asia and west Asia --
- > evolved simultaneously into modern humans through interbreeding
- > between the regions. (more)
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| 4271|2002-10-11 17:04:27|zingha|Black Athena|

What do you think of the book Black Athena by Martin Bernal?

If you were to offer someone a booklist for Ancient African Civilization/African heritage, which titles would be on it? What about books for kids?

And, which books are good and well-argued? Some books just seem to be a set of claims, while other authors back up their opinions.

Thx

| 4272|2002-10-11 21:53:57|Clyde Winters|Re: Chinese hominid challenges out-of-Africa origin of modern man|

Hi

This is Chinese propoganda. The Liu-chiang or Liujiang (pinyin system of Chinese pronunciation) Man, is the skull of a Black person. Archaeological research makes it clear that Negroids were very common to ancient China. F. Weidenreich (in Bull. Nat. Hist. Soc. Peiping 13, (1938-30) noted that the one of the earliest skulls from north China found in the Upper Cave of Chou-k'ou-tien, was of a Oceanic Negroid/Melanesoid " (p.163). These blacks were the dominant group in South China. Kwang-chih Chang, writing in the 4th edition of Archaeology of ancient

China (1986) wrote that:" by the beginning of the Recent (Holocene) period the population in North China and that in the southwest and in Indochina had become sufficiently differentiated to be designated as Mongoloid and OCEANIC NEGROID

racess respectively?."(p.64).

By the Upper Pleistocene the Negroid type was typified by the Liu-chiang/Liujiang skulls from Yunnan (Chang, 1986, p.69). Negroid skeletons dating to the early periods of Southern Chinese history have been found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl River delta and Jiangxi especially at the initial sites of Chingliengang (Ch'ing-lien-kang) and Mazhiabang (Ma chia-pang) phases (see: K.C. Chang, The archaeology of ancient China, (Yale University Press:New Haven,1977) p.76) . The Chingliengang culture is often referred to as the Ta-wen-k'ou (Dawenkou) culture of North China. The presence of Negroid skeletal remains at Dawenkou sites make it clear that Negroes were still in the North in

addition to South China.

The Dawenkou culture predates the Lung-shan culture which is associated with the Xia civilization. In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", *Current Anthropology*, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi. In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic type (Kwang-chih Chang, *The archaeology of ancient China*, (New Haven, 1977) p.42; G.H.R. von Koenigswald, *A giant fossil hominoid from the pleistocene of Southern China*, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls. The Chinese classics make it clear that the Min Li, meant "Black people" not young Chinese or peasant Chinese. James Legge's, *The Chinese Classics* (London, 1865) supports this view. In reading Legge's translation of the "Shu King", we read that "In the Canon of Yao, we discover that Yu"?regulated and polished the people of his domain, who all became brightly intelligent. Finally, he united and harmonized the myriad States of the empire; and lo! The black haired people were transformed" (Legge, 1865, p.17). In this passage "min li is used to describe all the people in the Empire, not just the peasants or the young people. In Book II, Chapter It was written that Kao yao"?with vigorous activity sowing abroad his virtue, which has descended on the black haired people, till they cherish him in their hearts" (Legge, 1865, pp.55-58). Again the term li min was applied to the people of the empire and not just a particular group.

C.A. Winters

At 09:19 PM 10/11/02 -0000, mansu_musa wrote:

>Feature: Chinese hominid challenges out-of-Africa origin of modern

>man (3)

>

>Story Filed: Friday, October 11, 2002 8:03 AM EST

>Oct 11, 2002 (Xinhua via COMTEX) -- The limited capacity of the

>commonly-used radiocarbon, or carbon-14 method, which could date back
>no further than 50,000 years, had previously rendered it impossible
>to achieve an accurate dating of the human fossils.
>Through the use of the new thermal ionization mass spectrometer,
>which measures the rate of decay in radioactive uranium (TIMS U-
>series dating), a more accurate and larger dating range can be
>achieved, said Wang, who is also a senior researcher with the Guangxi
>Museum of Nature.
>The scientists dated "Liujiang Man" by measuring the rate of decay of
>uranium by counting the number of thorium atoms, but instead of
>dating the fossils, which are porous, they dated the sediments, which
>better retain uranium, above and below the fossils.
>"Referring to the excavation record in 1958, we confirmed that the
>Liujiang Hominid was discovered in sedimentary breccia fragments in
>the middle layer, whose age is the same as that of the fossils," Wang
>said.
>The estimated age of "Liujiang Man" challenges the 15-year-old "out
>of Africa" theory that holds that modern humans first appeared in
>eastern Africa about 150,000 years ago, migrated out of the continent
>between 35,000 and 89,000 years ago, and moved across the globe to
>sweep aside populations, with no inter- breeding.
>There are still dissident scientists who insist on the multi-
>regional evolution model which holds that modern man descended from
>several indigenous archaic human populations in the Old World, such
>as the Neanderthals who resided in Europe or from the so- called Java
>man or from the Peking man in Asia.
>This alternative theory, called multi-regionalism, also holds that
>our ancestors emigrated from Africa 1.5 million years ago, but
>differs in that it holds that different branches in several different
>regions -- what is now Africa, Europe, east Asia and west Asia --
>evolved simultaneously into modern humans through interbreeding
>between the regions. (more)
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>

>

| 4273|2002-10-11 22:05:13|Clyde Winters|Re: Black Athena|

Hi Zingha

Below is a syllabi of a course I taught teachers on Afrocentric history. It has a list of books that can help you understand better the ancient history of Black and African people.

C.A.Winters

Teaching Ancient Afrocentric History

COURSE SYLLABUS

COURSE TITLE: Teaching Ancient Afrocentric History

CREDIT HOURS:

INSTRUCTOR: Clyde Winters, PhD

Catalog Description:

This course will emphasize theoretical and practical aspects of curriculum development, learning and ancient Afrocentric history instruction. This is a lecture discussion course intended to acquaint students with the broad contours of the ancient historical experiences of Blacks in Africa (Egypt and Kush), Mesopotamia, China, Greece and the Americas; and nurture skilled teaching in this area. Students will write lesson plans and curricula, while they learn the best practices used to teach social studies aligned with district, national and state academic standards. Emphasizes application of knowledge of learning and curriculum in educational settings.

Rationale:

The purpose of this course is to aid teachers and others in gaining an understanding of the educational principles and practices involved in creating standards based lesson plans, curricula and the content and methods necessary to teach the ancient history of Black and African people. This course should provide educators with information about these views, show how teaching practices and curricula are built on particular views of learning, and aid educators in applying their views of learning and motivation in schools.

Required Texts:

Diop, C.A. (1991). Civilization or barbarism. Brooklyn, N.Y.: Lawrence Hill Books.

Diop, C.A. (1974). The African origin of civilization. New York: Lawrence Hill & Com.

DuBois, W.E.B. (1965). *The World and Africa*. New York: International Publishers.

Jackson, John G. (1974). *Introduction to African Civilization*. New York.

Keita, M. (2000). *Race and the writing of History*. N.Y.: Oxford University Press.

Mudimbe, V.Y. (1994). *The idea of Africa*. Bloomington, IN: University of Indiana.

Morley, N. (1999). *Writing ancient history*. Ithaca, New York: Cornell University Press.

Sitchin, Z. (1990). *The Lost Realms*. New York: Avon Books. (pp.86-110)

Winters, C.A. (1995). *Afrocentric ancient history curriculum*. Chicago: Uthman dan Fodio Inst.

Winters, C.A. (2000). *Introduction to Afrocentric History*. Chicago: Uthman dan Fodio Inst.

Winters, C.A. (2001). *Memnonia*. In *Shades of Memnon Book II*, by Brother G (Greg Walker) (pp.13-32). Chicago: African Legends.

Winters, C.A. (2002). *Ancient Afrocentric History and the Genetic Model*. In *Egypt vs Greece*, Ed. By M.K. Asante and A. Mazama, (pp.121-165). Chicago: African American Image.

Wilson, A.N. (1993). *The falsification of Afrikan consciousness*. Brooklyn, New York: African World InfoSystems.

Teaching Ancient Afrocentric History
Course Syllabus
Page Two

Instructional Objectives:

Upon completion of the course, the student should be able to:

- * Evaluate an educational practice according to its underlying view of learning.
 - * Construct a personal view of learning and motivation, including knowledge of current theories and views.
- Evaluate text according to its purpose in teaching (Afrocentric) ancient history
- Apply knowledge of curriculum development in producing effective learning activities for children in elementary and high school
- Make Social Science lesson plans which are standards based
- Model appropriate behavior necessary for participation in cooperative learning experiences where students produce their own knowledge
- * Apply knowledge of learning processes in simulated teaching-learning situations.

- * Apply knowledge of learning processes in real-world situations.
- * Apply views of motivation in simulated teaching-learning situations.

Instructional Activities:

Group Presentation of Article, Book, Web Site Review: Much of the learning in the course will be based on the participants sharing knowledge, materials and experiences. Cooperative learning groups will be assigned. Each group will be responsible for researching and presenting on a reading selection, or web site. As part of the course, students will be reading and reviewing current research literature regarding Afrocentric history, learning and educational practices. Each group of student will select a recent research article, book or web site and complete a written review of the article. The review is to follow a prescribed format. Groups will be numbered and will be assigned a date to give their presentation in class. Groups need to research the assigned topic using the library and other sources to find further information on the topic and assign teaching/presentation roles to each member of the group. A heavy emphasis will be placed upon classroom applications regarding the topic. (40 points)

Journal Writing: Students will keep a reflective journal regarding thoughts and readings throughout the term. Some entries will be to write on specific class experiences, readings, or assignments. (40 points)

Write Lesson Plan: Students will write two standards based lesson plans. (50 points)

Evaluation:

120 Points Total

109- 120 A

97-108 B

85-96 C

73-84 D

72 or below F

At 12:04 AM 10/12/02 -0000, zingha wrote:

>What do you think of the book Black Athena by Martin Bernal?

>If you were to offer someone a booklist for Ancient African

>Civilization/African heritage, which titles would be on it? What

>about books for kids?

>And, which books are good and well-argued? Some books just

>seem to be a set of claims, while other authors back up their

>opinions.

>

>Thx

>

>

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>

| 4274|2002-10-11 22:50:48|willie bennett|Re: National Geographic.|

Harambee

Not only is it the right thing to do, but this world must have the benefit of our perspectives to make progress.

WB

>From: "omari maulana" <omari_maulana@hotmail.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: National Geographic.

>Date: Tue, 08 Oct 2002 07:49:59 -0700

>

>Ed,

>

>I also think it was good that you were proactive on this issue. I think
>these sorts of stories are still displayed because no one calls these guys
>out on it. Perhaps we can develop some sort of organization out of this
>forum to facilitate change in this regard on an international basis. I
>think ASCAC is a good organization but we need to reach beyond preaching to
>the choir. It has to be a multi-ethnic, movement that is truth-centered. It
>also has to have a youth focus, the babies are the future. I am interested
>in changing the perception of African history not just because I'm black,
>but because it is the right thing to do. Is anyone else interested?

>

>

>>From: "Manu Ampim" <Profmanu@acninc.net>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: <Ta_Seti@yahoogroups.com>

>>Subject: [Ta_Seti] Re: National Geographic.

>>Date: Tue, 8 Oct 2002 04:29:48 -0700

> >
>>EL, good idea in being proactive. Let's see if the NG editors respond
>(in
>>some way) to our comments on their shameful actions.
> >
>>Manu Ampim
> >
> >-----
> >
> >
> >
> >
> > >
> > > Dear National Geographic Editors,
> > >
> > > What was in your minds when you published the center-fold of
> > > "Death on the Nile" with all of those pseudo-European pseudo-Egyptian
> > > figures? This sort of thing is not only a (multi-) racial insult, but
> > also
> > > unscientific
> > > and places the credibility of your publication in question. Attached
> are
> > > some
> > > comments from the Internet. Think about it.
> > >
> > > Sincerely,
> > >
> > > Edward Loring
> > > President, Gnosarch Foundation, Basel,
> > > Co-Director, Databank of Eastern European Egyptology,
> > > Center for Egyptological Studies,
> > > Russian Academy of Sciences, Moscow;
> > > Member: International Association of Egyptologists,
> > > Soci?t? d'Egyptologie Gen?ve,
> > > Egyptian Exploration Society,
> > > Swiss Society for Ancient Oriental Studies (founding)
> > > Forum for Egyptology, Basel (founding)
> > > Society for International Development (life)
> > > Sri Aurobindo's Action (India, life)
> > >
> > > ----- Original Message -----
> > > From: "mansu_musa" <alberto34482@yahoo.com>
> > > To: <Ta_Seti@yahoogroups.com>
> > > Sent: Tuesday, October 08, 2002 10:46 AM
> > > Subject: [Ta_Seti] Re: National Geographic.
> > >
> > >

>>>>--- In Ta_Seti@y..., "Manu Ampim" wrote:
>>>>> This is outrageous propaganda. Unfortunately, these type of
>>>>> National Geographic (NG) fantasy images are very impactful and are
>>>>> reproduced in publications throughout America. For example, there
>>>>> are current publications (including "scholarly" ones) that still
>use
>>>>> NG's 1941 color drawings of pale-skinned ancient Egyptians. The
>>>>> falsification of African history and images is a full-time
>business.
>>>>>
>>>>> Manu Ampim
>>>>>
>>>>> <http://highculture.8m.com/Files/PAINT/nationalgeographic.jpg>
>>>>> [183k]
>>>>>
>>>>> I just got next month's national geographic. Cover story Death
>>>>> on the Nile. The link is a scan of the center fold. :(
>>>>>
>>>>>> (EL) I got it yesterday. It is an insult to human
>>intelligence.
>>>>>
>>>>> How come Zahi Hawass does not protest this. I know there have to be
>>>>> Egyptains who are sick of the Ancient Egyptains being presented as
>>>>> European looking pale people ??
>>>>> Where is the outrage that Egyptains officals told an African
>>>>> American about Ramesses he had no buiness in it, but why do
>Egyptains
>>sit
>>>>> around and let their own civilization go under and distorted.
>>>>
>>>>
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>>>>
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>MSN Photos is the easiest way to share and print your photos:
><http://photos.msn.com/support/worldwide.aspx>
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MSN Photos is the easiest way to share and print your photos:

<http://photos.msn.com/support/worldwide.aspx>

| 4275|2002-10-12 00:03:23|mansu_musa|Re: Black Athena|

--- In Ta_Seti@y..., Clyde Winters wrote:

> Hi Zingha

> Below is a syllabi of a course I taught teachers on Afrocentric

history.It

> has a list of books the can help you understand better the ancient

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> of Black and African people.

> C.A.Winters

> Teaching Ancient Afrocentric History

>

> COURSE SYLLABUS

>

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> CREDIT HOURS:

>

> INSTRUCTOR:Clyde Winters, PhD

>

> Catalog Description:

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> This course will emphasize theoretical and practical aspects of

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> development, learning and ancient Afrocentric history instruction.

This is

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> and Kush), Mesopotamia, China, Greece and the Americas; and nurture

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> Wilson, A.N. (1993). The falsification of Afrikan consciousness.

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> Teaching Ancient Afrocentric History

> Course Syllabus

> Page Two

>

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> Upon completion of the course, the student should be able to:

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> of current theories and views.

> Evaluate text according to its purpose in teaching

(Afrocentric) ancient

> history

> Apply knowledge of curriculum development in producing

effective learning

> activities for children in elementary and high school

> Make Social Science lesson plans which are standards based

> Model appropriate behavior necessary for participation in

cooperative

> learning experiences where students produce their own knowledge

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>
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knowledge,

> materials and experiences. Cooperative learning groups will be

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reading

> selection, or web site. As part of the course, students will be

reading and

> reviewing current research literature regarding Afrocentric history,

> learning and educational practices. Each group of student will

select a

> recent research article, book or web site and complete a written

review of

> the article. The review is to follow a prescribed format. Groups

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class.

> Groups need to research the assigned topic using the library and

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> teaching/presentation roles to each member of the group. A heavy

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points)

>

> Journal Writing: Students will keep a reflective journal regarding

> thoughts and readings throughout the term. Some entries will be to

write

> on specific class experiences, readings, or assignments. (40 points)

>

> Write Lesson Plan: Students will write two standards based lesson

plans.

> (50 points)

> Evaluation:

>

> 120 Points Total

> 109- 120 A

> 97-108 B

> 85-96 C

> 73-84 D

> 72 or below F

>

>

>

> At 12:04 AM 10/12/02 -0000, zingha wrote:

> >What do you think of the book Black Athena by Martin Bernal?

> >If you were to offer someone a booklist for Ancient African

> >Civilization/African heritage, which titles would be on it? What

> >about books for kids?

> >And, which books are good and well-argued? Some books just

> >seem to be a set of claims, while other authors back up their

> >opinions.

> >

> >Thx

> >

> >

> >

> >

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> >

> >

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> >

> >

NO basil davidson ???

Also I recommend a book called into africa by marq deviller who documents wsome rare facts about african history you probally will not get anywhere else

I recommend a well rounded teaching of african history,not just ancient KMT,but also western,central,and northern africa.

| 4276|2002-10-12 07:07:56|IMJs@webtv.net|Was Ebola Behind the Black Death?|

Attachments :

Very interesting theory.

http://abcnews.go.com/sections/living/DailyNews/blackdeath_010730.html

| 4277|2002-10-12 07:10:41|tarik M salaam|Re: Black Athena|

Ankh Udja Soneb.

On that list, i would include the works of Jacob Carruthers, Mdw Ntr in specific. Carruthers is an excellent scholar and his works, once read and digested, prove to be well prepared and thought out.

I would also have to include Civilization or Barbarism by Cheikh Anta Diop. His other works can be used as well (for reference purposes).

Ancient Egypt, Light of the World by Gerald Massey is an interesting read as well. Though not a scholar in the field of Kemetology, his works are extensive and inspirational.

You may want to include the books of Agyei Akoto. (The Sankofa Movement in particular).

Just some suggestions.

Alafia Ndugu.

--

On Sat, 12 Oct 2002 00:04:21

zingha wrote:

>What do you think of the book Black Athena by Martin Bernal?

>If you were to offer someone a booklist for Ancient African

>Civilization/African heritage, which titles would be on it? What

>about books for kids?

>And, which books are good and well-argued? Some books just

>seem to be a set of claims, while other authors back up their

>opinions.

>

>Thx

>

>

>

Watch a championship game with Elway or McGwire.

Enter Now at <http://champions.lycos.com>

| 4278|2002-10-12 10:22:00|IMJs@webtv.net|Re: more on king tut|

Damn those 3D pics are freaking me out!... It reminds me of those
"Final Fantasy" graphics.

Scary what you can do these days. It makes you think about all the
historical material that could one day be doctored to change history...

One that comes to mind is the Zapruder film of JFK 'hit"! Think about
it, what could you trust to be REAL?

| 4279|2002-10-12 14:09:30|mansu_musa|Re: Was Ebola Behind the Black Death?|

--- In Ta_Seti@y..., IMJs@w... wrote:

>

> Very interesting theory.

>

>

http://abcnews.go.com/sections/living/DailyNews/blackdeath_010730.html

>

>

>

>

http://abcnews.go.com/sections/living/DailyNews/blackdeath_010730.html

<http://www.loyno.edu/~history/journal/1996-7/Smith.html>

Some people say the athenian plague after the peloponese war is really
ebola. According to thucycides it originated in ethiopia, not the
modern day ethiopia, but parts of africa that is probably modern day
sudan down to inner africa and some times even referred to the kemetians
themselves.

What is your opinion ??

| 4280|2002-10-13 20:47:49|Rudy Aunk|DoubleSpeak in Black and White|
Hetep and Respect Good Spirits

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#1 On Amazon's DoubleSpeak Bestsellers list in Japan

| 4281|2002-10-14 09:00:33|Djehuti Sundaka|Pharoah treasure found in rubbish|

http://www.thesundaymail.news.com.au/common/story_page/0,5936,5252745%255E421,00.html

Pharoah treasure found in rubbish

09oct02

A TINY stone carving discovered on a rural rubbish tip a decade ago and then tossed in a drawer may be a priceless Egyptian artefact.

The Egyptian scarab beetle carving was found by professional scavenger Tim Ellis in a rubbish dump on a private property at Gunnedah, in the state's northwest, 10 years ago.

Believing the carving to be a replica of a nineteenth-dynasty (1300-1200BC) scarab, popular as mementos with Australian World War I soldiers serving in Egypt, Mr Ellis locked it away in a drawer.

"After I found it I rang a museum and was told about the reproductions sold to Australian World War I soldiers," Mr Ellis said.

"They were sold to Australian soldiers as good luck charms.

"The tip was on private property and I was told there was a World War I soldier who had some association with the property.

"I assumed he had brought it back to Australia and it had been disposed of years later during a clean-up."

Genuine Egyptian scarabs were often worn by Egyptians or buried in Pharaohs' tombs to bring good luck in the afterlife.

Scarabs are representations of the dung beetle, which ancient Egyptians believed were a powerful symbol of resurrection.

Mr Ellis said he forgot about the scarab until about a month ago when he saw a TV program about genuine Egyptian carvings made from limestone, talc or other soft stone.

He took his scarab out of storage and photographed it, sending the pictures to a lecturer at New England University.

"After a couple of weeks I received a response to my inquiries that really surprised me," Mr Ellis said.

"An e-mail suggested if the scarab was not genuine, then it was a good one."

The correspondence, from Doctor Matthew Dillon (School of Classics, History and Religion), said the cartouche (oval or oblong figure enclosing characters depicting royal names) on the reverse of the scarab indicated it was either genuine or a copy of a 19th-dynasty scarab.

The scarab includes four notched sections on either side of the cartouche, an indication it is genuine.

There is also an incised line around the rim of the reverse, another feature of genuine scarabs.

"This is a nice piece of work," Dr Dillon wrote.

"If it came back from Egypt in World War I it might be genuine -- before the mass tourist market.

"If it is a copy, it's a nice one.

"There is no real reason why it couldn't be genuine but there is no real way of telling."

Queensland Newspapers

| 4282|2002-10-14 10:13:41|Derrick, Alexander|Chinese hominid challenges out-of-Africa origin of modern man|

Correct me if I am wrong, but I thought the "Out of Africa" model was developed on skeletal specimens and then reinforced through genetic studies (mtDNA). Would multi-regionalism imply different genetic variations in non-african populations?

-----Original Message-----

>There are still dissident scientists who
>insist on the multi-
>regional evolution model which holds that
modern man descended from
>several indigenous archaic human
populations in the Old World, such
>as the Neanderthals who resided in Europe
or from the so-called Java
>man or from the Peking man in Asia.
>This alternative theory, called multi-
regionalism, also holds that
>our ancestors emigrated from Africa 1.5
million years ago, but
>differs in that it holds that different
branches in several different
>regions -- what is now Africa, Europe, east
Asia and west Asia --
>evolved simultaneously into modern humans
through interbreeding
>between the regions. (more)

| 4283|2002-10-14 10:25:10|Derrick, Alexander|Re: your opinions on Arthur Schlesinger and ethnic of nubians and kem|

Does anyone know the etymology of the word Sudan?

-----Original Message-----

From: Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]

Sent: Wednesday, October 09, 2002 9:39 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: your opinions on Arthur Schlesinger and ethnic of nubians and kemetians

Nobatai - Noba/Nuba - Nub-ian ('ia' being a Latin? suffix). A popular etymology is that it derives from the Kamy term for gold; 'nbw' but I have yet to have come across the evidence that would

substantiate
that.

Djehuti Sundaka

| 4284|2002-10-14 12:36:27|zingha|Re: Black Athena|

This is so great. Thx so much. I hope you don't mind my sharing it with other homeschoolers? If you do, please let me know. Thx.

--- In Ta_Seti@y..., Clyde Winters wrote:

> Hi Zingha

> Below is a syllabi of a course I taught teachers on Afrocentric history.It

> has a list of books the can help you understand better the ancient history

> of Black and African people.

> C.A.Winters

> Teaching Ancient Afrocentric History

>

> COURSE SYLLABUS

>

> COURSE TITLE: Teaching Ancient Afrocentric History

> CREDIT HOURS:

>

| 4285|2002-10-14 12:44:10|zingha|Re: Black Athena|

All the help I've rec'd here has been so great. Thx so much. Just one more question: Who are our Black philosophers? I mean, those who expressed their philosophies through nonfiction. Like, who's our Socrates, etc. Sorry for the Eurocentric example.

Speaking of which, I'd heard that Socrates was Black. DOes anyone know of any works that argue this?

--- In Ta_Seti@y..., "tarik M salaam" wrote:

> Ankh Udja Soneb.

>

> On that list, i would include the works of Jacob Carruthers, Mdw Ntr in specific. Carruthers is an excellent scholar and his works, once read and digested, prove to be well prepared and thought out.

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> I would also have to include Civilization or Barbarism by Cheikh Anta Diop. His other works can be used as well (for reference purposes).

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> Ancient Egypt, Light of the World by Gerald Massey is an interesting read as well. Though not a scholar in the field of

Kemetology, his works are extensive and inspirational.

>

> You may want to include the books of Agyei Akoto. (The Sankofa Movement in particular).

>

> Just some suggestions.

>

> Alafia Ndugu.

> --

>

> On Sat, 12 Oct 2002 00:04:21

> zingha wrote:

> >What do you think of the book Black Athena by Martin Bernal?

> >If you were to offer someone a booklist for Ancient African

> >Civilization/African heritage, which titles would be on it? What

> >about books for kids?

> >And, which books are good and well-argued? Some books just

> >seem to be a set of claims, while other authors back up their

> >opinions.

> >

> >Thx

> >

> >

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>

> Watch a championship game with Elway or McGwire.

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| 4286|2002-10-14 14:56:06|mansu_musa|Re: you opinons on Arthur Schlesinger and ethnic of nubians and kem|

--- In Ta_Seti@y..., "Derrick, Alexander" wrote:

> Does anyone know the etymology of the word Sudan?

>

> -----Original Message-----

> From: Djehuti Sundaka [mailto:ahuguley@i...]

> Sent: Wednesday, October 09, 2002 9:39 AM

> To: Ta_Seti@y...

> Subject: [Ta_Seti] Re: you opinons on Arthur Schlesinger and ethnic

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> nubians and kemetians

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> etymology is that it derives from the Kamy term for gold; 'nbw' but

I

> have yet to have come across the evidence that would substantiate

> that.

>

> Djehuti Sundaka

Sudan is an arabic word that means black. It is nota ancient kemetians justan arabic word. For instance the arabs often called western africa bilad al sudan mean the land of the blacks.

Arabic word for Egypt is Misr,which means civilization metropolois.

| 4287|2002-10-14 15:00:30|mansu_musa|Re: Black Athena|

--- In Ta_Seti@y..., "zingha" wrote:

> All the help I've rec'd here has been so great. Thx so much. Just

> one more question: Who are our Black philosophers? I mean,

> those who expressed their philosophies through nonfiction. Like,

> who's our Socrates, etc. Sorry for the Eurocentric example.

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> anyone know of any works that argue this?

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 >>>Thx
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 >>
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 >
 >> Watch a championship game with Elway or McGwire.
 >> Enter Now at <http://champions.lycos.com>

You ever5 heard of zera yacob??? She is a ethiopian philosopher,and she is definatley black. She writes about morals,ethics,and religion.

<http://www.bu.edu/wcp/Papers/Afri/AfriKiro.htm>

| 4288|2002-10-14 16:15:44|Mickel Hendrix|Re: Black Athena|
 Hotep,

I notice Gerald Massey was mentioned below as being a scholar not of Kemetology, whatever that is supposed to mean. No pun intended. However, Massey, indeed learned to read the Metu Neter, while, at the same

time, he had Samuel Birch, one of the top so-called Egyptology during the nineteenth century, by his side, who scrutinized Massey's incredible works, which consisted of three volumes.

It is to be observed that his works are not considered as orthodox, because he stated clearly that the ancient Kemites were black, in his words of the so-called Negro race. And it doesn't surprise me one bit that Massey's works have basically been ignored, but not refuted by the so-called Egyptological authorities, who dare not risk embarrassment.

In actually, Massey's observations from the writings on the wall and papyri can be verified, if one chooses to go where virtually all so-called Egyptologists have not gone, and that's to the deeper inner meaning of the Metu Neter, which is their sole purpose.

P.E.A.C.E. Proper Education Always Corrects Errors!

--- zingha <zingha@yahoo.com> wrote:

> All the help I've rec'd here has been so great. Thx
> so much. Just
> one more question: Who are our Black philosophers? I
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> those who expressed their philosophies through
> nonfiction. Like,
> who's our Socrates, etc. Sorry for the Eurocentric
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| 4289|2002-10-14 16:18:06|Mickel Hendrix|Re: you opinons on Arthur Schlesinger and ethnic of nubians and ke|

Hotep,

It is obvious that Schlesinger was a psychopath, and quite funny, at least to me!

P.E.A.C.E. Proper Education Always Corrects Errors!

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

> Does anyone know the etymology of the word Sudan?

>

> -----Original Message-----

> From: Djehuti Sundaka

> [mailto:ahuguley@ix.netcom.com]

> Sent: Wednesday, October 09, 2002 9:39 AM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Re: you opinons on Arthur

> Schlesinger and ethnic of

> nubians and kemetians

>

>

> Nobatai - Noba/Nuba - Nub-ian ('ia' being a Latin?

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> Djehuti Sundaka

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| 4290|2002-10-14 19:27:34|Clyde Winters|Re: Black Athena|

Hi

No I don't mind. If you are home schooling, a good world history text for children 6-12, is The World and its People (1997), published by Silver Burdett Ginn. This text book has very good chapters on ancient Kush and Egypt. Plus Chapter 11, provides a detailed discussion of the ancient medieval empires of East and West Africa.

C.A. Winters

At 07:36 PM 10/14/02 -0000, zingha wrote:

>This is so great. Thx so much. I hope you don't mind my sharing

>it with other homeschoolers? If you do, please let me know. Thx.

>

>--- In Ta_Seti@y..., Clyde Winters wrote:

>> Hi Zingha

>> Below is a syllabi of a course I taught teachers on Afrocentric

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>Ta_Seti-unsubscribe@yahoogroups.com

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| 4291|2002-10-14 19:49:55|Clyde Winters|Re: Black Athena/Black Socrates/Black Greeks|
Hi

I popularized the fact that Socrates was Black. I based this fact on the reality that Athens was founded by Blacks of Pelasgian origin, and eventhough Indo-European Greeks later took control of the city many Blacks remain there, and thus had citizenship. I discussed this fact in my article: Winters, Clyde Ahmad. (1983b) "Les fondateurs de la Grece venaient d'Afrique en passant par la Crete", Afrique Histoire, no8,pp. 13-18, "Famous Black Greeks important in the development of Greek Culture",in Return to the Source, (2(1): pp.8-13(1983), "Blacks in Europe before the Europeans", Return to the Source, 3(1):26-33 (1984) . You can also find a discussion of this issue in my article "Ancient Afrocentric history and the genetic model", in Egypt vs Greece (pp.164),(ed.) by Molefi Asante & Ama Mazama (Chicago:African American Images,2002).

I also discuss the Africanorigin of the Greeks at the following web site:

<http://clyde.winters.tripod.com/chapter6.html>

Enjoy

C.A. Winters

At 07:44 PM 10/14/02 -0000, zingha wrote:

>All the help I've rec'd here has been so great. Thx so much. Just
>one more question: Who are our Black philosophers? I mean,
>those who expressed their philosophies through nonfiction. Like,
>who's our Socrates, etc. Sorry for the Eurocentric example.

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>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

>
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>
| 4292|2002-10-14 19:59:19|mansu_musa|Re: Black Athena|
--- In Ta_Seti@y..., Mickel Hendrix wrote:
> Hotep,
>
> I notice Gerald Massey was mentioned below as being a
> scholar not of Kemetology, whatever that is supposed
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> Faith Hill - Exclusive Performances, Videos & More  
> http://faith.yahoo.com
```

Well there was a egyptologist named adolr erman who said there so no difference from a ancient egyptain and a native african of tschad. Ea wallis budge somewhat admitted it even though he wanted to keep the hamite myth alive. Maspero contridicts himself saying that the kemetians belonged to the great white race,but says that the closest phenotype to the ancient kemetians were the fellahin,which even to this day are very african looking,so that i don;t get. YOu have people like sir graftonsmith and so called pusedo anatomist who tried to caucasionized ancient kmt,but frank yurco a modern egyptologist admits they were not caucasians.

Sir flinders petrie I have a mixed reaction to because he did much to pre historic kmt and pre dynastic kmt but also tried to preserve the great white race myth, which has plagued academia even to this day. You have eurocentrics that are displayed in John R. Baker's book *Race* named Morant who tried also to keep the Hamite myth alive. Calbreton's Coon said majority of the ancient Kemetians were red haired, yet Kent Weeks says red hair was very rare, which would probably account to why it was considered evil. So believe me mainstream Egyptology has much cleaning up to do.

Read the book whose pharaohs

I believe there was also an Egyptologist named Henry Frankfort who tried to say
pre-dynastic Egyptians came from Southeastern Asia believe it or not.

He discovered the mummy of Nefertiti.

<http://www.ucpress.edu/books/pages/8825.html>

read about the politics of Egyptology

What is your opinion of Cyril Aldred ???

| 4293|2002-10-14 20:07:15|mansu_musa|Re: Black Athena/Black Socrates/Black Greeks|
--- In Ta_Seti@y..., Clyde Winters wrote:

> Hi

> I popularized the fact that Socrates was Black. I based this fact

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> reality that Athens was founded by Blacks of Pelasgian origin, and

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> article: Winters, Clyde Ahmad. (1983b) "Les fondateurs de la

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no 8, pp.

> 13-18, "Famous Black Greeks important in the development of Greek

> Culture", in Return to the Source, (2(1): pp.8-13(1983), "Blacks in

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What

There is a legend that Athens was founded by Cecrops which many people believe was senseless, but there is little evidence to back this up except for a couple of pyramids across Amphion. The question is the only reliable information I have seen is Eric Cline which admits there was trading around Egypt, to places like Crete, early Mycenaean civilization. You can see Egyptian influence in places like the Lion's Gate in Mycenaean.

You have to do more research with credible sources and publish in credible journals instead of mankind quarterly.

| 4294|2002-10-14 22:15:22|a.manansala@attbi.com|Re: Black Athena/Black Socrates/Black Greeks|

> --- In Ta_Seti@y..., Clyde Winters wrote:

> >

>

> See there you keep making stupid claims that makes legitimate african
> historians look bad. Nobody in the africanist community ever said any
> thing about black greeks and socrates being black which I highly
> doubt.

>

Martin Bernal and Richard Poe, both of whom you seem to respect, do take very seriously the possibility that Athens was founded by Egyptians.

There is nothing outlandish about Socrates being black either as we know there were blacks in ancient Greece.

Let me ask you, do you believe there are South African tribes descended from the priestly Jewish clan of Aaron as claimed in genetic journals not long ago?

Regards,

Paul Kekai Manansala

| 4295|2002-10-14 23:23:33|willie bennett|Re: Black Athena|
Harambee Clyde

We now have my wife's children aged 13 and 9 up from Panama. Is there anything you know of that I can offer them in African history or world history in Spanish?

Willie

>From: Clyde Winters <cwinters@enc.k12.il.us>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Black Athena

>Date: Mon, 14 Oct 2002 21:45:32 -0500

>

>Hi

>No I don't mind. If you are home schooling, a good world history text for
>children 6-12, is The World and its People (1997), published by Silver
>Burdett Ginn. This text book has very good chapters on ancient Kush and

>Egypt.Plus Chapter 11, provides a detailed discussion of the ancient
>medieval empires of East and West Africa.
>
>C.A. Winters
>
>
>At 07:36 PM 10/14/02 -0000, zingha wrote:
>>This is so great. Thx so much. I hope you don't mind my sharing
>>it with other homeschoolers? If you do, please let me know. Thx.
>>
>>--- In Ta_Seti@y..., Clyde Winters wrote:
>>> Hi Zingha
>>> Below is a syllabi of a course I taught teachers on Afrocentric
>>history.It
>>> has a list of books the can help you understand better the
>>ancient history
>>> of Black and African people.
>>> C.A.Winters
>>> Teaching Ancient Afrocentric History
>>>
>>> COURSE SYLLABUS
>>>
>>> COURSE TITLE: Teaching Ancient Afrocentric History
>>> CREDIT HOURS:
>>>
>>
>>
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>>
>>
>>
>

| 4296|2002-10-14 23:45:31|mansu_musa|Re: Black Athena/Black Socrates/Black Greeks|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta_Seti@y..., Clyde Winters wrote:

> > >

> >

> > See there you keep making stupid claims that makes legitimate

african

> > historians look bad. Nobody in the africanist community ever said

any

> > thing about black greeks and socrates being black which I highly

> > doubt.

> >

>

> Martin Bernal and Richard Poe, both of whom you seem to respect,

> do take very seriously the possibility that Athens was founded

> by Egyptians.

>

> There is nothing outlandish about Socrates being black either

> as we know there were blacks in ancient Greece.

>

> Let me ask you, do you believe there are South African

> tribes descended from the priestly Jewish clan of Aaron

> as claimed in genetic journals not long ago?

>

> Regards,

> Paul Kekai Manansala

Let me ask you, do you believe there are South African
tribes descended from the priestly Jewish clan of Aaron
as claimed in genetic journals not long ago?

Well from what i hear they are trying to make it seem as these
mystical jews taught the stupid zimbabwe natives how to build great
zimbabwe. They say they started out as light skin and as they mixed
with the bantu they got darker, therefore I guess I don't think it is
all that important to claim descent from a mythological patriarch
that you cannot prove existed.

They are even trying to use these people as if they transferred iron
technology into the continent of africa, which I doubt they had very
little to do with.

I do believe it is possible athens was founded by someone I and it is possible that perhaps socrates could have had a black ancestor. The last time i looked at his bust I was shocked that he has a flatish nose and look like of african, leftowitz claims he is a satyr, which I have seen other pictures and he looks the same.

Martin bernal also claims that claudius ptolomey was a upepr egyptain ???

Is there any proof to this claim to because he does not site any direct evidence except arabic writers considered him to be a egyptain??

I am aware there were mercenaries, soldiers, and regular black citizens in greece, but how big of a role did they play in intellectual matters.

For instance I am aware aesop was probably an ethiopian aka ethiopians, but that is the only prominent black greek i can name. for instance there is also amasis who had a greek wife.

We all know pythagoras and thales were both half-phoenician and went to kmt, where they spent over 7 years.

| 4297|2002-10-14 23:57:21|mansu_musa|Re: Black Athena/Black Socrates/Black Greeks|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:

> >

> > > --- In Ta_Seti@y..., Clyde Winters wrote:

> > > >

> > >

> > > See there you keep making stupid claims that makes legitimate
> african

> > > historians look bad. Nobody in the africanist community ever

said

> any

> > > thing about black greeks and socrates being black which I

highly

> > > doubt.

> > >

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> > Martin Bernal and Richard Poe, both of whom you seem to respect,
> > do take very seriously the possibility that Athens was founded
> > by Egyptians.

> >

> > There is nothing outlandish about Socrates being black either
> > as we know there were blacks in ancient Greece.

> >

> > Let me ask you, do you believe there are South African
> > tribes descended from the priestly Jewish clan of Aaron
> > as claimed in genetic journals not long ago?
> >
> > Regards,
> > Paul Kekai Manansala
>
>
> Let me ask you, do you believe there are South African
> tribes descended from the priestly Jewish clan of Aaron
> as claimed in genetic journals not long ago?
>
> Well from what i hear they are trying to make it seem as these
> mystical jews taught the stupid zimbabwe natives how to build

great

> zimbabwe. They say they started out as light skin and as they

mixed

> with the bantu they got darker, therefore I guess I don't think it

is

> all that important to claim descent from a mythological

patriarch

> that you cannot prove existed.

>

> They are even trying to use these people as if they transferred

iron

> technology into the continent of africa, which I doubt they had very
> little to do with.

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and

> it is possible that perhaps Socrates could have had a black

ancestor.

> The last time I looked at his bust I was shocked that he has a
> flatish nose and look like of African, Leftowitz claims he is a
> satyr, which I have seen other pictures and he looks the same.

>

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> Egyptian ???

> Is there any proof to this claim to because he does not cite any

- > direct evidence except arabic writters considered himto be a
- > egyptain??
- > I am aware there were mercenaries,solider,and regular black
- > citizens in greece,but how big of a role did they play in
- > inteletctual matters.
- > For instance I am aware aesop was probally a ethiopian aka
- > ethiopies,but that is the only prominent black greek i can name.
- > forinstacne there is also amasis who had a greek wife.
- > We all know pythagoras and thales were both halfphonecian and

went

- > to kmt,where they spent over 7 years.

Ptolemy the mathematician and astronomer of the second century CE, was also an Upper Egyptian, and known to Arab writers as a black, (Bernal, 1992, p.606).

<http://www.blackathena.com/encyc.html>

| 4298|2002-10-15 04:32:09|Edward Loring|'Sudan'|

----- Original Message -----

From: "mansu_musa" <alberto34482@yahoo.com>

> > Does anyone know the etymology of the word Sudan?

> >

>

> Sudan is an arabic word that means black. It is nota ancient

> kemetians justan arabic word. For instance the arabs often called

> western africa bilad al sudan mean the land of the blacks.

(EL)....In that case the name of the great papyrus swamp Sudd must be a form of the same word. What do you call it in Arabic?

| 4299|2002-10-15 06:20:47|Clyde Winters|Re: Black Athena/Black Socrates/Black Greeks|
At 03:07 AM 10/15/02 -0000, mansu_musa wrote:

>> >

>

>

>See there you keep making stupid claims that makes legitmate african
>historians look bad. Nobody in the africanist community ever said any
>thing about black greeks and socrates being black which I highly
>doubt.

>

> There is a legend that athens was founded by cecrops which many
>people believe was senworset,but there is little evidence to back
>this up except for a coupleof pyramids across amphion.

> The question is the only reliable information I have seen is Eric
 > Cline which admits there was trading around Egypt, to places like
 > Crete, early Mycenaean civilization. You can see Egyptian influence
 > in places like Lion's Gate in Mycenaean.
 > You have to do more research with credible sources and publish in
 > credible journals instead of Mankind Quarterly.
 >
 >

Hi Mansa

You're the one stupid. Just because you have some people believing that you are of African heritage, I believe that you are a white person. Secondly, you always write your post with a lot of spelling errors and grammatical errors to make it appear that Blacks who are interested in Africological studies are ignorant--but as I said earlier you are just a racist Eurocentrist trying to direct African people to the themes of great slaves and African kingdoms. This is your racist view, the history of Blacks is much richer than that.

You're the one stupid. Any historical text that the Greeks write which refers to Blacks and an African origin for the earliest Greeks is said to be a myth. Anything that supports white supremacy is a valid philosophical concept, come on now. The Greeks claim that Athens and many other cities were founded by Pelasgians--I accept this view as valid as supported by the artifacts illustrated on my web site of ancient Greeks with Afros. See: <http://clyde.winters.tripod.com/chapter6.html>

The archaeological evidence also supports an Egyptian/ African presence in ancient Greece. Eric Cline in < Memphis and Mycenae >, discussed the inscriptions of Amenhotep found in a Mycenaean tomb at Ialysos in Rhodes and an 18th Dynasty scarab dating to the same period. As a result of the discovery of these artifacts Cline speculated that there were relations between Egypt and Greece between 1271 and 850 B.C.

The discovery of Cline was only the tip of the iceberg. Since the discovery of these artifacts in the 19th Century, archaeological evidence of Egyptians in Greece during the 2nd millennium has also been reported by J.D.S. Pendlebury, William A. Ward, and S.W. Manning.

Pendlebury provides a detailed discussion of the Egyptian material found at Laconia, Argolid, Thebes in Boeotia, and Athens. Pendlebury like Cline, believes that there were close relations between Greece and Egypt between the 12th and 7th centuries B.C.

Pendlebury's *Aegyptiaca*, has been excellently followed up by N. J. Seidman. Jedele, in her recent dissertation on Egyptian artifacts found in Greece.

This dissertation provides even more examples of Egyptian artifacts found in Greece than those recorded by Pendlebury over sixty years ago.

Manning gives a well balanced discussion of the Egyptian material found in the Aegean area dating between the Old Kingdom and Dynasties 10 and 11. The work of Hankey and Warren indicate that there is archaeological evidence for Egyptians in ancient Greece. Here are the "credible" books on Egyptians in ancient Greece you desired to see. These books show what a fool, liar and white racist you are.

As a white racist you can't handle the truth. To accept the African origin of Grecian civilization is to deny your very existence as the founders of world civilization. Musa, you are totally ignorant, you may attempt to spread your view of African civilization on this forum, but the truth will suffice--Grecian civilization was founded by Blacks from Africa. The Indo Europeans only arrived on the scene after the expansion of the Sea People.

C.A. Winters

| 4300|2002-10-15 06:21:49|Clyde Winters|Re: Black Athena/Black Socrates/Black Greeks|
At 05:15 AM 10/15/02 +0000, a.manansala@attbi.com wrote:

>

>> --- In Ta_Seti@y..., Clyde Winters wrote:

>> >

>>

>> See there you keep making stupid claims that makes legitimate african
>> historians look bad. Nobody in the africanist community ever said any
>> thing about black greeks and socrates being black which I highly
>> doubt.

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>Martin Bernal and Richard Poe, both of whom you seem to respect,
>do take very seriously the possibility that Athens was founded
>by Egyptians.

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>There is nothing outlandish about Socrates being black either
>as we know there were blacks in ancient Greece.

>

>Let me ask you, do you believe there are South African
>tribes descended from the priestly Jewish clan of Aaron
>as claimed in genetic journals not long ago?

>

>Regards,

>Paul Kekai Manansala

Hi

Good point Paul.

C.A. Winters

| 4301|2002-10-15 09:11:10|primenutt|Re: Black Athena/Black Socrates/Black Greeks|

I think we should limit the personal attacks for those truly deserving of it. I know Mansa is indeed a Black Egyptian, with English NOT being his primary language in addition to the nature of stream of consciousness typing accounts for his misspellings. He is like all of us in search of verifiable facts, and in his zeal to make certain our findings are salient he gets emotional, but he IS the type of critical person academia needs. I think the two of you (Mr. Winters and Mansa) have simply gotten off on the wrong foot. I respect your scholarship Mr. Winters, and have found most of your writings to be quite credible; however I do have questions about your translations of the Dalit cuniform symbols. I do NOT have a problem with you citing your past works, but I would like references to the impetus of your study in this field.

That being I know we are all on the same side here and need to heed that fact!

--- In Ta_Seti@y..., Clyde Winters wrote:

> At 05:15 AM 10/15/02 +0000, a.manansala@a... wrote:

> >

> > > --- In Ta_Seti@y..., Clyde Winters wrote:

> > > >

> > >

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> >

> > Regards,

> > Paul Kekai Manansala

>

> Hi

> Good point Paul.

>

> C.A. Winters

| 4302|2002-10-15 10:17:55|olmec982000|Re: Black Athena/Black Socrates/Black Greeks|

Hi

Your opinion is noted. But if Mansa uses the term stupid in reference to me he is making a derogatory comment. Use of this term crosses the line between refutation and arrogant grandstanding. He has become so blinded by Eurocentric research that he fails to check out sources himself, that's why he could claim there was very little evidence of Egyptian influence in Greece, when the facts speak otherwise. If you know him to be black skinned fine. But he sees things as a white person.

Many times on this forum, researchers have asked Musa to check his sources and do primary or basic research into a subject. But rather than do this simple thing, he makes references to work that is written by Eurocentrists as if these scholars are the repository of all truth. He views their research with an open mind.

This is not how he treats the work of Afrocentric scholars. He constantly attacks how Afrocentric researchers conduct their research and, without any support what so ever, he will deny the legitimacy of this work. If he does not know something, he should ask for references before he calls the work stupid.

I will treat people with respect when they show respect. He has not even bothered to read the writing of most Afrocentrists, yet he attacks them routinely.

Here constantly, Mansa talks about the African kingdoms. This is information you can learn in the most basic grade school text. Here we should be talking about those facts denied by Academe, i.e., the African origin and perpetuation of civilization world wide.

C.A. Winters

In Ta_Seti@y..., "primenutt" wrote:

> I think we should limit the personal attacks for those truly

deserving

> of it. I know Mansa is indeed a Black Egyptian, with English NOT

being

> his primary language in addition to the nature of stream of

> consciousness typing accounts for his misspellings. He is like all

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> findings are salient he gets emotional, but he IS the type of

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> person academia needs. I think the two of you(Mr. Winters and

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> have simply gotten off on the wrong foot. I respect your scholarship

> Mr. Winters, and have found most of your writings to be quite

> credible; however I do have questions about your translations of the

> Dalit cuniform symbols. I do NOT have a problem with you citing your

> past works, but I would like references to the impetus of your study

> in this field.

> That being I know we are all on the same side here and need to heed

> that fact!

> --- In Ta_Seti@y..., Clyde Winters wrote:

>> At 05:15 AM 10/15/02 +0000, a.manansala@a... wrote:

>>>

>>>> --- In Ta_Seti@y..., Clyde Winters wrote:

>>>>>

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african

>>>> historians look bad. Nobody in the africanist community ever

said

> any

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>>>>by Egyptians.

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>>>>as we know there were blacks in ancient Greece.

>>>>>

>>>>Let me ask you, do you believe there are South African

>>>>tribes descended from the priestly Jewish clan of Aaron

> > > as claimed in genetic journals not long ago?

> > >

> > > Regards,

> > > Paul Kekai Manansala

> >

> > Hi

> > Good point Paul.

> >

> > C.A. Winters

| 4303|2002-10-15 10:33:27|olmec982000|Re: Black Athena/Black Socrates/Black Greeks|

Hi

Here are the full references to the Egyptian influences in
Greece:

3. Cecil Torr, *Memphis and Mycenae*, (London: Cambridge University Press, 1896) p.61.

4. J.D.S. Pendlebury, *Aegyptica: A catalogue of Egyptian objects in the Aegean Area*, Cambridge: Cambridge University Press. 1930.

5. William W. Ward, *Egypt and the Mediterranean World 2200- 1900 B.C.*, Beirut: American University of Beirut. 1971.

6. S.W. Manning, *The absolute chronology of the Aegean Early Bronze Age*, Sheffield: Sheffield Academic Press.

C.A. Winters

| 4304|2002-10-15 10:52:12|olmec982000|Re: Black Athena/Black Socrates/Black Greeks|

--- In Ta_Seti@y..., "primenutt" wrote:

> I think we should limit the personal attacks for those truly

deserving

> of it. I know Mansa is indeed a Black Egyptian, with English NOT

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> his primary language in addition to the nature of stream of

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> Mr. Winters, and have found most of your writings to be quite
> credible; however I do have questions about your translations of the
> Dalit cuniform symbols. I do NOT have a problem with you citing your
> past works, but I would like references to the impetus of your study
> in this field.
> That being I know we are all on the same side here and need to heed
> that fact!

Hi

There is no such thing as "Dalit cuniform symbols". I have never claimed to decipher such a thing. This suggest that you know very little if anything about my work, research. This is sad because I have a long publication record in French, Swahili and English dating back to the 1970's. Moreover, my work has been published in India, Japan, Europe and the Americas for decades.

Please answer these questions so we can judge your standing in this matter. First, have you read any of my published work? If so what arguments in this work do you specifically dispute? If you have never read my published work how can you evaluate my references, or arguments? Also, have you done any original research in the history of African people? Finally, what is the basis of your research and training to dispute anything I write, if you don't add references to your refutation?

C.A. Winters

| 4305|2002-10-15 11:57:23|a.manansala@attbi.com|Re: Black Athena/Black Socrates/Black Greeks|

I would add some refs from Eric Cline.

Although Cline doesn't believe there is enough evidence to support a Sesotris colonization theory, he's at least open to the possibility. Certainly he believes there was a New Kingdom Egyptian presence in the Aegean.

_Sailing the Wine-Dark Sea:

International Trade and the Late Bronze Age Aegean._

B.A.R. International Series 591. Oxford: Tempus
Reparatum. 1994.

1999a "Littoral Truths: The Perils of Seafaring in the
Bronze Age," Archaeology Odyssey 2/5 (Nov/Dec) 52-57,

61.

1993 "Contact and Trade or Colonization?: Egypt and the Aegean in the 14th - 13th Centuries B.C.," *Minos* 25/26 (1990-91 [1993]): 7-36.

> Hi

> Here are the full references to the Egyptian influences in

> Greece:

>

>

> 3.Cecil Torr, *Memphis and Mycenae*, (London: Cambridge University

> Press, 1896) p.61.

>

> 4. J.D.S. Pendlebury, *Aegyptica: A catalogue of Egyptian objects in the Aegean Area*, Cambridge: Cambridge University Press. 1930.

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>

> 6. S.W. Manning, *The absolute chronology of the Aegean Early Bronze Age*, Sheffield: Sheffield Academic Press.

>

> C.A. Winters

>

>

>

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>

>

| 4306|2002-10-15 12:19:15|omari maulana|Re: Black Athena/Black Socrates/Black Greeks|

What is interesting to me in reading Frank Snowden is how he arbitrarily designates Greek busts of individuals with stereotypical tropical African phenotypes as captives or ambassadors. Why couldn't they just be black Greeks or Romans? What does DNA tell us? Linguistics? Crania? Etc. From my research there is ample evidence for a tropical African origin to a portion of the Greek population.

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Black Athena/Black Socrates/Black Greeks

>Date: Tue, 15 Oct 2002 18:57:21 +0000

>

>I would add some refs from Eric Cline.

>

>Although Cline doesn't believe there is enough evidence

>to support a Sesotris colonization theory, he's at

>least open to the possibility. Certainly he believes

>there was a New Kingdom Egyptian presence in the Aegean.

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>_Sailing the Wine-Dark Sea:

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>Reparatum. 1994.

>

>

>1999a "Littoral Truths: The Perils of Seafaring in the

>Bronze Age," *Archaeology Odyssey* 2/5 (Nov/Dec) 52-57,

>61.

>

>1993 "Contact and Trade or Colonization?: Egypt and the

>Aegean in the 14th - 13th Centuries B.C.," *Minos* 25/26

>(1990-91 [1993]): 7-36.

>> Hi

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>>

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>> the Aegean Area*, Cambridge: Cambridge University Press. 1930.

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>> 6. S.W. Manning, *The absolute chronology of the Aegean Early Bronze
>> Age*, Sheffield: Sheffield Academic Press.

>>

>> C.A. Winters

>>

>>

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<http://photos.msn.com/support/worldwide.aspx>

| 4307|2002-10-15 14:45:04|omari maulana|Re: Black Athena|

To reiterate:

Is there a common significance to the blackness of Osiris/Black Madona and Jesus/ Krishna? Was this blackness related to the underworld/rebirth or to the color of the peoples inhabiting ancient Egypt and India?

<http://members.tripod.com/~pc93/gmlectrs.htm>

The birth of the dark one of the mother-moon's two children, depends upon that part of the lunar orb which is turned away from the sun, being dimly seen through the light reflected from our earth. As the light began to lessen, and the orb became opaque, there was an obvious birth of the dark part of the moon! That was the birth of the little, dark one, of the lunar twins. So fine a point of departure from the light half to the dark, and from the dark half to the light, may be likened to a single hair--as it was in the Hindu mythos, which represents Krishna as being born from a single black hair and Balarama from a single white hair of Vishnu. This is, probably, the mythical meaning of a saying attributed to the Christ in the gospel of the Hebrews,--"And straightway," said Jesus, "the holy spirit (my mother) took me and bore me by one of the hairs of my head, to the great mountain called Thabor." The exact colour of the dark orb is slate-black, and this has been preserved in India as the complexion of the dark child, Hari or Krishna. These types of the light and dark twins were certainly continued as the two-fold Christ in Rome, one form of whom is the little black Bambino of Italy, the Christ who was black for the same reason that Sut was black in

Egypt, and Krishna was blue-black in India. He was black, because mythical, and not because the Word was humanly incarnated as a nigger! He was black because he was the child of the virgin-mother as the moon!

>From: Mickel Hendrix <Ptah_Seker_Ausar777@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Black Athena

>Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)

>

>Hotep,

>

>I notice Gerald Massey was mentioned below as being a
>scholar not of Kemetology, whatever that is supposed
>to mean. No pun intended. However, Massey, indeed
>learned to read the Metu Neter, while, at the same
>time, he had Samuel Birch, one of the top so-called
>Egyptology during the nineteenth century, by his side,
>who scrutinized Massey's incredible works, which
>consisted of three volumes.

>

>It is to be observed that his works are not considered
>as orthodox, because he stated clearly that the
>ancient Kemites were black, in his words of the
>so-called Negro race. And it doesn't surprise me one
>bit that Massey's works have basically been ignored,
>but not refuted by the so-called Egyptological
>authorities, who dare not risk embarrassment.

>

>In actually, Massey's observations from the writings
>on the wall and papyri can be verified, if one chooses
>to go where virtually all so-called Egyptologists have
>not gone, and that's to the deeper inner meaning of
>the Metu Neter, which is their sole purpose.

>

>P.E.A.C.E. Proper Education Always Corrects Errors!

>

>--- zingha <zingha@yahoo.com> wrote:

>> All the help I've rec'd here has been so great. Thx

>> so much. Just

> > one more question: Who are our Black philosophers? I
> > mean,
> > those who expressed their philosophies through
> > nonfiction. Like,
> > who's our Socrates, etc. Sorry for the Eurocentric
> > example.
> >
> > Speaking of which, I'd heard that Socrates was
> > Black. DOes
> > anyone know of any works that argue this?
> >
> >
> > --- In Ta_Seti@y..., "tarik M salaam"
> > wrote:
> > > Ankh Udja Soneb.
> > >
> > > On that list, i would include the works of Jacob
> > Carruthers,
> > Mdw Ntr in specific. Carruthers is an excellent
> > scholar and his
> > works, once read and digested, prove to be well
> > prepared and
> > thought out.
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> > > I would also have to include Civilization or
> > Barbarism by
> > Cheikh Anta Diop. His other works can be used as
> > well (for
> > reference purposes).
> > >
> > > Ancient Egypt, Light of the World by Gerald Massey
> > is an
> > interesting read as well. Though not a scholar in
> > the field of
> > Kemetology, his works are extensive and
> > inspirational.
> > >
> > > You may want to include the books of Agyei Akoto.
> > (The
> > Sankofa Movement in particular).
> > >
> > > Just some suggestions.
> > >
> > > Alafia Ndugu.
> > > --
> > >

> the color of the peoples inhabiting ancient Egypt and India?
>
>

Maybe to both. It could be a spiritual interpretation of blackness in human coloration.

Krishna was a god but born to a human parents. It's not altogether unusual in South Asia to find siblings who differ drastically in complexion.

I've seen this especially in Nepal.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

[http://home.attbi.com/!](http://home.attbi.com/)

| 4309|2002-10-15 15:03:22|omari maulana|Hierarchal Egypt and Slavery|
Some conservative writers (Richard Poe) have proposed the idea that the Hierarchal nature of African civilizations, rooted in the Sahelian Neolithic cult of the God/King laid the frame work for the modern practice of slavery. What say ye?

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| 4310|2002-10-15 15:10:48|Derrick, Alexander|Re: Hierarchal Egypt and Slavery|
Poe is tripping. Modern/European institutionalized slavery is like no other. He makes this claim in order to debunk the validity of black American reparations movement.
Alex Derrick

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Tuesday, October 15, 2002 3:03 PM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Hierarchal Egypt and Slavery

Some conservative writers (Richard Poe) have proposed the idea that the Hierarchal nature of African civilizations, rooted in the Sahelian Neolithic cult of the God/King laid the frame work for the

modern practice of slavery.
What say ye?

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Terms of Service](#).

| 4311|2002-10-15 15:10:55|Derrick, Alexander|Re: Black Athena|

Attachments :

[Here is an Old Kingdom representation of Osiris](#)



-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]

Sent: Tuesday, October 15, 2002 2:56 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Black Athena

Maybe to both. It could be a spiritual interpretation
of
blackness in human coloration.

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I've seen this especially in Nepal.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
[http://home.attbi.com/!](http://home.attbi.com/)

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| 4312|2002-10-15 15:18:03|mansu_musa|Re: Black Athena/Black Socrates/Black Greeks|
--- In Ta_Seti@y..., "olmec982000" wrote:

> Hi

> Here are the full references to the Egyptian influences in

> Greece:

>

>

> 3.Cecil Torr, Memphis and Mycenae, (London: Cambridge University
> Press, 1896) p.61.

>

> 4. J.D.S. Pendlebury, Aegyptica: A catalogue of Egyptian objects in
> the Aegean Area, Cambridge: Cambridge University Press. 1930.

>

> 5. William W. Ward, Egypt and the Mediterranean World 2200- 1900
> B.C., Beirut: American University of Beirut. 1971.

>

> 6. S.W. Manning, The absolute chronology of the Aegean Early Bronze
> Age, Sheffield: Sheffield Academic Press.

>

> C.A. Winters

little evidence of
Egyptian influence in Greece

I never said that matter of fact I think the danos stories of the
illidand odesey might be true. Forgive me for spelling and gramatical
errors, but I just feel you should find more direct evidence, which
all I have really seen is that the kemetians had a trading colony on
greece around the new kingdom according to the archaeologist Eric
Cline. Matter of fact if you scroll back I said there was definitely
some Egyptian influence around Lion's Gate Mycenae.

I am not a white person and I will defend KMT being a black
civilization any day, but let's not go around and make bogus claims that
have no support.

There are many Egyptian influences in Greece, but I cannot say for
sure that Socrates was black.

| 4313|2002-10-15 15:26:52|mansu_musa|Re: Hierarchal Egypt and Slavery|
--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

> Poe is tripping. Modern/European institutionalized slavery is like

no

> other. He makes this claim in order to debunk the validity of black

> American reparations movement.

>

> Alex Derrick

>

>

> -----Original Message-----

> From: omari maulana [mailto:omari_maulana@h...]

> Sent: Tuesday, October 15, 2002 3:03 PM

> To: ta_seti@y...

> Subject: [Ta_Seti] Hierarchal Egypt and Slavery

>

>

>

> Some conservative writers (Richard Poe) have proposed the idea that

the

> Hierarchal nature of African civilizations, rooted in the Sahelian

Neolithic

>

> cult of the God/King laid the frame work for the modern practice of

slavery.

>

> What say ye?

>

>

>

>

>

>

> _____
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> <<http://resourcecenter.msn.com/access/plans/default.asp>>

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>

54:HM/A=1274244/R=0/*<http://webevents.broadcast.com/universal/8mile>>

>

> <<http://us.adserver.yahoo.com/l?>

M=234050.2482567.3895507.2273195/D=egroupmai

> l/S=:HM/A=1274244/rand=937307872>

>

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> <<http://docs.yahoo.com/info/terms/>> .

Kemetian slavery was very different from the trans atlantic slave trade, but the way kemetians got most of the slaves was through captives from wars. The captives from wars would become slaves and then later assimilate into society so this slavery was quite different. Slaves never made up a large portion of the kemetian population unlike in Greece and Rome there were more slaves than there were people.

Egyptian slavery like other African societies did not have chattel or an active slave trade, because farmers provided much of the food for kemetian society.

Kemetian slaves would be allowed to assimilate into society and their service was not for a life time like it was in America.

| 4314|2002-10-15 15:34:38|Mickel Hendrix|Re: Black Athena| Hotep,

The color black had two connotations, one ethnic the other symbolical, just as Sut was the root or prototype of the biblical Satan, the god of darkness, and the root of the word Soot, the black stain from smoke. The Kemites were well aware of what they wanted Ausar to look like from an ethnic point of view, and

that was black like themselves. End of line....

P.E.A.C.E. Proper Education Always....

--- omari maulana <omari_maulana@hotmail.com> wrote:

> To reiterate:

>

> Is there a common significance to the blackness of

> Osiris/Black Madona and

> Jesus/ Krishna? Was this blackness related to the

> underworld/rebirth or to

> the color of the peoples inhabiting ancient Egypt

> and India?

>

>

> <http://members.tripod.com/~pc93/gmlectrs.htm>

>

> The birth of the dark one of the mother-moon's two

> children, depends upon

> that part of the lunar orb which is turned away from

> the sun, being dimly

> seen through the light reflected from our earth. As

> the light began to

> lessen, and the orb became opaque, there was an

> obvious birth of the dark

> part of the moon! That was the birth of the little,

> dark one, of the lunar

> twins. So fine a point of departure from the light

> half to the dark, and

> from the dark half to the light, may be likened to a

> single hair--as it was

> in the Hindu mythos, which represents Krishna as

> being born from a single

> black hair and Balarama from a single white hair of

> Vishnu. This is,

> probably, the mythical meaning of a saying

> attributed to the Christ in the

> gospel of the Hebrews,--"And straightway," said

> Jesus, "the holy spirit (my

> mother) took me and bore me by one of the hairs of

> my head, to the great

> mountain called Thabor." The exact colour of the

> dark orb is slate-black,

> and this has been preserved in India as the

> complexion of the dark child,

> Hari or Krishna. These types of the light and dark

> twins were certainly
> continued as the two-fold Christ in Rome, one form
> of whom is the little
> black Bambino of Italy, the Christ who was black for
> the same reason that
> Sut was black in
>
>
>
> 181
>
> Egypt, and Krishna was blue-black in India. He was
> black, because mythical,
> and not because the Word was humanly incarnated as a
> nigger! He was black
> because he was the child of the virgin-mother as the
> moon!
>
>
>
>
>
>
>
>
>
>>From: Mickel Hendrix
><Ptah_Seker_Ausar777@yahoo.com>
>>Reply-To: Ta_Seti@yahoogroups.com
>>To: Ta_Seti@yahoogroups.com
>>Subject: Re: [Ta_Seti] Re: Black Athena
>>Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
>>
>>Hotep,
>>
>>I notice Gerald Massey was mentioned below as being
> a
>>scholar not of Kemetology, whatever that is
> supposed
>>to mean. No pun intended. However, Massey, indeed
>>learned to read the Metu Neter, while, at the same
>>time, he had Samuel Birch, one of the top so-called
>>Egyptology during the nineteenth century, by his
> side,
>>who scrutinized Massey's incredible works, which
>>consisted of three volumes.
>>
>>It is to be observed that his works are not

> considered
> > as orthodox, because he stated clearly that the
> > ancient Kemites were black, in his words of the
> > so-called Negro race. And it doesn't surprise me
> one
> > bit that Massey's works have basically been
> ignored,
> > but not refuted by the so-called Egyptological
> > authorities, who dare not risk embarrassment.
> >
> > In actually, Massey's observations from the
> writings
> > on the wall and papyri can be verified, if one
> chooses
> > to go where virtually all so-called Egyptologists
> have
> > not gone, and that's to the deeper inner meaning of
> > the Metu Neter, which is their sole purpose.
> >
> > P.E.A.C.E. Proper Education Always Corrects Errors!
> >
> > --- zingha <zingha@yahoo.com> wrote:
> > > All the help I've rec'd here has been so great.
> Thx
> > > so much. Just
> > > one more question: Who are our Black
> philosophers? I
> > > mean,
> > > those who expressed their philosophies through
> > > nonfiction. Like,
> > > who's our Socrates, etc. Sorry for the
> Eurocentric
> > > example.
> > >
> > > Speaking of which, I'd heard that Socrates was
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> > > anyone know of any works that argue this?
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> > > --- In Ta_Seti@y..., "tarik M salaam"
> > > wrote:
> > > > Ankh Udja Soneb.
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> > > > On that list, i would include the works of
> Jacob
> > > Carruthers,

>>> Mdw Ntr in specific. Carruthers is an excellent
>>> scholar and his
>>> works, once read and digested, prove to be well
>>> prepared and
>>> thought out.
>>>>
>>>> I would also have to include Civilization or
>>> Barbarism by
>>> Cheikh Anta Diop. His other works can be used as
>>> well (for
>>> reference purposes).
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>>>> Ancient Egypt, Light of the World by Gerald
> Massey
>>> is an
>>> interesting read as well. Though not a scholar
> in
>>> the field of
>>> Kemetology, his works are extensive and
>>> inspirational.
>>>>
>>>> You may want to include the books of Agyei
> Akoto.
>>> (The
>>> Sankofa Movement in particular).
>>>>
>>>> Just some suggestions.
>>>>
>>>> Alafia Ndugu.
>>>> --
>>>>
>>>> On Sat, 12 Oct 2002 00:04:21
>>>> zingha wrote:
>>>>> What do you think of the book Black Athena by
>>> Martin Bernal?
>>>>> If you were to offer someone a booklist for
>>> Ancient African
>>>>> Civilization/African heritage, which titles
> would
>>> be on it? What
>>>>> about books for kids?
>>>>> And, which books are good and well-argued?
> Some
>>> books
>>> just
>>>>> seem to be a set of claims, while other

> stereotypical tropical African
> phenotypes as captives or ambassadors. Why couldn't
> they just be black
> Greeks or Romans? What does DNA tell us?
> Linguistics? Crania? Etc. From
> my research there is ample evidence for a tropical
> African origin to a
> portion of the Greek population.
>
>
>>From: a.manansala@attbi.com
>>Reply-To: Ta_Seti@yahoogroups.com
>>To: Ta_Seti@yahoogroups.com
>>Subject: Re: [Ta_Seti] Re: Black Athena/Black
> Socrates/Black Greeks
>>Date: Tue, 15 Oct 2002 18:57:21 +0000
>>
>>I would add some refs from Eric Cline.
>>
>>Although Cline doesn't believe there is enough
> evidence
>>to support a Sesotris colonization theory, he's at
>>least open to the possibility. Certainly he
> believes
>>there was a New Kingdom Egyptian presence in the
> Aegean.
>>
>>_Sailing the Wine-Dark Sea:
>>International Trade and the Late Bronze Age
> Aegean._
>>B.A.R. International Series 591. Oxford: Tempus
>>Reparatum. 1994.
>>
>>
>>1999a "Littoral Truths: The Perils of Seafaring in
> the
>>Bronze Age," Archaeology Odyssey 2/5 (Nov/Dec)
> 52-57,
>>61.
>>
>>1993 "Contact and Trade or Colonization?: Egypt and
> the
>>Aegean in the 14th - 13th Centuries B.C.," Minos
> 25/26
>>(1990-91 [1993]): 7-36.
>>> Hi

> > > Here are the full references to the Egyptian
> influences in
> > > Greece:
> > >
> > >
> > > 3.Cecil Torr, Memphis and Mycenae, (London:
> Cambridge University
> > > Press, 1896) p.61.
> > >
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> Egyptian objects in
> > > the Aegean Area, Cambridge: Cambridge University
> Press. 1930.
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> > > 5. William W. Ward, Egypt and the Mediterranean
> World 2200- 1900
> > > B.C., Beirut: American University of Beirut.
> 1971.
> > >
> > > 6. S.W. Manning, The absolute chronology of the
> Aegean Early Bronze
> > > Age, Sheffield: Sheffield Academic Press.
> > >
> > > C.A. Winters
> > >
> > >
> > >
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| 4316|2002-10-15 15:48:53|Mickel Hendrix|Re: Black Athena|
Hotep,

My opinion on Aldred is the same one I have of the
other Eurocentrists. And I don't need Aldred either to
tell me Egypt was black. I know better.

P.E.A.C.E. Progress....

--- mansu_musa <alberto34482@yahoo.com> wrote:

> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
> > Hotep,
> >
> > I notice Gerald Massey was mentioned below as
> being a
> > scholar not of Kemetology, whatever that is
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> > to mean. No pun intended. However, Massey, indeed
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> Thx
> > > so much. Just
> > > one more question: Who are our Black
> philosophers? I
> > > mean,
> > > those who expressed their philosophies through
> > > nonfiction. Like,
> > > who's our Socrates, etc. Sorry for the
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> > > example.
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> > > Mdw Ntr in specific. Carruthers is an excellent
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> > > thought out.
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>>> interesting read as well. Though not a scholar
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>>> the field of
>>> Kemetology, his works are extensive and
>>> inspirational.
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> Akoto.
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>>> Sankofa Movement in particular).
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>>>>>And, which books are good and well-argued?
> Some
>>> books
>>> just
>>>>>seem to be a set of claims, while other
> authors
>>> back up their
>>>>>opinions.
>>>>>
>>>>>Thx
>>>>>

>>>>>

>>>>>

>>>>

>>>>

>>>>

>>>

>

>>> _____

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> McGwire.

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>>>

>>

>>

>>

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>

> Well there was a egyptologist named adolr erman

> who said there so

> no difference from a ancient egyptain and a native

> african of tschad.

> Ea wallis budge somewhat admitted it even though

> he wanted to keep

> the hamite myth alive. Maspero contridicts himself

> saying that the

> kemetians belonged to the great white race,but says

> that the closest

> phenotype to the ancient kemetians were the

> fellahin,which even to

> this day are very african looking,so that i don;t

> get.

> YOu have people like sir graftonsmith and so

> called pusedo

> anatomist who tried to caucasionized ancient kmt,but

> frank yurco a

> modern egyptologist admits they were not caucasians.

>

> Sir flinders petrie I have a mixed reaction

> tobecause he did much

> to pre historic kmt and pre dynastic kmt but also

> tried to presevre

> the great white race myth,which has plagued academia

> even to this day.

- > You have eurocentrics that are displayed in John R
- > Baker's book
- > race named Morant who tried also to keep the Hamite
- > myth alive.
- > Calverton's coon said majority of the ancient
- > Kemetians were red
- > haired, yet Kent Weeks says red hair was very
- > rare, which would
- > probably account to why it was considered evil.
- > So believe me mainstream Egyptology has much
- > cleaning up to do.
- > Read the book whose pharaohs
- >
- > I believe there was also an Egyptologist named Emery
- > who tried to say
- > pre-dynastic Kemetians came from Southeastern Asia
- > believe it or not.
- >
- > He discovered the mummy of Nefer.
- >
- > <http://www.ucpress.edu/books/pages/8825.html>
- >
- > read about the politics of Egyptology
- >
- > what is your opinion of Cyril Aldred ???
- >
- >
- >
- >

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| 4317|2002-10-15 15:53:42|omari maulana|Re: Hierarchical Egypt and Slavery|
Alex,

Let me play devils advocate here. Indeed Euro slavery was unique, in fact it was unique between European cultures (Spanish versus British for example). The question is do we romanticize African civilization, even when some of the cultural attributes create stagnation within the culture? Is it all good? Are some to be put above others? Does this pyramid structure facilitate easy conquest by the enemy cutting off the head (priesthood/king) and leaving a body (mass) with only symbolism and mythology? Even to this

day black people in America seem to need a "leader".

>From: "Derrick, Alexander" <Alexander.Derrick@vuiinteractive.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: "'Ta_Seti@yahoogroups.com'" <Ta_Seti@yahoogroups.com>

>Subject: RE: [Ta_Seti] Hierarchal Egypt and Slavery

>Date: Tue, 15 Oct 2002 15:10:42 -0700

>

>Poe is tripping. Modern/European institutionalized slavery is like no

>other. He makes this claim in order to debunk the validity of black

>American reparations movement.

>

>Alex Derrick

>

>

>-----Original Message-----

>From: omari maulana [mailto:omari_maulana@hotmail.com]

>Sent: Tuesday, October 15, 2002 3:03 PM

>To: ta_seti@yahoogroups.com

>Subject: [Ta_Seti] Hierarchal Egypt and Slavery

>

>

>

>Some conservative writers (Richard Poe) have proposed the idea that the

>Hierarchal nature of African civilizations, rooted in the Sahelian

>Neolithic

>

>cult of the God/King laid the frame work for the modern practice of

>slavery.

>

>What say ye?

>

>

>

>

>

>

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>54:HM/A=1274244/R=0/*<http://webevents.broadcast.com/universal/8mile>>
>
><<http://us.adserver.yahoo.com/l?M=234050.2482567.3895507.2273195/D=egroupmai>
>l/S=:HM/A=1274244/rand=937307872>
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| 4318|2002-10-15 15:54:42|Mickel Hendrix|Re: Chinese hominid challenges out-of-Africa
origin of modern man|
Hotep,

Brothe Winters what's so funny to me is that not only
were there so-called black people in early China, but
the aboriginal Chinese with the epicanthic folds of
the eyes were also "black." How esle do we explain the
presence of the slant-eyed dark-skinned native
element, which can be found mostly in southern China?
Let the sceptics answer that question.

P.E.A.C.E. Progress....

--- Clyde Winters <cwinters@enc.k12.il.us> wrote:
> Hi
> This is Chinese propoganda. The Liu-chiang or
> Liujiang (pinyin system of
> Chinese pronunciation) Man, is the skull of a Black
> person.Archaeological
> research makes it clear that Negroids were very
> common to ancient China. F.

- > Weidenreich (in Bull. Nat. Hist. Soc. Peiping 13,
- > (1938-30) noted that the
- > one of the earliest skulls from north China found in
- > the Upper Cave of
- > Chou-k'ou-tien, was of a Oceanic Negroid/Melanesoid
- > " (p.163). These blacks
- > were the dominant group in South China. Kwang-chih
- > Chang, writing in the
- > 4th edition of Archaeology of ancient
- > China (1986) wrote that:" by the beginning of the
- > Recent (Holocene) period
- > the population in North China and that in the
- > southwest and in Indochina
- > had become sufficiently differentiated to be
- > designated as Mongoloid and
- > OCEANIC NEGROID
- > races respectively?."(p.64).
- > By the Upper Pleistocene the Negroid type
- > was typified by the
- > Liu-chiang/Liujiang skulls from Yunnan (Chang, 1986,
- > p.69). Negroid
- > skeletons dating to the early periods of Southern
- > Chinese history have been
- > found in Shangdong, Jiantung, Sichuan, Yunnan, Pearl
- > River delta and
- > Jiangxi especially at the initial sites of
- > Chingliengang (Ch'ing-lien-kang)
- > and Mazhiabang (Ma chia-pang) phases (see: K.C.
- > Chang, The archaeology of
- > ancient China, (Yale University Press:New
- > Haven,1977) p.76) . The
- > Chingliengang culture is often referred to as the
- > Ta-wen-k'ou (Dawenkou)
- > culture of North China. The presence of Negroid
- > skeletal remains at
- > Dawenkou sites make it clear that Negroes were still
- > in the North in
- > addition to South China.
- > The Dawenkou culture predates the Lung-shan
- > culture which is
- > associated with the Xia civilization. n the Chinese
- > literature the Blacks
- > were called li-min, Kunlung, Ch'iang (Qiang), Yi and
- > Yueh. The founders of
- > the Xia Dynasty and the Shang Dynasties were blacks.
- > These blacks were

- > called Yueh and Qiang. The modern Chinese are
- > descendants of the Zhou. The
- > second Shang Dynasty (situated at Anyang) was
- > founded by the Yin. As a
- > result this dynasty is called Shang-Yin. The Yin or
- > Oceanic Mongoloid type
- > is associated with the Austronesian speakers (
- > Kwang-chih Chang,
- > "Prehistoric and early historic culture horizons
- > and traditions in South
- > China", Current Anthropology, 5 (1964) pp.359-375
- > :375). The Austronesian
- > or Oceanic Mongoloid type were called Yin, Feng,
- > Yen, Zhiu Yi and Lun Yi. n
- > Southeast Asia and southern China, ancient skeletal
- > remains represented the
- > earliest inhabitants as identical to the Oceanic
- > type(Kwang-chih Chang,
- > The archaeology of ancient China, (New Haven, 1977)
- > p.42; G.H.R. von
- > Koenigswald, A giant fossil hominoid from the
- > pleistocene of Southern
- > China, Anthropology Pap. Am Museum of Natural
- > History, no.43, 1952,
- > pp.301-309). Although Negritos were also established
- > in north and southern
- > China by the beginning of the Recent (Holocene)
- > period the populations in
- > North China and that in southern China and IndoChina
- > had become
- > sufficiently differentiated to be designated as
- > Mongoloid and
- > Negroid-Oceanic respectively, both having evolved
- > out of a common Upper
- > Pleistocene substratum as represented by the Tzu-yang
- > and Liu-Chiang skulls.
- > the Chinese classics make it clear that the Min Li,
- > meant "Black people"
- > not young Chinese or peasant Chinese. James Legge's,
- > The Chinese Classics
- > (London, 1865) supports this view. In reading
- > Legge's translation of the
- > "Shu King", we read that "In the Canon of Yao, we
- > discover that Yu
- > "regulated and polished the people of his domain,
- > who all became brightly

> intelligent. Finally, he united and harmonized the
 > myriad States of the
 > empire; and lo! The black haired people were
 > transformed" (Legge, 1865,
 > p.17). In this passage "min li is used to describe
 > all the people in the
 > Empire, not just the peasants or the young people.
 > In Book II, Chapter It
 > was written that Kao yao "with vigorous activity
 > sowing abroad his virtue,
 > which has descended on the black haired people, till
 > they cherish him in
 > their hearts" (Legge, 1865, pp.55-58). Again the
 > term li min was applied to
 > the people of the empire and not just a particular
 > group.
 >
 > C.A. Winters
 >
 >
 > At 09:19 PM 10/11/02 -0000, mansu_musa wrote:
 > >Feature: Chinese hominid challenges out-of-Africa
 > >origin of modern
 > >man (3)
 > >
 > >Story Filed: Friday, October 11, 2002 8:03 AM EST
 > >Oct 11, 2002 (Xinhua via COMTEX) -- The limited
 > >capacity of the
 > >commonly-used radiocarbon, or carbon-14 method,
 > >which could date back
 > >no further than 50,000 years, had previously
 > >rendered it impossible
 > >to achieve an accurate dating of the human fossils.
 > >
 > >Through the use of the new thermal ionization mass
 > >spectrometer,
 > >which measures the rate of decay in radioactive
 > >uranium (TIMS U-
 > >series dating), a more accurate and larger dating
 > >range can be
 > >achieved, said Wang, who is also a senior
 > >researcher with the Guangxi
 > >Museum of Nature.
 > >The scientists dated "Liujiang Man" by measuring
 > >the rate of decay of
 > >uranium by counting the number of thorium atoms,

> but instead of
>> dating the fossils, which are porous, they dated
> the sediments, which
>> better retain uranium, above and below the fossils.
>
>> "Referring to the excavation record in 1958, we
> confirmed that the
>> Liujiang Hominid was discovered in sedimentary
> breccia fragments in
>> the middle layer, whose age is the same as that of
> the fossils," Wang
> said.
>> The estimated age of "Liujiang Man" challenges the
> 15-year-old "out
>> of Africa" theory that holds that modern humans
> first appeared in
>> eastern Africa about 150,000 years ago, migrated
> out of the continent
>> between 35,000 and 89,000 years ago, and moved
> across the globe to
>> sweep aside populations, with no inter-breeding.
>> There are still dissident scientists who insist on
> the multi-
>> regional evolution model which holds that modern
> man descended from
>> several indigenous archaic human populations in the
> Old World, such
>> as the Neanderthals who resided in Europe or from
> the so-called Java
>> man or from the Peking man in Asia.
>> This alternative theory, called multi-regionalism,
> also holds that
>> our ancestors emigrated from Africa 1.5 million
> years ago, but
>> differs in that it holds that different branches in
> several different
>> regions -- what is now Africa, Europe, east Asia
> and west Asia --
>> evolved simultaneously into modern humans through
> interbreeding
>> between the regions. (more)
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> >
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=== message truncated ===

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| 4319|2002-10-15 15:56:08|omari maulana|Re: Hierarchal Egypt and Slavery|
Egyptians slavery like other african soceties did not have
> chattel or an active slave trade, because farmers provided much of the
> food for kemetian socety.

The real question is not the effect of slavery in Egypt but of a Hierarchal society.

> Kemetian slaves would be allowed to assimilate into socety and
> their service was not for a life time like it was in america.

How do you know this?

> From: "mansu_musa" <alberto34482@yahoo.com>
> Reply-To: Ta_Seti@yahoogroups.com
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Hierarchal Egypt and Slavery
> Date: Tue, 15 Oct 2002 22:26:49 -0000
>
> --- In Ta_Seti@y..., "Derrick, Alexander"
> wrote:

> > Poe is tripping. Modern/European institutionalized slavery is like
>no
> > other. He makes this claim in order to debunk the validity of black
> > American reparations movement.
> >
> > Alex Derrick
> >
> >
> > -----Original Message-----
> > From: omari maulana [mailto:omari_maulana@h...]
> > Sent: Tuesday, October 15, 2002 3:03 PM
> > To: ta_seti@y...
> > Subject: [Ta_Seti] Hierarchal Egypt and Slavery
> >
> >
> >
> > Some conservative writers (Richard Poe) have proposed the idea that
>the
> > Hierarchal nature of African civilizations, rooted in the Sahelian
>Neolithic
> >
> > cult of the God/King laid the frame work for the modern practice of
>slavery.
> >
> > What say ye?
> >
> >
> >
> >
> >
> >
> >

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><<http://rd.yahoo.com/M=234050.2482567.3895507.2273195/D=egroupweb/S=17>

>051068

> >

>54:HM/A=1274244/R=0/*<http://webevents.broadcast.com/universal/8mile>>

>
> >
> > <[http://us.adserver.yahoo.com/l?](http://us.adserver.yahoo.com/l?M=234050.2482567.3895507.2273195/D=egroupmai)
> > M=234050.2482567.3895507.2273195/D=egroupmai
> > l/S=:HM/A=1274244/rand=937307872>
> >
> > To unsubscribe from this group, send an email to:
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> >
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> >
> > Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service
> > <<http://docs.yahoo.com/info/terms/>> .
>
>
> Kemetian slavery was very different foermthe trans atlantic slave
> trade, but the way kemetians got most ofthe slaves was through
> captives form wars. THE captive of wars would become slaves and then
> later assilimilate into soceity so this slavery was quite different.
> Slaves nevermade up a large portion of the kemetian populationb
> unlike in greece and romae there were more slaves than there were
> people.
> Egyptains slavery like other african soceities did not have
> chattel or an active slave trade, because farmers provided much of the
> food for kemetian soceity.
> Kemetian slaves would be allowed to assilimlate into soceity and
> their service was not for a life time like it was in america.
>
>
>

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| 4320|2002-10-15 15:57:42|omari maulana|Re: Black Athena|

Indeed, but this doesn't seem to have been Massey's view.

>From: Mickel Hendrix <Ptah_Seker_Ausar777@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Black Athena

>Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)

>

>Hotep,

>

>The color black had two connotations, one ethnic the

>other symbolical, just as Sut was the root or

>prototype of the biblical Satan, the god of darkness,

>and the root of the word Soot, the black stain from

>smoke. The Kemites were well aware of what they wanted

>Ausar to look like from an ethnic point of view, and

>that was black like themselves. End of line....

>

>P.E.A.C.E. Proper Education Always....

>

>--- omari maulana <omari_maulana@hotmail.com> wrote:

>> To reiterate:

>>

>> Is there a common significance to the blackness of

>> Osiris/Black Madona and

>> Jesus/ Krishna? Was this blackness related to the

>> underworld/rebirth or to

>> the color of the peoples inhabiting ancient Egypt

>> and India?

>>

>>

>> <http://members.tripod.com/~pc93/gmlectrs.htm>

>>

>> The birth of the dark one of the mother-moon's two

>> children, depends upon

>> that part of the lunar orb which is turned away from

>> the sun, being dimly

>> seen through the light reflected from our earth. As

>> the light began to

>> lessen, and the orb became opaque, there was an

>> obvious birth of the dark

>> part of the moon! That was the birth of the little,

>> dark one, of the lunar

>> twins. So fine a point of departure from the light

>> half to the dark, and

>> from the dark half to the light, may be likened to a

>> single hair--as it was

>> in the Hindu mythos, which represents Krishna as

> > being born from a single
> > black hair and Balarama from a single white hair of
> > Vishnu. This is,
> > probably, the mythical meaning of a saying
> > attributed to the Christ in the
> > gospel of the Hebrews,--"And straightway," said
> > Jesus, "the holy spirit (my
> > mother) took me and bore me by one of the hairs of
> > my head, to the great
> > mountain called Thabor." The exact colour of the
> > dark orb is slate-black,
> > and this has been preserved in India as the
> > complexion of the dark child,
> > Hari or Krishna. These types of the light and dark
> > twins were certainly
> > continued as the two-fold Christ in Rome, one form
> > of whom is the little
> > black Bambino of Italy, the Christ who was black for
> > the same reason that
> > Sut was black in
> >
> >
> >
> > 181
> >
> > Egypt, and Krishna was blue-black in India. He was
> > black, because mythical,
> > and not because the Word was humanly incarnated as a
> > nigger! He was black
> > because he was the child of the virgin-mother as the
> > moon!
> >
> >
> >
> >
> >
> >
> >
> >
> > >From: Mickel Hendrix
> > <Ptah_Seker_Ausar777@yahoo.com>
> > >Reply-To: Ta_Seti@yahoogroups.com
> > >To: Ta_Seti@yahoogroups.com
> > >Subject: Re: [Ta_Seti] Re: Black Athena
> > >Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
> > >
> > >Hotep,

>>>
>>>I notice Gerald Massey was mentioned below as being
>> a
>>>scholar not of Kemetology, whatever that is
>> supposed
>>>to mean. No pun intended. However, Massey, indeed
>>>learned to read the Metu Neter, while, at the same
>>>time, he had Samuel Birch, one of the top so-called
>>>Egyptology during the nineteenth century, by his
>> side,
>>>who scrutinized Massey's incredible works, which
>>>consisted of three volumes.
>>>
>>>It is to be observed that his works are not
>> considered
>>>as orthodox, because he stated clearly that the
>>>ancient Kemites were black, in his words of the
>>>so-called Negro race. And it doesn't surprise me
>> one
>>>bit that Massey's works have basically been
>> ignored,
>>>but not refuted by the so-called Egyptological
>>>authorities, who dare not risk embarrassment.
>>>
>>>In actually, Massey's observations from the
>> writings
>>>on the wall and papyri can be verified, if one
>> chooses
>>>to go where virtually all so-called Egyptologists
>> have
>>>not gone, and that's to the deeper inner meaning of
>>>the Metu Neter, which is their sole purpose.
>>>
>>>P.E.A.C.E. Proper Education Always Corrects Errors!
>>>
>>>--- zingha <zingha@yahoo.com> wrote:
>>>> All the help I've rec'd here has been so great.
>> Thx
>>>> so much. Just
>>>> one more question: Who are our Black
>> philosophers? I
>>>> mean,
>>>> those who expressed their philosophies through
>>>> nonfiction. Like,
>>>> who's our Socrates, etc. Sorry for the
>> Eurocentric

>>>> example.
>>>>
>>>> Speaking of which, I'd heard that Socrates was
>>>> Black. DOes
>>>> anyone know of any works that argue this?
>>>>
>>>>
>>>> --- In Ta_Seti@y..., "tarik M salaam"
>>>> wrote:
>>>>> Ankh Udja Soneb.
>>>>>
>>>>> On that list, i would include the works of
>> Jacob
>>>> Carruthers,
>>>> Mdw Ntr in specific. Carruthers is an excellent
>>>> scholar and his
>>>> works, once read and digested, prove to be well
>>>> prepared and
>>>> thought out.
>>>>>
>>>>> I would also have to include Civilization or
>>>> Barbarism by
>>>> Cheikh Anta Diop. His other works can be used as
>>>> well (for
>>>> reference purposes).
>>>>>
>>>>> Ancient Egypt, Light of the World by Gerald
>> Massey
>>>> is an
>>>> interesting read as well. Though not a scholar
>> in
>>>> the field of
>>>> Kemetology, his works are extensive and
>>>> inspirational.
>>>>>
>>>>> You may want to include the books of Agyei
>> Akoto.
>>>> (The
>>>> Sankofa Movement in particular).
>>>>>
>>>>> Just some suggestions.
>>>>>
>>>>> Alafia Ndugu.
>>>>> --
>>>>>
>>>>> On Sat, 12 Oct 2002 00:04:21

>>>> zingha wrote:
>>>>> >What do you think of the book Black Athena by
>>>> Martin Bernal?
>>>>> >If you were to offer someone a booklist for
>>>> Ancient African
>>>>> >Civilization/African heritage, which titles
>> would
>>>> be on it? What
>>>>> >about books for kids?
>>>>> >And, which books are good and well-argued?
>> Some
>>>> books
>>>> just
>>>>> >seem to be a set of claims, while other
>> authors
>>>> back up their
>>>>> >opinions.
>>>>>>
>>>>>> >Thx
>>>>>>
>>>>>>
>>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>
>>>>
>>>>> _____
>>>>> _____
>>>>>> > Watch a championship game with Elway or
>> McGwire.
>>>>>> > Enter Now at <http://champions.lycos.com>
>>>>>
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>==== message truncated ====
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| 4321|2002-10-15 16:03:23|Mickel Hendrix|Re: Black Athena|
Hotep,

Egypt Revisited edited by Ivan Van Sertima
Egypt The Light Of The World by Gerald Massey
Civilization or Barbarism & African Origin of
Civilization by Cheikh Anta Diop
Introduction To African Civilizations by John G.
Jackson
Echoes of the Old Darkland & Star of Deep Beginnings
by Charles Finch
Osiris The Egyptian Resurrection by E. Wallis Budge
Signs & Symbols of Primordial Man by Albert Churchward

P.E.A.C.E. Progress....

--- zingha <zingha@yahoo.com> wrote:
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> Bernal?
> If you were to offer someone a booklist for Ancient
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> about books for kids?
> And, which books are good and well-argued? Some
> books just
> seem to be a set of claims, while other authors back
> up their
> opinions.
>
> Thx
>
>
>

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| 4322|2002-10-15 16:07:07|Mickel Hendrix|Re: Turkana coiffure|
Hotep,

Diop already gave the verdict on that question. By the way, nice photo shots. Keep up the good work!!!!1

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

> Omari, I juxtaposed the images as requested, and
> they are now available on
> the web site.

>

>

<<http://highculture.8m.com/Files/AFRICA/AFICA0026.jpg>>

>

>

> My question to the group. Is the pharonic headdress
> a distinct object or
> hair style?

>

> photos from Nigel Pavit's Turkana, and Egyptian
> Treasure from the Cairo
> Museum.

>

>

> Alex Derrick

> Knowledge Adventure?

> (310) 649-8360

> <<mailto:aderrick@vuiinteractive.com>>

> aderrick@vuiinteractive.com

> <http://highculture.8m.com/>

> <<http://highculture.8m.com/>>

>

> ATTACHMENT part 2 image/jpeg name=AFICA0026.jpg

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| 4323|2002-10-15 16:15:40|Mickel Hendrix|Re: Black Athena|
Hotep Brother Omari,

Massey showed how Sut as the personification of the darkness, ruler of the twelve hours of the night or six months of the year that the nights appeared to be longer than the days. Again, take notice of the words Soot, Satan, and even the Arabic Sudan, and Sudd, all meaning black, or dark.

Ausar was not only depicted with a wide nose and thick lips, but he also was given a dark brown skin complexion, as can be seen in the woodcarving of him. This, Massey knew, or was aware of.

P.E.A.C.E. Progress....

--- omari maulana <omari_maulana@hotmail.com> wrote:

> Indeed, but this doesn't seem to have been Massey's
> view.

>

>

>

>

>

>

>

>

>>From: Mickel Hendrix

>><Ptah_Seker_Ausar777@yahoo.com>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: Re: [Ta_Seti] Re: Black Athena

>>Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)

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>>Hotep,

>>

>>The color black had two connotations, one ethnic
> the

>>other symbolical, just as Sut was the root or

>>prototype of the biblical Satan, the god of

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>>smoke. The Kemites were well aware of what they
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>>
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>>--- omari maulana <omari_maulana@hotmail.com>
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>>> To reiterate:
>>>
>>> Is there a common significance to the blackness
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>>> Osiris/Black Madonna and
>>> Jesus/ Krishna? Was this blackness related to
> the
>>> underworld/rebirth or to
>>> the color of the peoples inhabiting ancient
> Egypt
>>> and India?
>>>
>>>
>>> <http://members.tripod.com/~pc93/gmlectrs.htm>
>>>
>>> The birth of the dark one of the mother-moon's
> two
>>> children, depends upon
>>> that part of the lunar orb which is turned away
> from
>>> the sun, being dimly
>>> seen through the light reflected from our earth.
> As
>>> the light began to
>>> lessen, and the orb became opaque, there was an
>>> obvious birth of the dark
>>> part of the moon! That was the birth of the
> little,
>>> dark one, of the lunar
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> light
>>> half to the dark, and
>>> from the dark half to the light, may be likened
> to a
>>> single hair--as it was
>>> in the Hindu mythos, which represents Krishna as
>>> being born from a single
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>>> and this has been preserved in India as the
>>> complexion of the dark child,
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> dark
>>> twins were certainly
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>>> of whom is the little
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>>> the same reason that
>>> Sut was black in
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>>> Egypt, and Krishna was blue-black in India. He
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>>>> to mean. No pun intended. However, Massey,
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>>>> so-called Negro race. And it doesn't surprise
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>>>> authorities, who dare not risk embarrassment.
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>>>> In actually, Massey's observations from the
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>>>> to go where virtually all so-called
> Egyptologists
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>>>> not gone, and that's to the deeper inner
> meaning of
>>>> the Metu Neter, which is their sole purpose.

>>>>
>>>>P.E.A.C.E. Proper Education Always Corrects
> Errors!
>>>>
>>>>--- zingha <zingha@yahoo.com> wrote:
>>>>> All the help I've rec'd here has been so
> great.
>>> Thx
>>>>> so much. Just
>>>>> one more question: Who are our Black
>>> philosophers? I
>>>>> mean,
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=== message truncated ===

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| 4324|2002-10-15 16:29:05|omari maulana|Re: Black Athena|

Peace Mickel

I agree with your assesment of why the ancients depicted Osiris the way they did, however how do you correlate Massey's view with his statement below?

>From: Mickel Hendrix <Ptah_Seker_Ausar777@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Black Athena

>Date: Tue, 15 Oct 2002 16:15:39 -0700 (PDT)

>

>Hotep Brother Omari,

>

>Massey showed how Sut as the personification of the

>darkness, ruler of the twelve hours of the night or

>six months of the year that the nights appeared to be

>longer than the days. Again, take notice of the words

>Soot, Satan, and even the Arabic Sudan, and Sudd, all

>meaning black, or dark.

>

>Ausar was not only depicted with a wide nose and thick

>lips, but he also was given a dark brown skin

>complexion, as can be seen in the woodcarving of him.

>This, Massey knew, or was aware of.

>

>P.E.A.C.E. Progress....

>

>--- omari maulana <omari_maulana@hotmail.com> wrote:

>> Indeed, but this doesn't seem to have been Massey's

>> view.

>>

>>

>>

>>

>>

>>

>>

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>>><Ptah_Seker_Ausar777@yahoo.com>

>>>Reply-To: Ta_Seti@yahoogroups.com

>>>To: Ta_Seti@yahoogroups.com

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> > > Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)
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> > > and the root of the word Soot, the black stain from
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> > > Ausar to look like from an ethnic point of view,
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> > > that was black like themselves. End of line....
> > >
> > > P.E.A.C.E. Proper Education Always....
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> > > Is there a common significance to the blackness
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> > > Osiris/Black Madona and
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> > > the color of the peoples inhabiting ancient
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> > > and India?
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> > >
> > > <http://members.tripod.com/~pc93/gmlectrs.htm>
> > >
> > > The birth of the dark one of the mother-moon's
> > two
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> > > that part of the lunar orb which is turned away
> > from
> > > the sun, being dimly
> > > seen through the light reflected from our earth.
> > As
> > > the light began to
> > > lessen, and the orb became opaque, there was an

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>>>>>Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
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>> indeed
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>> same
>>>>>>time, he had Samuel Birch, one of the top
>> so-called
>>>>>>Egyptology during the nineteenth century, by
>> his
>>>>> side,
>>>>>>who scrutinized Massey's incredible works,
>> which
>>>>>>consisted of three volumes.
>>>>>
>>>>>>It is to be observed that his works are not
>>>>> considered
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>>>>>>ancient Kemites were black, in his words of the
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| 4325|2002-10-15 16:46:28|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |

Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /socrates.jpg

Uploaded by : yafeutaom <ruth@warwick.net>

Description : Socrates torso

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/socrates.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

yafeutaom <ruth@warwick.net>

| 4326|2002-10-15 16:47:23|Yafeu ibn Taom|Socrates: facial features w/attachment|

Attachments :

Here is the torso of Socrates that got folks to thinking he
was a black man. He certainly has inner Afrikoid facial
features in this sculpture. I first saw it in Yosef ben
Jochannan's (Doc Ben) BLACK MAN OF THE NILE AND HIS FAMILY,
the oversize 1981 edition on page 99. I recall some other

author referring to Socrates as having Khoisan (bushman) forehead but don't remember who said it. Was it in James' STOLEN LEGACY?

I'm putting the pic in the files section too. For those who don't do attachments just use the url below.

http://groups.yahoo.com/group/Ta_Seti/files/sokrates.jpg

- Yafeu -

| 4327|2002-10-15 17:28:58|a.manansala@attbi.com|Re: Socrates: facial features w/attachment|

Do this we should include Sokrates description of his own appearance as preserved by Xenophon.

From the Perseus site:

Xenophon, Works on Socrates
Symposium

V.[1] Callias now said, 'Critobulus, are you going to refuse to enter the lists in the beauty contest with Socrates?'

'Undoubtedly!' said Socrates; 'for probably he notices that the procurer stands high in the favour of the judges.'

[2] 'But yet in spite of that,' retorted Critobulus, 'I do not shun the contest. So make your plea, if you can produce any profound reason, and prove that you are more handsome than I. Only,' he added, 'let some one bring the light close to him.'

'The first step, then, in my suit,' said Socrates, 'is to summon you to the preliminary hearing; be so kind as to answer my questions.'

'And you proceed to put them.'

[3] 'Do you hold, then, that beauty is to be found only in man, or is it also in other objects?'

Crit. 'In faith, my opinion is that beauty is to be found quite as well in a horse or an ox or in any number of inanimate things. I know, at any rate, that a shield may be beautiful, or a sword, or a spear.'

[4] Soc. ?How can it be that all these things are beautiful when they are entirely dissimilar??

?Why, they are beautiful and fine,?1 answered Critobulus, ?if they are well made for the respective functions for which we obtain them, or if they are naturally well constituted to serve our needs.?

[5] Soc. ?Do you know the reason why we need eyes??

Crit. ?Obviously to see with.?

?In that case, it would appear without further ado that my eyes are finer ones than yours.?

?How so??

?Because, while yours see only straight ahead, mine, by bulging out as they do, see also to the sides.?

Crit. ?Do you mean to say that a crab is better equipped visually than any other creature??

Soc. ?Absolutely; for its eyes are also better set to insure strength.?

[6] Crit. ?Well, let that pass; but whose nose is finer, yours or mine??

Soc. ?Mine, I consider, granting that Providence made us noses to smell with. For your nostrils look down toward the ground, but mine are wide open and turned outward so that I can catch scents from all about.?

?But how do you make a snub nose handsomer than a straight one??

Soc. ?For the reason that it does not put a barricade between the eyes but allows them unobstructed vision of whatever they desire to see; whereas a high nose, as if in despite, has walled the eyes off one from the other.?

[7] ?As for the mouth,? said Critobulus, ?I concede that point. For if it is created for the purpose of biting off food, you could bite off a far bigger mouthful than I could. And don't you think that your

kiss is also the more tender because you have thick lips??

Soc. ?According to your argument, it would seem that I have a mouth more ugly even than an ass's. But do you not reckon it a proof of my superior beauty that the River Nymphs, goddesses as they are, bear as their offspring the Seileni, who resemble me more closely than they do you??

[8] ?I cannot argue any longer with you,? answered Critobulus; ?let them distribute the ballots, so that I may know without suspense what fine or punishment I must undergo. Only,? he continued, ?let the balloting be secret, for I am afraid that the ?wealth' you and Antisthenes possess will overmaster me.?

[9] So the maiden and the lad turned in the ballots secretly. While this was going on, Socrates saw to it that the light should be brought in front of Critobulus, so that the judges might not be misled, and stipulated that the prize given by the judges to crown the victor should be kisses and not ribbons. [10] When the ballots were turned out of the urn and proved to be a unanimous verdict in favour of Critobulus, ?Faugh!? exclaimed Socrates; ?your money, Critobulus, does not appear to resemble Callias's. For his makes people more honest, while yours is about the most potent to corrupt men, whether members of a jury or judges of a contest.?

>

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> was a black man. He certainly has inner Afrikoid facial
> features in this sculpture. I first saw it in Yosef ben
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> http://groups.yahoo.com/group/Ta_Seti/files/socrates.jpg

>

> - Yafeu -

>

>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
> | 4328|2002-10-15 18:25:10|Mickel Hendrix|Re: Black Athena|
Hotep,

Can you rephrase or reword your statement when you say
"Massey's view with his statement below?" Are you
referring to Massey's view on the connection between
Ausar and Krisna?

P.E.A.C.E. Progress...

--- omari maulana <omari_maulana@hotmail.com> wrote:

> Peace Mickel
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> I agree with your assesment of why the ancients
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>>Subject: Re: [Ta_Seti] Re: Black Athena
>>Date: Tue, 15 Oct 2002 16:15:39 -0700 (PDT)
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=== message truncated ===

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| 4329|2002-10-15 20:14:16|primenutt|Re: Black Athena/Black Socrates/Black Greeks|

There is no such thing as "Dalit cuniform symbols". I have never
> claimed to decipher such a thing. This suggest that you know very
> little if anything about my work, research.

Now you are the one being churlish. I made a simple error I meant
DRAVIDIAN. I spoke in reference to the following subject matter:

<http://www.geocities.com/ekwesi.geo/CenAsia.htm>

> First, have you read any of my published work?

Yes.

> Also, have you done any original research in the history
> of African people?

Yes, all unpublished because my educational background is Sociology
and Computer Science;however, that is NOT germane to the legitamcy of
my questions.

> Finally, what is the basis of your research and
> training to dispute anything I write, if you don't add references to
> your refutation?

As far as my training/education are concerned sans my college
education I was trained by my socially coscious PRO-Black family to
always think critically and analytically from childhood. When I first
learned to read at three years old I was taught not to readily believe
what is taught in America's endemically racist infrastructure
(including the educational system). On that basis alone I have the
RIGHT to question anyone or anything I deem necessary.

Next and most importantly I DID NOT refute your claims regarding the
Dravidian Symbols I merely asked for references for the initial
sources you used to decipher the symbols, which is hardly unreasonable
considering that this field of study, unlike the Olmecs, has very
LITTLE information about available. I am certain you will admit there
is a multitude of peer edited information available about the Olmec
artifacts, but very little at least to my knowledge, information
available in regards to the Dravidian artifacts you researched. I must
reiterate that these types of posts are counter-intuitive to the
essential progression and dissemination of the truthful
non-eurocentric history of Afrika.

--- In Ta_Seti@y..., "olmec982000" wrote:

> --- In Ta_Seti@y..., "primenutt" wrote:

>> I think we should limit the personal attacks for those truly
> deserving

>> of it. I know Mansa is indeed a Black Egyptian, with English NOT
> being

>> his primary language in addition to the nature of stream of
>> consciousness typing accounts for his misspellings. He is like all
> of

>> us in search of verifiable facts, and in his zeal to make certain
> our

>> findings are salient he gets emotional, but he IS the type of
> critical

>> person academia needs. I think the two of you(Mr. Winters and
> Mansa)

>> have simply gotten off on the wrong foot. I respect your scholarship

>> Mr. Winters, and have found most of your writings to be quite

>> credible; however I do have questions about your translations of the

>> Dalit cuniform symbols. I do NOT have a problem with you citing your
>> past works, but I would like references to the impetus of your study
>> in this field.

>> That being I know we are all on the same side here and need to heed

>> that fact!

> Hi

> There is no such thing as "Dalit cuniform symbols". I have never

> claimed to decipher such a thing. This suggest that you know very

> little if anything about my work, research. This is sad because I

> have a long publication record in French, Swahili and English dating

> back to the 1970's. Moreover, my work has been published in India,

> Japan, Europe and the Americas for decades.

> Please answer these questions so we can judge your standing in

> this matter. First, have you read any of my published work? If so

> what arguments in this work do you specifically dispute? If you have

> never read my published work how can you evaluate my references, or

> arguments? Also, have you done any original research in the history

> of African people? Finally, what is the basis of your research and

> training to dispute anything I write, if you don't add references to

> your refutation?

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> C.A. Winters

| 4330|2002-10-15 20:54:59|Clyde Winters|Re: New file uploaded to Ta_Seti|

Hi

Thanks for uploading the picture of a statue of Socrates.

C.A. Winters

At 11:45 PM 10/15/02 -0000, Ta_Seti@yahoogroups.com wrote:

>
>Hello,
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> File : /sokrates.jpg
> Uploaded by : yafeutaom <ruth@warwick.net>
> Description : Socrates torso
>
>You can access this file at the URL
>
>http://groups.yahoo.com/group/Ta_Seti/files/sokrates.jpg
>
>To learn more about file sharing for your group, please visit
>
><http://help.yahoo.com/help/us/groups/files>
>
>Regards,
>
>yafeutaom <ruth@warwick.net>
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>
>To unsubscribe from this group, send an email to:
>Ta_Seti-unsubscribe@yahoogroups.com
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>
>
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
>
>
| 4331|2002-10-15 21:17:20|Clyde Winters|Re: Black Athena/Black Socrates/Black Greeks|
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>

Hi

This artifact was found at Anau. This is an interesting site because it highlights the Indus Valley writing in Central Asia, and the common red-and-black pottery associated with the C-Group people and Dravidians of India. Yes, I did decipher the Indus Valley writing. If you are interested below is a list of my publications on this theme:

Winters, Clyde Ahmad, "The Indus Valley Writing is Proto- Dravidian", Journal of Tamil Studies , no 25 (June 1984a), pp.50-64

Winters, Clyde Ahmad, "Further Notes on Japanese and Tamil" ,International Journal of Dravidian Linguistics 13, no2 (June 1984c) pages 347-353.

Winters, Clyde Ahmad, "The Inspiration of the Harappan Talismanic Seals", Tamil Civilization 2, no1 (March 1984d), pages 1-8.

Winters, Clyde Ahmad, "The Harappan Writing of the Copper Tablets", Journal of Indian History LXII, nos.1-3 (1984), pages 1-5.

Winters, Clyde Ahmad, "The Proto-Culture of the Dravidians ,Manding and Sumerians", Tamil Civilization 3, no1 (March ,1985a) ,pages 1-9.

Winters, Clyde Ahmad, "The Indus Valley Writing and related Scripts of the 3rd Millennium BC", India Past and Present 2, no1 (1985b), pages 13-19.

Winters, Clyde Ahmad Winters , "The Dravidian Origin of the Mountain and Water Toponyms in central Asia", Journal of Central Asia 9, no2 (1986d), pages 144-148.

Winters, Clyde Ahmad, "Tamil, Sumerian and Manding and the Genetic Model", International Journal of Dravidian Linguistics, 18, (1989) no 1.

Winters, Clyde Ahmad, "Review of Dr. Asko Parpola's 'The Coming of the Aryans'". International Journal of Dravidian Linguistics 18, no2 (1989) , pages 98-127.

Winters, Clyde Ahmad, "The Dravido Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), pages 120-144.

_____.(1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

_____.(1994c). Ancient Dravidian: And introductory grammar of Harappan with Vocabularies , Journal Tamil Studies, No.41, 1-21.

_____.(1995a). Ancient Dravidian:The Harappan signs, Journal Tamil Studies, No.42, 1-23.

_____.(1995b). Ancient Dravidian: Harappan Grammar/Dictionary, Journal Tamil Studies, No.43-44, 59-130.

_____.(1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

I provide a dictionary of hundreds of Indus Valley signs in the following article: C.A. Winters.(1995). Ancient Dravidian: Harappan Grammar/Dictionary, Journal Tamil Studies, No.43-44, 59-130. This article will give you a good indication of my work on the Indus Valley writing. If you go to the Akandabaratam group web site photo section you will find several of the Indus Valley seals deciphered.

<http://groups.yahoo.com/group/akandabaratam/messages>

If you go to the archives of Akandabaratam Group, I discuss these Indus Seals in Messages 2442,2447,a comment by Dr. Loga is mentioned in Message 2459 and 2469.

C.A. Winters
| 4332|2002-10-15 22:41:36|chingdude56|... climate-linked geographical pattern in human behavior|
<http://www.sahasia.org/sahasia.htm>

Evidence for a Worldwide, Climate-Linked Geographical Pattern in Human Behavior

by James DeMeo, Ph.D

ABSTRACT

Global geographical patterns of repressive, painful, traumatic, and violent, armored, patrist behaviors and social institutions, which thwart maternal-infant and male-female bonds, were correlated and developed through a systematic analysis of anthropological data on 1170 subsistence-level cultures. When the behavior data were mapped, the hyperarid desert belt encompassing North Africa, the Near East, and Central Asia, which I call Saharasia, was found to possess the greatest areal extent of the most extreme patrist behaviors and social institutions on Earth. Regions farthest removed from Saharasia, in Oceania and the New World, were found to possess the most gentle, unarmored, matrist behaviors, which support and protect maternal-infant and male-female bonds. A systematic review of archaeological and historical materials suggests that patrism first developed in Saharasia after c.4000 BCE, the time of a major ecological transition from relatively wet grassland- forest conditions to arid desert conditions. Settlement and migration patterns of patrist peoples were traced, from their earliest homelands in Saharasia, to explain the later appearance of patrism in regions outside of Saharasia. Prior to the onset of dry conditions in Saharasia, evidence for matrism is widespread, but evidence for patrism is generally nonexistent. It is argued that matrism constitutes the earliest, original, and innate form of human behavior and social organization, while patrism, perpetuated by trauma-inducing social institutions, first developed among Homo Sapiens in Saharasia, under the pressures of severe desertification, famine, and forced migrations. The psychological insights of Wilhelm Reich provide an understanding of the mechanism by which patrist (armored, violent) behaviors become established and continue long after the initial trauma has passed.

| 4333|2002-10-16 01:09:46|Derrick, Alexander|Re: Turkana coiffure| Hotep, bro mike.

Diop's compared a watutsi with an ancient north african (kmt). The photos I came across display the same headdress among the Turkana in Kenya. Yet another example of KMT in Africa.

I am really interested in the coloration. The "kheperesh"(sp?) is usually depicted as blue, but there are examples of black (shabti from tut's tomb) and the red one which I have posted.

Alex Derrick

<http://www.highculture.8m.com>

-----Original Message-----

From: Mickel Hendrix

To: Ta_Seti@yahoogroups.com

Sent: 10/15/2002 4:06 PM

Subject: Re: [Ta_Seti] Turkana coiffure

Hotep,

Diop already gave the verdict on that question. By the way, nice photo shots. Keep up the good work!!!!1

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

> Omari, I juxtaposed the images as requested, and
> they are now available on
> the web site.
>
>

<<http://highculture.8m.com/Files/AFRICA/AFICA0026.jpg>>

>
>
> My question to the group. Is the pharonic headdress
> a distinct object or
> hair style?
>
> photos from Nigel Pavit's Turkana, and Egyptian
> Treasure from the Cairo
> Museum.
>
>
> Alex Derrick
> Knowledge Adventure
> (310) 649-8360
> <<mailto:aderrick@vuiinteractive.com>>
> aderrick@vuiinteractive.com
> <http://highculture.8m.com/>
> <<http://highculture.8m.com/>>
>

> ATTACHMENT part 2 image/jpeg name=AFICA0026.jpg
| 4334|2002-10-16 02:50:33|mansu_musa|Re: Turkana coiffure|

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

> Hotep, bro mike.
>
> Diop's compared a watutsi with an ancient north african (kmt). The

photos I

> came across display the same headdress among the Turkana in

Kenya. Yet

> another example of KMT in Africa.

>

> I am really interested in the coloration. The "kheperesh"(sp?) is

usually

> depicted as blue, but there are examples of black (shabti from

tut's tomb)

> and the red one which I have posted.

>

>

> Alex Derrick

> <http://www.highculture.8m.com>

>

> -----Original Message-----

> From: Mickel Hendrix

> To: Ta_Seti@y...

> Sent: 10/15/2002 4:06 PM

> Subject: Re: [Ta_Seti] Turkana coiffure

>

> Hotep,

>

> Diop already gave the verdict on that question. By the

> way, nice photo shots. Keep up the good work!!!!1

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> P.E.A.C.E. Progress...

>

> --- "Derrick, Alexander"

> wrote:

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> <<http://highculture.8m.com/Files/AFRICA/AFICA0026.jpg>>

> >

> >

> > My question to the group. Is the pharonic headdress

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> > hair style?
> >
> > photos from Nigel Pavit's Turkana, and Egyptian
> > Treasure from the Cairo
> > Museum.
> >
> >
> > Alex Derrick
> > Knowledge Adventure
> > (310) 649-8360
> >
> > aderrick@v...
> > <http://highculture.8m.com/>
> > <<http://highculture.8m.com/>>
> >
>
> > ATTACHMENT part 2 image/jpeg name=AFICA0026.jpg

You might want to check out the head rests of the luba people in the congo. The head rests they use are very similar to the ones you might find in the tutankhamun tomb.

I noticed the similarity myself and it is apparent.

| 4335|2002-10-16 08:49:55|Djehuti Sundaka|Re: Black Athena|
"Satan" means "Adversary" and, as a distinct character, had probably been inspired by "Aura Mainyu" during the late Persian period. Apart from the possible connection with Aura Mainyu, darkness had nothing to do with his initial conception but became more associated with him during the following Greek period.

Djehuti Sundaka

--- In Ta_Seti@y..., Mickel Hendrix wrote:

> Hotep Brother Omari,
>
> Massey showed how Sut as the personification of the
> darkness, ruler of the twelve hours of the night or
> six months of the year that the nights appeared to be
> longer than the days. Again, take notice of the words
> Soot, Satan, and even the Arabic Sudan, and Sudd, all
> meaning black, or dark.
>
> Ausar was not only depicted with a wide nose and thick
> lips, but he also was given a dark brown skin

> complexion, as can be seen in the woodcarving of him.
> This, Massey knew, or was aware of.
>
> P.E.A.C.E. Progress....
>
> --- omari maulana wrote:
>> Indeed, but this doesn't seem to have been Massey's
>> view.
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>>From: Mickel Hendrix
>>
>>>Reply-To: Ta_Seti@y...
>>>To: Ta_Seti@y...
>>>Subject: Re: [Ta_Seti] Re: Black Athena
>>>Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)
>>>
>>>Hotep,
>>>
>>>The color black had two connotations, one ethnic
>> the
>>>other symbolical, just as Sut was the root or
>>>prototype of the biblical Satan, the god of
>> darkness,
>>>and the root of the word Soot, the black stain from
>>>smoke. The Kemites were well aware of what they
>> wanted
>>>Ausar to look like from an ethnic point of view,
>> and
>>>that was black like themselves. End of line....
>>>
>>>P.E.A.C.E. Proper Education Always....
>>>
>>>--- omari maulana
>> wrote:
>>>> To reiterate:
>>>>
>>>> Is there a common significance to the blackness
>> of
>>>> Osiris/Black Madona and

>>>> Jesus/ Krishna? Was this blackness related to
>> the
>>>> underworld/rebirth or to
>>>> the color of the peoples inhabiting ancient
>> Egypt
>>>> and India?
>>>>
>>>>
>>>> <http://members.tripod.com/~pc93/gmlectrs.htm>
>>>>
>>>> The birth of the dark one of the mother-moon's
>> two
>>>> children, depends upon
>>>> that part of the lunar orb which is turned away
>> from
>>>> the sun, being dimly
>>>> seen through the light reflected from our earth.
>> As
>>>> the light began to
>>>> lessen, and the orb became opaque, there was an
>>>> obvious birth of the dark
>>>> part of the moon! That was the birth of the
>> little,
>>>> dark one, of the lunar
>>>> twins. So fine a point of departure from the
>> light
>>>> half to the dark, and
>>>> from the dark half to the light, may be likened
>> to a
>>>> single hair--as it was
>>>> in the Hindu mythos, which represents Krishna as
>>>> being born from a single
>>>> black hair and Balarama from a single white hair
>> of
>>>> Vishnu. This is,
>>>> probably, the mythical meaning of a saying
>>>> attributed to the Christ in the
>>>> gospel of the Hebrews,--"And straightway," said
>>>> Jesus, "the holy spirit (my
>>>> mother) took me and bore me by one of the hairs
>> of
>>>> my head, to the great
>>>> mountain called Thabor." The exact colour of the
>>>> dark orb is slate-black,
>>>> and this has been preserved in India as the
>>>> complexion of the dark child,

>>>> Hari or Krishna. These types of the light and
>> dark
>>>> twins were certainly
>>>> continued as the two-fold Christ in Rome, one
>> form
>>>> of whom is the little
>>>> black Bambino of Italy, the Christ who was black
>> for
>>>> the same reason that
>>>> Sut was black in
>>>>
>>>>
>>>>
>>>> 181
>>>>
>>>> Egypt, and Krishna was blue-black in India. He
>> was
>>>> black, because mythical,
>>>> and not because the Word was humanly incarnated
>> as a
>>>> nigger! He was black
>>>> because he was the child of the virgin-mother as
>> the
>>>> moon!
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>>From: Mickel Hendrix
>>>>
>>>>>Reply-To: Ta_Seti@y...
>>>>>To: Ta_Seti@y...
>>>>>Subject: Re: [Ta_Seti] Re: Black Athena
>>>>>Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
>>>>>
>>>>>Hotep,
>>>>>
>>>>>I notice Gerald Massey was mentioned below as
>> being
>>>>>a
>>>>>scholar not of Kemetology, whatever that is
>>>>>supposed
>>>>>to mean. No pun intended. However, Massey,

> > indeed
> > > > learned to read the Metu Neter, while, at the
> > same
> > > > time, he had Samuel Birch, one of the top
> > so-called
> > > > Egyptology during the nineteenth century, by
> > his
> > > > side,
> > > > who scrutinized Massey's incredible works,
> > which
> > > > consisted of three volumes.
> > > >
> > > > It is to be observed that his works are not
> > > > considered
> > > > as orthodox, because he stated clearly that the
> > > > ancient Kemites were black, in his words of the
> > > > so-called Negro race. And it doesn't surprise
> > me
> > > > one
> > > > bit that Massey's works have basically been
> > > > ignored,
> > > > but not refuted by the so-called Egyptological
> > > > authorities, who dare not risk embarrassment.
> > > >
> > > > In actually, Massey's observations from the
> > > > writings
> > > > on the wall and papyri can be verified, if one
> > > > chooses
> > > > to go where virtually all so-called
> > Egyptologists
> > > > have
> > > > not gone, and that's to the deeper inner
> > meaning of
> > > > the Metu Neter, which is their sole purpose.
> > > >
> > > > P.E.A.C.E. Proper Education Always Corrects
> > Errors!
> > > >
> > > > --- zingha wrote:
> > > > > All the help I've rec'd here has been so
> > great.
> > > > Thx
> > > > > so much. Just
> > > > > one more question: Who are our Black
> > > > > philosophers? I
> > > > > mean,

>>>>> those who expressed their philosophies
>> through
>>>>> nonfiction. Like,
>>>>> who's our Socrates, etc. Sorry for the
>>>> Eurocentric
>>>>> example.
>>>>>
>>>>> Speaking of which, I'd heard that Socrates
>> was
>>>>> Black. DOes
>>>>> anyone know of any works that argue this?
>>>>>
>>>>>
>>>>> --- In Ta_Seti@y..., "tarik M salaam"
>>>>> wrote:
>>>>>> Ankh Udja Soneb.
>>>>>>
>>>>>> On that list, i would include the works of
>>>> Jacob
>>>>>> Carruthers,
>>>>>> Mdw Ntr in specific. Carruthers is an
>> excellent
>>>>>> scholar and his
>>

> === message truncated ===

>

>

>

> Do you Yahoo!?

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> <http://faith.yahoo.com>

| 4336|2002-10-16 09:42:11|Alex van Deelen|Re: Subject: ... climate-linked geographical pattern
in human behav|

Message: 10

Date: Wed, 16 Oct 2002 05:41:06 -0000

From: "chingdude56" <chingdude56@yahoo.com>

Subject: ... climate-linked geographical pattern in human behavior

Loads of bs. Next, "ching dude" will start quoting Rushton
and all the other nuts.

Alex

> <http://www.saharasia.org/saharasia.htm>

>

> Evidence for a Worldwide, Climate-Linked Geographical Pattern in
> Human Behavior

>

> by James DeMeo, Ph.D

> ABSTRACT

>

> Global geographical patterns of repressive, painful, traumatic, and

> violent, armored, patrist behaviors and social institutions, which

> thwart maternal-infant and male-female bonds, were correlated and

| 4337|2002-10-16 10:47:16|Djehuti Sundaka|What Do We Know Of The Ethnicity Of
Eratosthenes?|

<http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Eratosthenes.html>

Eratosthenes was born in Cyrene which is now in Libya in North Africa.

His teachers included the

scholar Lysanias of Cyrene and the philosopher Ariston of Chios who had
studied under Zeno, the

founder of the Stoic school of philosophy. Eratosthenes also studied
under the poet and scholar

Callimachus who had also been born in Cyrene. Eratosthenes then spent
some years studying in

Athens.

The library at Alexandria was planned by Ptolemy I Soter and the project
came to fruition under his

son Ptolemy II Philadelphus. The library was based on copies of the
works in the library of Aristotle.

Ptolemy II Philadelphus appointed one of Eratosthenes' teachers
Callimachus as the second librarian.

When Ptolemy III Euergetes succeeded his father in 245 BC and he
persuaded Eratosthenes to go

to Alexandria as the tutor of his son Philopator. On the death of
Callimachus in about 240 BC,

Eratosthenes became the third librarian at Alexandria, in the library in
a temple of the Muses called

the Mouseion. The library is said to have contained hundreds of
thousands of papyrus and vellum
scrolls.

Despite being a leading all-round scholar, Eratosthenes was considered
to fall short of the highest

rank. Heath writes [4]:-

[Eratosthenes] was, indeed, recognised by his contemporaries as a
man of great

distinction in all branches of knowledge, though in each subject he
just fell short

of the highest place. On the latter ground he was called Beta, and another nickname applied to him, Pentathlos, has the same implication, representing as it does an all-round athlete who was not the first runner or wrestler but took the second prize in these contests as well as others.

Certainly this is a harsh nickname to give to a man whose accomplishments in many different areas are remembered today not only as historically important but, remarkably in many cases, still providing a basis for modern scientific methods.

One of the important works of Eratosthenes was *Platonicus* which dealt with the mathematics which underlie Plato's philosophy. This work was heavily used by Theon of Smyrna when he wrote *Expositio rerum mathematicarum* and, although *Platonicus* is now lost, Theon of Smyrna tells us that Eratosthenes' work studied the basic definitions of geometry and arithmetic, as well as covering such topics as music.

One rather surprising source of information concerning Eratosthenes is from a forged letter. In his commentary on Proposition 1 of Archimedes' *Sphere and cylinder* Book II, Eutocius reproduces a letter reputed to have been written by Eratosthenes to Ptolemy III Euergetes. The letter describes the history of the problem of the duplication of the cube and, in particular, it describes a mechanical device invented by Eratosthenes to find line segments x and y so that, for given segments a and b ,

$$a : x = x : y = y : b.$$

By the famous result of Hippocrates it was known that solving the problem of finding two mean proportionals between a number and its double was equivalent to solving the problem of duplicating the cube. Although the letter is a forgery, parts of it are taken from Eratosthenes' own writing. The letter, which occupies an important place in the history of mathematics, is discussed in detail in [14]. An original Arabic text of this letter was once kept in the library of

the St Joseph University in Beirut.

However it has now vanished and the details given in [14] come from photographs taken of the letter before its disappearance.

Other details of what Eratosthenes wrote in Platonicus are given by Theon of Smyrna. In particular he described there the history of the problem of duplicating the cube (see Heath [4]):-

... when the god proclaimed to the Delians through the oracle that, in order to get rid of a plague, they should construct an alter double that of the existing one, their craftsmen fell into great perplexity in their efforts to discover how a solid could be made the double of a similar solid; they therefore went to ask Plato about it, and he replied that the oracle meant, not that the god wanted an alter of double the size, but that he wished, in setting them the task, to shame the Greeks for their neglect of mathematics and their contempt of geometry.

Eratosthenes erected a column at Alexandria with an epigram inscribed on it relating to his own mechanical solution to the problem of doubling the cube [4]:-

If, good friend, thou mindest to obtain from any small cube a cube the double of it, and duly to change any solid figure into another, this is in thy power; thou canst find the measure of a fold, a pit, or the broad basin of a hollow well, by this method, that is, if thou thus catch between two rulers two means with their extreme ends converging. Do not thou seek to do the difficult business of Archytas's cylinders, or to cut the cone in the triads of Menaechmus, or to compass such a curved form of lines as is described by the god-fearing Eudoxus. Nay thou couldst, on these tablets, easily find a myriad of means, beginning from a small base. Happy art thou, Ptolemy, in that, as a father the equal of his son in

youthful vigour, thou hast thyself given him all that is dear to
muses and Kings,
and may be in the future, O Zeus, god of heaven, also receive the
sceptre at thy
hands. Thus may it be, and let any one who sees this offering say
"This is the gift
of Eratosthenes of Cyrene".

Eratosthenes also worked on prime numbers. He is remembered for his
prime number sieve, the
'Sieve of Eratosthenes' which, in modified form, is still an important
tool in number theory research.
The sieve appears in the Introduction to arithmetic by Nicomedes.

Another book written by Eratosthenes was On means and, although it is
now lost, it is mentioned by
Pappus as one of the great books of geometry. In the field of geodesy,
however, Eratosthenes will
always be remembered for his measurements of the Earth.

Eratosthenes made a surprisingly accurate measurement of the
circumference of the Earth. Details
were given in his treatise On the measurement of the Earth which is now
lost. However, some
details of these calculations appear in works by other authors such as
Cleomedes, Theon of Smyrna
and Strabo. Eratosthenes compared the noon shadow at midsummer between
Syene (now Aswan
on the Nile in Egypt) and Alexandria. He assumed that the sun was so far
away that its rays were
essentially parallel, and then with a knowledge of the distance between
Syene and Alexandria, he
gave the length of the circumference of the Earth as 250,000 stadia.

Of course how accurate this value is depends on the length of the
stadium and scholars have argued
over this for a long time. The article [11] discusses the various values
scholars have given for the
stadium. It is certainly true that Eratosthenes obtained a good result,
even a remarkable result if one
takes 157.2 metres for the stadium as some have deduced from values
given by Pliny. It is less good
if 166.7 metres was the value used by Eratosthenes as Gulbekian suggests
in [11].

Several of the papers referenced, for example [10], [15] and [16],

discuss the accuracy of Eratosthenes' result. The paper [15] is particularly interesting. In it Rawlins argues convincingly that the only measurement which Eratosthenes made himself in his calculations was the zenith distance on the summer solstice at Alexandria, and that he obtained the value of 712'. Rawlins argues that this is in error by 16' while other data which Eratosthenes used, from unknown sources, was considerably more accurate.

Eratosthenes also measured the distance to the sun as 804,000,000 stadia and the distance to the Moon as 780,000 stadia. He computed these distances using data obtained during lunar eclipses.

Ptolemy tells us that Eratosthenes measured the tilt of the Earth's axis with great accuracy obtaining the value of $11/83$ of 180, namely 23° 51' 15".

The value $11/83$ has fascinated historians of mathematics, for example the papers [9] and [17] are written just to examine the source of this value. Perhaps the most commonly held view is that the value $11/83$ is due to Ptolemy and not to Eratosthenes. Heath [4] argues that Eratosthenes used 24 and that $11/83$ of 180 was a refinement due to Ptolemy. Taisbak [17] agrees with attributing $11/83$ to Ptolemy although he believes that Eratosthenes used the value $2/15$ of 180. However Rawlins [15] believes that a continued fraction method was used to calculate the value $11/83$ while Fowler [9] proposes that the anthypharesis (or Euclidean algorithm) method was used (see also [3]).

Eratosthenes made many other major contributions to the progress of science. He worked out a calendar that included leap years, and he laid the foundations of a systematic chronography of the world when he tried to give the dates of literary and political events from the time of the siege of Troy. He is also said to have compiled a star catalogue containing 675 stars.

Eratosthenes made major contributions to geography. He sketched, quite accurately, the route of the Nile to Khartoum, showing the two Ethiopian tributaries. He also

suggested that lakes were the source of the river. A study of the Nile had been made by many scholars before Eratosthenes and they had attempted to explain the rather strange behaviour of the river, but most like Thales were quite wrong in their explanations. Eratosthenes was the first to give what is essentially the correct answer when he suggested that heavy rains sometimes fell in regions near the source of the river and that these would explain the flooding lower down the river. Another contribution that Eratosthenes made to geography was his description of the region "Eudaimon Arabia", now the Yemen, as inhabited by four different races. The situation was somewhat more complicated than that proposed by Eratosthenes, but today the names for the races proposed by Eratosthenes, namely Minaeans, Sabaeans, Qatabanians, and Hadramites, are still used.

Eratosthenes writings include the poem Hermes, inspired by astronomy, as well as literary works on the theatre and on ethics which was a favourite topic of the Greeks. Eratosthenes is said to have become blind in old age and it has been claimed that he committed suicide by starvation.

Article by: J J O'Connor and E F Robertson
| 4338|2002-10-16 10:48:58|omari maulana|Re: Black Athena|
Pecae Mickel

In Massey's statement below he doesn't seem to relate Krishna or Osiris blackness with them being black. Please post a reference where Massey states they were painted black because they were black people. I do believe they were black, I'm just not certain Massey believed this. Thanks.

>From: Mickel Hendrix <Ptah_Seker_Ausar777@yahoo.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: Black Athena
>Date: Tue, 15 Oct 2002 18:25:09 -0700 (PDT)
>

>Hotep,
>
>Can you rephrase or reword your statement when you say
>"Massey's view with his statement below?" Are you
>referring to Massey's view on the connection between
>Ausar and Krisna?
>
>P.E.A.C.E. Progress...
>
>--- omari maulana <omari_maulana@hotmail.com> wrote:
>> Peace Mickel
>>
>> I agree with your assesment of why the ancients
>> depicted Osiris the way they
>> did, however how do you correlate Massey's view with
>> his statement below?
>>
>>
>>
>>
>>
>>
>>
>>>From: Mickel Hendrix
>>><Ptah_Seker_Ausar777@yahoo.com>
>>>Reply-To: Ta_Seti@yahoogroups.com
>>>To: Ta_Seti@yahoogroups.com
>>>Subject: Re: [Ta_Seti] Re: Black Athena
>>>Date: Tue, 15 Oct 2002 16:15:39 -0700 (PDT)
>>>
>>>Hotep Brother Omari,
>>>
>>>Massey showed how Sut as the personification of the
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>>>>>>Reply-To: Ta_Seti@yahoogroups.com
>>>>>>To: Ta_Seti@yahoogroups.com
>>>>>>Subject: Re: [Ta_Seti] Re: Black Athena
>>>>>>Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)
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>>>>> >To: Ta_Seti@yahoogroups.com
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>>>>> >Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
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| 4339|2002-10-16 11:00:56|omari maulana|Re: Subject: ... climate-linked geographical pattern in human behav|

This "theory" is very broad. It seems to correlate aggression and a patriarchal society with rapid, major ecological shifts and the struggle for resources that evolves (refer to the good point Djehuti made in his post

on Europe and Guns, Germs and Steel earlier). DeMeo could be on to something in this regard, however these shifts were taking place all over the old world , for example the flood of the Black Sea was related to the Holocene climatic shifts if I'm not mistaken. But to put such a narrow geographic and temporal constraint on this ideology facilitates a psuedo-science.

>From: "Alex van Deelen" <avdeelen@wanadoo.nl>
>Reply-To: Ta_Seti@yahoogroups.com
>To: <Ta_Seti@yahoogroups.com>
>Subject: [Ta_Seti] Re: Subject: ... climate-linked geographical pattern in
>human behavior
>Date: Wed, 16 Oct 2002 18:31:45 +0200
>
>Message: 10
>Date: Wed, 16 Oct 2002 05:41:06 -0000
>From: "chingdude56" <chingdude56@yahoo.com>
>Subject: ... climate-linked geographical pattern in human behavior
>
>Loads of bs. Next, "ching dude" will start quoting Rushton
>and all the other nuts.
>
>Alex
>
>> <http://www.saharasia.org/saharasia.htm>
>>
>> Evidence for a Worldwide, Climate-Linked Geographical Pattern in
>> Human Behavior
>>
>> by James DeMeo, Ph.D
>
>> ABSTRACT
>>
>> Global geographical patterns of repressive, painful, traumatic, and
>> violent, armored, patrist behaviors and social institutions, which
>> thwart maternal-infant and male-female bonds, were correlated and
>
>
>

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<http://resourcecenter.msn.com/access/plans/freeactivation.asp>

| 4340|2002-10-16 11:04:44|Mickel Hendrix|Re: Black Athena|

Hotep,

Only if you would dig a little deeper and see the symbolism of Satan and his origins for what it is. What you've presented isn't no more than the fruit of the root, coming from a Persian-Greek view point, which are basically latecomers to the whole symbolism of the biblical Satan. It's the root that will explain everything that the biblical Satan stands for or symbolizes, and that root is the Kemetic Sut, where one chooses to except it or not.

The original of Satan was before the Solar Theology, which was the Stellar System, where Sut was of the Seven Children of Tu-art, as can be seen on the zodiac of the ancient Kemites. Sut was the crocodile, which is the equivalent of the Great Dragon, Leviathan, Serpent.

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The Persian Aura Mainyu is no more than a carbon copy of Sut, the prototype of the biblical adversary known as Satan. Hence, you are exactly right when you say "during the late period," because it was indeed late when it comes to the Kemetic Theology, which is as old as the Black Man himself.

P.E.A.C.E. Progress....

--- Djehuti Sundaka <ahuguley@ix.netcom.com> wrote:
> "Satan" means "Adversary" and, as a distinct
> character, had probably
> been inspired by "Aura Mainyu" during the late

> Persian period. Apart
> from the possible connection with Aura Mainyu,
> darkness had nothing to
> do with his initial conception but became more
> associated with him
> during the following Greek period.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
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| 4341|2002-10-16 11:13:55|Edward Loring|Re: Black Athena|

----- Original Message -----

From: [Derrick, Alexander](#)

To: 'Ta_Seti@yahoogroups.com'

Sent: Wednesday, October 16, 2002 12:10 AM

Subject: RE: [Ta_Seti] Re: Black Athena

[Here is an Old Kingdom representation of Osiris](#)

[Alex,](#)

[That is an interesting figure which we have not seen before. Where is it and from what publication did you get the photo?](#)

[As far as we know, there are no statues of Osiris from the Old Kingdom.](#)

[This one looks either TIP or LP.](#)

[EL](#)

| 4342|2002-10-16 11:22:28|Derrick, Alexander|Re: Black Athena|

[Correct me if Im wrong, but is Set = Sut? And I think set is symbolized by a hippo not a crocodile. But I might be wrong.](#)

-----Original Message-----

From: Mickel Hendrix [mailto:Ptah_Seker_Ausar777@yahoo.com]

Sent: Wednesday, October 16, 2002 11:05 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Black Athena

Hotep,

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P.E.A.C.E. Progress....

| 4343|2002-10-16 12:20:08|Mickel Hendrix|Re: Black Athena|
Hotep Brotha Alex,

Yes, Sut is Set, Seth, the Bar-Sutekh of the Canaanites. The Hippopotamus is the Animal Type of Ta-urt, which is the Water Horse, and, as I stated is identified in the 40th Chapter of Job as the Behemoth, which is Bekh Mut in the Kemetic language. She gave

birth to the Crocodile, as can be seen on the monuments, where the Crocodile is portrayed on the back of the Hippopotamus.

Sut was the Typhon of the Greeks, hence the words Typhoon, Typhoid Fever, Typhaeus. But, we can find the equivalent in the Kemetic Tep, which is a name of Ta-urt, who was of the Stellar Doctrine, founded on the Seven Stars, Luminaries, Spirits.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

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| 4344|2002-10-16 12:22:11|Djehuti Sundaka|Re: Black Athena|

What I've presented is the meaning of the name "Satan" and his probable cultural inspiration. Whether or not the source of the

cultural inspiration can be traced back to other cultures is an entirely different issue that I'm in no way disputing. Simply declaring something to be the root of a similar sounding word doesn't make it so and conceptions of good/light/day vs. evil/darkness/night are probably as old as the first belief systems to have spread out with humanity predated anything that would arise in Kamat.

1Chronicles 21:1

Job 1:6-2:7

Zachariah 3:1-2

all come from the Persian period and show Satan in the role of "Adversary" with no associations to darkness whatsoever. He had originally personified a character that could be likened to a heavenly prosecuting attorney rather than as the personification of evil. Such conceptions of evil to be associated with him had been a later development. As can be seen in Job and Zachariah, there had been no concept of him having originally been a heavenly outcast or rebel leader but only one of a divine servant in the similar function that is portrayed of such spirits in 1Samuel 16:14-16 and 1Kings 22:19-23.

If one wishes to find associations between Sutakh and a heavenly biblical character, one would do much better in drawing attention to the biblical god himself.

(The following is an excerpt from "The Twelve Contradictions".)

As a matter of fact, unlike any biblical portrayal of Satan, such a god is indeed described as being fire-breathing (Psalm 18:8), enveloped in both fire and stormy darkness (Exodus 13:21, 19:18, 40:38, Leviticus 10:2, Psalm 18:9-14) with ministers of flame (Psalm 104:4, 2Kings 6:17) and, in the Xristian scriptures, has a lake of fire and brimstone in which his victims are tormented "day and night forever and ever" (Revelation 20:10). Such a god even commands his worshippers to commit acts of genocide and the violent appropriation of other peoples' lands (Numbers 21:34-35, Deuteronomy 3:1-10, Joshua 10:40, 1Samuel 15:2-3). In addition to all this, the biblical god possesses characteristics that are very similar to the Egyptian god Sutakh who had also been known for his violent and evil deeds. In comparison, we see that:

Sutakh had been the god of people who had dwelt in the eastern delta of Egypt.

Yahuwah had been the god of people to have dwelt in the eastern delta

of Egypt (i.e. Goshen).
Genesis 47:6, Exodus 8:22

Sutakh had been a god of the desert (called the `dashrt' meaning
`red-land').

Yahuwah had been a god of the desert (specifically from the land of
`Edowm' meaning `Red').
Exodus 3:18, 5:3, 8:27, Deuteronomy 33:2, Judges 5:4-5, Habakkuk 3:3

The desert people of Sutakh had been known for violence and called the
Dasherw (Red Ones).

The desert people of Yahuwah called the Shasw Yhwa (later to be known
as Lewiy) had been Edowmiym (Red Ones) who, being shasw, had been
known for their violence.
Genesis 25:25, 25:30, 27:39-40, 49:5-7, Exodus 32:26-29, Deuteronomy
33:8-9

People of a "ruddy" appearance were said to have been especially under
the influence of Sutakh.

A man after Yahuwah's own heart known for his great bloodshed had been
described as being "ruddy" and to have had the spirit of Yahuwah
mightily upon him.
1Samuel 16:12-13

Sutakh had been known as the god who had committed murder in order to
rule the land of Egypt.

Yahuwah is known as the god who commanded the nation of YisraEl to
commit mass genocide in order to rule the land of Kana'an.
Numbers 21:34-35, Deuteronomy 3:1-10, 20:16-17, Joshua 10:28-42,
11:14-23

As the god of the Hyksos, Sutakh had been the god of a delta dwelling
people from Kana'an who had plundered Egypt and been expelled.

As the god of YisraEl, Yahuwah had been the god of a delta dwelling
people from Kana'an said to have plundered the Egyptians and been
expelled.

Exodus 3:21-22, 12:35-36, 6:1

As a desert-god, Sutakh had been a god of barrenness and sterility.

As a god of the less fertile Kana'aniy highlands, Yahuwah had been extremely opposed to the lowland, feminine, fertility rites of the goddess Asherah.

1Kings 20:23, 20:28, Exodus 34:13, Deuteronomy 7:5, 12:3, 16:21, Judges 6:25, 1Kings 14:15, 16:33, Jeremiah 44:1-18

Sutakh had been known for his victorious battle against the world-threatening sea-serpent Apopy.

Yahuwah had been known for his victorious battle against the sea-serpent Livyathan.

Psalms 74:14, Isaiah 27:1

Sutakh had been a warrior-god and a god of chaos and confusion.

Yahuwah had been a warrior-god and a god of chaos and confusion.

Exodus 15:3, Psalm 18:7, Psalm 29:3-9, Genesis 11:9, Exodus 14:24, Psalm 18:14

Sutakh had been a god of darkness and storm.

Yahuwah had been a god whose major manifestations had been in darkness, cloud, and storm.

Genesis 15:12-13, 15:17-18, 28:10-15, 32:22-30, Exodus 11:4-5, 12:29, 12:42, 13:21, 14:24, 19:16-19, 38:34-35, 1Kings 8:10-12, Psalm 18:9-14

Sutakh had been called the "Lord of the North" and had been seen in a northern constellation.

Yahuwah had been thought to have ruled from the north.

Isaiah 14:13, Psalm 48:1-2

Sutakh had been identified with the Kana'aniy god called Har (Mountain) and with Ba'al.

Yahuwah had been identified with the Kana'aniy god called Shadday

(Mountain) and with Ba'al.

Genesis 17:1, 28:3, 35:11, 43:14, 48:3, 49:25, Exodus 6:3, Numbers 24:4, Hosea 2:16

Sutakh and Yahuwah had also shared a common nemesis in the Egyptian god Harw; the god of light and establisher of MAAT (i.e. Truth/Justice/Order), who, from an Egyptian perspective, had been incarnate in every pharaoh. It is perhaps a mere coincidence that no single character in the Bible, including Satan, is shown to be as personally opposed by Yahuwah than the "Pharaoh" of the Exodus. It is also certainly a mere yet interesting coincidence that a major name for the Xristian god's nemesis is Lucifer; the Light-Bringer. Ironically, it had been Xristianity (represented by the symbol of death called the cross), that had brought the end to Egyptian religion and civilization (represented by the symbol of life called the ankh).

As can be seen, Yahuwah and Sutakh would appear to have been two sides of the same coin placing the biblical god in a category of gods known for their violence and misery.

Djehuti Sundaka

--- In Ta_Seti@y..., Mickel Hendrix wrote:

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- > Only if you would dig a little deeper and see the
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- > of the biblical Satan. It's the root that will explain
- > everything that the biblical Satan stands for or
- > symbolizes, and that root is the Kemetic Sut, where
- > one chooses to except it or not.
- >
- > The original of Satan was before the Solar Theology,
- > which was the Stellar System, where Sut was of the
- > Seven Children of Tu-art, as can be seen on the zodiac
- > of the ancient Kemites. Sut was the crocodile, which
- > is the equivalent of the Great Dragon, Leviathan,
- > Serpent.
- >
- > As the Solar dethroned the Stellar, which was based on

> the Mother and Child, which is represented in the
> scriptures as the Harlot and Bastard Child, the
> Behemoth of the 40th chapter of Job, Sut became the
> personification of Darkness, hence the origin of the
> biblical Satan, who was cast out from Heaven after a
> war against the Angelic Beings led by the Archangel
> Michael, as is told in Revelations. Even the Rebellion
> of Satan in Heaven in Kemetic, where Sut and his band
> of followers known as the Tesheru, being the Red
> Devils, were defeated by Ra, the personification of
> the Sun God of the Solar System or Doctrine of ancient
> Kemet.

>

> The Persian Aura Mainyu is no more than a carbon copy
> of Sut, the prototype of the biblical adversary known
> as Satan. Hence, you are exactly right when you say
> "during the late period," because it was indeed late
> when it comes to the Kemetic Theology, which is as old
> as the Black Man himself.

>

> P.E.A.C.E. Progress....

>

> --- Djehuti Sundaka wrote:
> > "Satan" means "Adversary" and, as a distinct
> > character, had probably
> > been inspired by "Aura Mainyu" during the late
> > Persian period. Apart
> > from the possible connection with Aura Mainyu,
> > darkness had nothing to
> > do with his initial conception but became more
> > associated with him
> > during the following Greek period.

> >

> > Djehuti Sundaka

> >

> >

> > --- In Ta_Seti@y..., Mickel Hendrix

> > wrote:

> > > Hotep Brother Omari,

> > >

> > > Massey showed how Sut as the personification of
> > the

> > > darkness, ruler of the twelve hours of the night

> > > or

> > > six months of the year that the nights appeared to

> > > be

>>> longer than the days. Again, take notice of the
>> words
>>> Soot, Satan, and even the Arabic Sudan, and Sudd,
>> all
>>> meaning black, or dark.
>>>
>>> Ausar was not only depicted with a wide nose and
>> thick
>>> lips, but he also was given a dark brown skin
>>> complexion, as can be seen in the woodcarving of
>> him.
>>> This, Massey knew, or was aware of.
>>>
>>> P.E.A.C.E. Progress....
>>>
>>> --- omari maulana wrote:
>>>> Indeed, but this doesn't seem to have been
>> Massey's
>>>> view.
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>>From: Mickel Hendrix
>>>>
>>>>>Reply-To: Ta_Seti@y...
>>>>>To: Ta_Seti@y...
>>>>>Subject: Re: [Ta_Seti] Re: Black Athena
>>>>>Date: Tue, 15 Oct 2002 15:34:37 -0700 (PDT)
>>>>>
>>>>>Hotep,
>>>>>
>>>>>The color black had two connotations, one
>> ethnic
>>>> the
>>>>>other symbolical, just as Sut was the root or
>>>>>prototype of the biblical Satan, the god of
>>>>> darkness,
>>>>>and the root of the word Soot, the black stain
>> from
>>>>>smoke. The Kemites were well aware of what they
>>>>> wanted

>>>>> Ausar to look like from an ethnic point of
>> view,
>>>> and
>>>>> that was black like themselves. End of line....
>>>>>
>>>>> P.E.A.C.E. Proper Education Always....
>>>>>
>>>>> --- omari maulana
>>>> wrote:
>>>>>> To reiterate:
>>>>>>
>>>>>> Is there a common significance to the
>> blackness
>>>> of
>>>>>> Osiris/Black Madona and
>>>>>> Jesus/ Krishna? Was this blackness related
>> to
>>>> the
>>>>>> underworld/rebirth or to
>>>>>> the color of the peoples inhabiting ancient
>>>> Egypt
>>>>>> and India?
>>>>>>
>>>>>>
>>>>>> <http://members.tripod.com/~pc93/gmlectrs.htm>
>>>>>>
>>>>>> The birth of the dark one of the
>> mother-moon's
>>>> two
>>>>>> children, depends upon
>>>>>> that part of the lunar orb which is turned
>> away
>>>> from
>>>>>> the sun, being dimly
>>>>>> seen through the light reflected from our
>> earth.
>>>> As
>>>>>> the light began to
>>>>>> lessen, and the orb became opaque, there was
>> an
>>>>>> obvious birth of the dark
>>>>>> part of the moon! That was the birth of the
>>>> little,
>>>>>> dark one, of the lunar
>>>>>> twins. So fine a point of departure from the
>>>> light

>>>>> half to the dark, and
 >>>>> from the dark half to the light, may be
 >> likened
 >>>> to a
 >>>>> single hair--as it was
 >>>>> in the Hindu mythos, which represents
 >> Krishna as
 >>>>> being born from a single
 >>>>> black hair and Balarama from a single white
 >> hair
 >>>> of
 >>>>> Vishnu. This is,
 >>>>> probably, the mythical meaning of a saying
 >>>>> attributed to the Christ in the
 >>>>> gospel of the Hebrews,--"And straightway,"
 >> said
 >>>>> Jesus, "the holy spirit (my
 >>>>> mother) took me and bore me by one of the
 >> hairs
 >>>> of
 >>>>> my head, to the great
 >>>>> mountain called Thabor." The exact colour of
 >> the
 >>>>> dark orb is slate-black,
 >>>>> and this has been preserved in India as the
 >>>>> complexion of the dark child,
 >>>>> Hari or Krishna. These types of the light
 >> and
 >>>> dark
 >>>>> twins were certainly
 >>>>> continued as the two-fold Christ in Rome,
 >> one
 >>>> form
 >>>>> of whom is the little
 >>>>> black Bambino of Italy, the Christ who was
 >> black
 >>>> for
 >>>>> the same reason that
 >>>>> Sut was black in
 >>>>>
 >>>>>
 >>>>>
 >>>>> 181
 >>>>>
 >>>>> Egypt, and Krishna was blue-black in India.
 >> He

>>>> was
>>>>> black, because mythical,
>>>>> and not because the Word was humanly
>> incarnated
>>>> as a
>>>>> nigger! He was black
>>>>> because he was the child of the
>> virgin-mother as
>>>> the
>>>>> moon!
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>> >From: Mickel Hendrix
>>>>>
>>>>>> >Reply-To: Ta_Seti@y...
>>>>>> >To: Ta_Seti@y...
>>>>>> >Subject: Re: [Ta_Seti] Re: Black Athena
>>>>>> >Date: Mon, 14 Oct 2002 16:15:42 -0700 (PDT)
>>>>>>>
>>>>>>> >Hotep,
>>>>>>>
>>>>>>> >I notice Gerald Massey was mentioned below
>> as
>>>> being
>>>>>> a
>>>>>>> >scholar not of Kemetology, whatever that is
>>>>>>> >supposed
>>>>>>> >to mean. No pun intended. However, Massey,
>>>> indeed
>>>>>>> >learned to read the Metu Neter, while, at
>> the
>>>> same
>>>>>>> >time, he had Samuel Birch, one of the top
>>>> so-called
>>>>>>> >Egyptology during the nineteenth century,
>> by
>>
> === message truncated ===
>
>
>

> Do you Yahoo!?
> Faith Hill - Exclusive Performances, Videos & More
> <http://faith.yahoo.com>
| 4345|2002-10-16 12:45:20|Derrick, Alexander|Re: Black Athena|
Hmmm.. You are probably correct Ed, if anything the photo might have been mislabeled, or my notes were incorrect.

I am returning to the library this weekend and I'll try and get to the bottom of this.
Alex

-----Original Message-----
From: Edward Loring [mailto:gnosarch@bluewin.ch]
Sent: Wednesday, October 16, 2002 3:46 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Black Athena

----- Original Message -----
From: [Derrick, Alexander](#)
To: 'Ta_Seti@yahoogroups.com'
Sent: Wednesday, October 16, 2002 12:10 AM
Subject: RE: [Ta_Seti] Re: Black Athena

Here is an Old Kingdom representation of Osiris

Alex,
That is an interesting figure which we have not seen before. Where is it
and from what publication did you get the photo?
As far as we know, there are no statues of Osiris from the Old Kingdom.
This one looks either TIP or LP.
EL

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Ta_Seti-unsubscribe@yahoogroups.com

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| 4346|2002-10-16 14:36:31|omari maulana|Kushite Buildings At kawa|
<http://www.thebritishmuseum.ac.uk/egyptian/bmsaes/issue1/welsby.high.pdf>

Choose an Internet access plan right for you -- try MSN!
<http://resourcecenter.msn.com/access/plans/default.asp>
| 4347|2002-10-16 15:32:40|mansu_musa|Re: What Do We Know Of The Ethnicity Of
Eratosthenes?|

--- In Ta_Seti@y..., Djehuti Sundaka wrote:

> <http://www-groups.dcs.st->

[and.ac.uk/~history/Mathematicians/Eratosthenes.html](http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Eratosthenes.html)

>

> Eratosthenes was born in Cyrene which is now in Libya in North

Africa.

> His teachers included the

> scholar Lysanias of Cyrene and the philosopher Ariston of Chios who

had

> studied under Zeno, the

> founder of the Stoic school of philosophy. Eratosthenes also studied

> under the poet and scholar

> Callimachus who had also been born in Cyrene. Eratosthenes then

spent

> some years studying in

> Athens.

>

> The library at Alexandria was planned by Ptolemy I Soter and the

project

> came to fruition under his

> son Ptolemy II Philadelphus. The library was based on copies of the

> works in the library of Aristotle.

> Ptolemy II Philadelphus appointed one of Eratosthenes' teachers

> Callimachus as the second librarian.

> When Ptolemy III Euergetes succeeded his father in 245 BC and he

> persuaded Eratosthenes to go

> to Alexandria as the tutor of his son Philopator. On the death of

> Callimachus in about 240 BC,

> Eratosthenes became the third librarian at Alexandria, in the

library in

> a temple of the Muses called

> the Mouseion. The library is said to have contained hundreds of

> thousands of papyrus and vellum

> scrolls.

>

> Despite being a leading all-round scholar, Eratosthenes was

considered

> to fall short of the highest

> rank. Heath writes [4]:-

>

> [Eratosthenes] was, indeed, recognised by his contemporaries

as a

> man of great

> distinction in all branches of knowledge, though in each

subject he

> just fell short

> of the highest place. On the latter ground he was called Beta,

and

> another

> nickname applied to him, Pentathlos, has the same implication,

> representing as it

> does an all-round athlete who was not the first runner or

wrestler

> but took the

> second prize in these contests as well as others.

>

> Certainly this is a harsh nickname to give to a man whose

> accomplishments in many different areas

> are remembered today not only as historically important but,

remarkably

> in many cases, still

> providing a basis for modern scientific methods.

>

> One of the important works of Eratosthenes was Platonicus which

dealt

> with the mathematics which

> underlie Plato's philosophy. This work was heavily used by Theon of

> Smyrna when he wrote

> Expositio rerum mathematicarum and, although Platonicus is now lost,

> Theon of Smyrna tells us

> that Eratosthenes' work studied the basic definitions of geometry

and

> arithmetic, as well as covering

> such topics as music.

>

> One rather surprising source of information concerning Eratosthenes

is

- > from a forged letter. In his
- > commentary on Proposition 1 of Archimedes' Sphere and cylinder Book

II,

- > Eutocius reproduces a
- > letter reputed to have been written by Eratosthenes to Ptolemy III
- > Euergetes. The letter describes
- > the history of the problem of the duplication of the cube and, in
- > particular, it describes a mechanical
- > device invented by Eratosthenes to find line segments x and y so

that,

- > for given segments a and b ,
- >
- > $a : x = x : y = y : b$.
- >
- > By the famous result of Hippocrates it was known that solving the
- > problem of finding two mean
- > proportionals between a number and its double was equivalent to

solving

- > the problem of duplicating
- > the cube. Although the letter is a forgery, parts of it are taken

from

- > Eratosthenes' own writing. The
- > letter, which occupies an important place in the history of

mathematics,

- > is discussed in detail in [14].
- > An original Arabic text of this letter was once kept in the library

of

- > the St Joseph University in Beirut.
- > However it has now vanished and the details given in [14] come from
- > photographs taken of the letter
- > before its disappearance.
- >
- > Other details of what Eratosthenes wrote in Platonius are given by
- > Theon of Smyrna. In particular
- > he described there the history of the problem of duplicating the

cube

- > (see Heath [4]):-
- >

> ... when the god proclaimed to the Delians through the oracle

that,

> in order to get

> rid of a plague, they should construct an alter double that of

the

> existing one,

> their craftsmen fell into great perplexity in their efforts to

> discover how a solid

> could be made the double of a similar solid; they therefore

went to

> ask Plato

> about it, and he replied that the oracle meant, not that the

god

> wanted an alter of

> double the size, but that he wished, in setting them the task,

to

> shame the Greeks

> for their neglect of mathematics and their contempt of

geometry.

>

> Eratosthenes erected a column at Alexandria with an epigram

inscribed on

> it relating to his own

> mechanical solution to the problem of doubling the cube [4]:-

>

> If, good friend, thou mindest to obtain from any small cube a

cube

> the double of

> it, and duly to change any solid figure into another, this is

in

> thy power; thou

> canst find the measure of a fold, a pit, or the broad basin of

a

> hollow well, by this

> method, that is, if thou thus catch between two rulers two

means

- > with their
- > extreme ends converging. Do not thou seek to do the difficult
- > business of
- > Archytas's cylinders, or to cut the cone in the triads of
- > Menaechmus, or to
- > compass such a curved form of lines as is described by the
- > god-fearing Eudoxus.
- > Nay thou couldst, on these tablets, easily find a myriad of

means,

- > beginning from
- > a small base. Happy art thou, Ptolemy, in that, as a father the
- > equal of his son in
- > youthful vigour, thou hast thyself given him all that is dear

to

- > muses and Kings,
- > and may be in the future, O Zeus, god of heaven, also receive

the

- > sceptre at thy
- > hands. Thus may it be, and let any one who sees this offering

say

- > "This is the gift
- > of Eratosthenes of Cyrene".
- >
- > Eratosthenes also worked on prime numbers. He is remembered for his
- > prime number sieve, the
- > 'Sieve of Eratosthenes' which, in modified form, is still an

important

- > tool in number theory research.
- > The sieve appears in the Introduction to arithmetic by Nicomedes.
- >
- > Another book written by Eratosthenes was On means and, although it

is

- > now lost, it is mentioned by
- > Pappus as one of the great books of geometry. In the field of

geodesy,

- > however, Eratosthenes will
- > always be remembered for his measurements of the Earth.
- >

- > Eratosthenes made a surprisingly accurate measurement of the
- > circumference of the Earth. Details
- > were given in his treatise On the measurement of the Earth which is

now

- > lost. However, some
- > details of these calculations appear in works by other authors such

as

- > Cleomedes, Theon of Smyrna
- > and Strabo. Eratosthenes compared the noon shadow at midsummer

between

- > Syene (now Aswan
- > on the Nile in Egypt) and Alexandria. He assumed that the sun was

so far

- > away that its rays were
- > essentially parallel, and then with a knowledge of the distance

between

- > Syene and Alexandria, he
- > gave the length of the circumference of the Earth as 250,000 stadia.
- >
- > Of course how accurate this value is depends on the length of the
- > stadium and scholars have argued
- > over this for a long time. The article [11] discusses the various

values

- > scholars have given for the
- > stadium. It is certainly true that Eratosthenes obtained a good

result,

- > even a remarkable result if one
- > takes 157.2 metres for the stadium as some have deduced from values
- > given by Pliny. It is less good
- > if 166.7 metres was the value used by Eratosthenes as Gulbekian

suggests

- > in [11].
- >
- > Several of the papers referenced, for example [10], [15] and [16],
- > discuss the accuracy of
- > Eratosthenes' result. The paper [15] is particularly interesting.

In it

- > Rawlins argues convincingly that
- > the only measurement which Eratosthenes made himself in his

calculations

- > was the zenith distance on
- > the summer solstice at Alexandria, and that he obtained the value of
- > 712'. Rawlins argues that this is
- > in error by 16' while other data which Eratosthenes used, from

unknown

- > sources, was considerably
- > more accurate.
- >
- > Eratosthenes also measured the distance to the sun as 804,000,000

stadia

- > and the distance to the
- > Moon as 780,000 stadia. He computed these distances using data

obtained

- > during lunar eclipses.
- > Ptolemy tells us that Eratosthenes measured the tilt of the Earth's

axis

- > with great accuracy obtaining
- > the value of $11/83$ of 180, namely $23^{\circ} 51' 15''$.
- >
- > The value $11/83$ has fascinated historians of mathematics, for

example

- > the papers [9] and [17] are
- > written just to examine the source of this value. Perhaps the most
- > commonly held view is that the
- > value $11/83$ is due to Ptolemy and not to Eratosthenes. Heath [4]

argues

- > that Eratosthenes used 24
- > and that $11/83$ of 180 was a refinement due to Ptolemy. Taisbak [17]
- > agrees with attributing $11/83$ to
- > Ptolemy although he believes that Eratosthenes used the value $2/15$

of

- > 180. However Rawlins [15]
- > believes that a continued fraction method was used to calculate the
- > value $11/83$ while Fowler [9]
- > proposes that the anthypharesis (or Euclidean algorithm) method was

- > used (see also [3]).
- >
- > Eratosthenes made many other major contributions to the progress of
- > science. He worked out a
- > calendar that included leap years, and he laid the foundations of a
- > systematic chronography of the
- > world when he tried to give the dates of literary and political

events

- > from the time of the siege of
- > Troy. He is also said to have compiled a star catalogue containing

675

- > stars.
- >
- > Eratosthenes made major contributions to geography. He sketched,

quite

- > accurately, the route of the
- > Nile to Khartoum, showing the two Ethiopian tributaries. He also
- > suggested that lakes were the
- > source of the river. A study of the Nile had been made by many

scholars

- > before Eratosthenes and
- > they had attempted to explain the rather strange behaviour of the

river,

- > but most like Thales were
- > quite wrong in their explanations. Eratosthenes was the first to

give

- > what is essentially the correct
- > answer when he suggested that heavy rains sometimes fell in regions

near

- > the source of the river and
- > that these would explain the flooding lower down the river. Another
- > contribution that Eratosthenes
- > made to geography was his description of the region "Eudaimon

Arabia",

- > now the Yemen, as
- > inhabited by four different races. The situation was somewhat more
- > complicated than that proposed
- > by Eratosthenes, but today the names for the races proposed by

- > Eratosthenes, namely Minaeans,
- > Sabaeans, Qatabanians, and Hadramites, are still used.
- >
- > Eratosthenes writings include the poem Hermes, inspired by
- astronomy, as
- > well as literary works on
- > the theatre and on ethics which was a favourite topic of the Greeks.
- > Eratosthenes is said to have
- > became blind in old age and it has been claimed that he committed
- > suicide by starvation.
- >
- >
- > Article by: J J O'Connor and E F Robertson

Eratosthenes was a libyan, and everybody knows that he was not greek. I learned he was libyan quite a while back from research, but to be honest I don't know if he was the libyans that Herodotus said had the woolly hair, he could have been amazing.

Bernal claims that Claudius Ptolemy was an upper Egyptian??
Is there any evidence of this besides what he says.

Ptolemy the mathematician and astronomer of the second century CE, was also an Upper Egyptian, and known to Arab writers as a black, (Bernal, 1992, p.606).

What about Euclid is there any evidence he was Egyptian, because I know a person named Hypatia was definitely an Egyptian who was killed by Christians.

| 4348|2002-10-16 15:49:46|mansu_musa|Re: Subject: ... climate-linked geographical pattern in human behavior|

--- In Ta_Seti@y..., "Alex van Deelen" wrote:

- > Message: 10
- > Date: Wed, 16 Oct 2002 05:41:06 -0000
- > From: "chingdude56"
- > Subject: ... climate-linked geographical pattern in human behavior
- >
- > Loads of bs. Next, "ching dude" will start quoting Rushton
- > and all the other nuts.
- >
- > Alex

>
> > <http://www.saharasia.org/saharasia.htm>
> >
> > Evidence for a Worldwide, Climate-Linked Geographical Pattern in
> > Human Behavior
> >
> > by James DeMeo, Ph.D
>
> > ABSTRACT
> >
> > Global geographical patterns of repressive, painful, traumatic,

and
> > violent, armored, patrist behaviors and social institutions,

which
> > thwart maternal-infant and male-female bonds, were correlated and

What's wrong with rushton???

I bet you are a big willam shockley and arthur jensen fan ??

| 4349|2002-10-16 15:51:47|Mickel Hendrix|Re: Black Athena|
Hotep,

All I'll say further is that the Kemetic Set is so
diverse when it comes to his attributes that they
engulf everything that can be found about an evil
adversary among the various ancient nations. If one
chooses to write them off as coincidences, that's his
or her prerogative. As I said, the Solar form of Set
is later than the Stellar form of the god-head. And
you're right, just because words appear to be alike
doesn't mean they are from the same camp. But, Set,
Sat, Sut, Setan, Satan, Sutekh, Soot, Sudd, Sudan just
happen to be one of those cases that pass the test.
You deal with it. End of line...

P.E.A.C.E. Progress...

--- Djehuti Sundaka <ahuguley@ix.netcom.com> wrote:

> What I've presented is the meaning of the name
> "Satan" and his
> probable cultural inspiration. Whether or not the
> source of the

- > cultural inspiration can be traced back to other
- > cultures is an
- > entirely different issue that I'm in no way
- > disputing. Simply
- > declaring something to be the root of a similar
- > sounding word doesn't
- > make it so and conceptions of good/light/day vs.
- > evil/darkness/night
- > are probably as old as the first belief systems to
- > have spread out
- > with humanity predated anything that would arise in
- > Kamat.
- >
- > 1Chronicles 21:1
- > Job 1:6-2:7
- > Zachariah 3:1-2
- >
- > all come from the Persian period and show Satan in
- > the role of
- > "Adversary" with no associations to darkness
- > whatsoever. He had
- > originally personified a character that could be
- > likened to a heavenly
- > prosecuting attorney rather than as the
- > personification of evil. Such
- > conceptions of evil to be associated with him had
- > been a later
- > development. As can be seen in Job and Zachariah,
- > there had been no
- > concept of him having originally been a heavenly
- > outcast or rebel
- > leader but only one of a divine servant in the
- > similar function that
- > is portrayed of such spirits in 1Samuel 16:14-16 and
- > 1Kings 22:19-23.
- >
- > If one wishes to find associations between Sutakh
- > and a heavenly
- > biblical character, one would do much better in
- > drawing attention to
- > the biblical god himself.
- >
- > (The following is an excerpt from "The Twelve
- > Contradictions".)
- >
- > As a matter of fact, unlike any biblical portrayal

- > of Satan, such a
- > god is indeed described as being fire-breathing
- > (Psalm 18:8),
- > enveloped in both fire and stormy darkness (Exodus
- > 13:21, 19:18,
- > 40:38, Leviticus 10:2, Psalm 18:9-14) with ministers
- > of flame (Psalm
- > 104:4, 2Kings 6:17) and, in the Xristian scriptures,
- > has a lake of
- > fire and brimstone in which his victims are
- > tormented "day and night
- > forever and ever" (Revelation 20:10). Such a god
- > even commands his
- > worshippers to commit acts of genocide and the
- > violent appropriation
- > of other peoples' lands (Numbers 21:34-35,
- > Deuteronomy 3:1-10, Joshua
- > 10:40, 1Samuel 15:2-3). In addition to all this,
- > the biblical god
- > possesses characteristics that are very similar to
- > the Egyptian god
- > Sutakh who had also been known for his violent and
- > evil deeds. In
- > comparison, we see that:
- >
- >
- > Sutakh had been the god of people who had dwelt in
- > the eastern delta
- > of Egypt.
- >
- > Yahuwah had been the god of people to have dwelt in
- > the eastern delta
- > of Egypt (i.e. Goshen).
- > Genesis 47:6, Exodus 8:22
- >
- >
- > Sutakh had been a god of the desert (called the
- > `dashrt' meaning
- > `red-land').
- >
- > Yahuwah had been a god of the desert (specifically
- > from the land of
- > `Edowm' meaning `Red').
- > Exodus 3:18, 5:3, 8:27, Deuteronomy 33:2, Judges
- > 5:4-5, Habakkuk 3:3
- >

- >
- > The desert people of Sutakh had been known for
- > violence and called the
- > Dasherw (Red Ones).
- >
- > The desert people of Yahuwah called the Shasw Yhwa
- > (later to be known
- > as Lewiy) had been Edowmiym (Red Ones) who, being
- > shasw, had been
- > known for their violence.
- > Genesis 25:25, 25:30, 27:39-40, 49:5-7, Exodus
- > 32:26-29, Deuteronomy
- > 33:8-9
- >
- >
- > People of a "ruddy" appearance were said to have
- > been especially under
- > the influence of Sutakh.
- >
- > A man after Yahuwah's own heart known for his great
- > bloodshed had been
- > described as being "ruddy" and to have had the
- > spirit of Yahuwah
- > mightily upon him.
- > 1Samuel 16:12-13
- >
- >
- > Sutakh had been known as the god who had committed
- > murder in order to
- > rule the land of Egypt.
- >
- > Yahuwah is known as the god who commanded the nation
- > of YisraEl to
- > commit mass genocide in order to rule the land of
- > Kana'an.
- > Numbers 21:34-35, Deuteronomy 3:1-10, 20:16-17,
- > Joshua 10:28-42,
- > 11:14-23
- >
- >
- > As the god of the Hyksos, Sutakh had been the god of
- > a delta dwelling
- > people from Kana'an who had plundered Egypt and been
- > expelled.
- >
- > As the god of YisraEl, Yahuwah had been the god of a

> delta dwelling
> people from Kana'an said to have plundered the
> Egyptians and been
> expelled.
> Exodus 3:21-22, 12:35-36, 6:1
>
>
> As a desert-god, Sutakh had been a god of barrenness
> and sterility.
>
> As a god of the less fertile Kana'aniy highlands,
> Yahuwah had been
> extremely opposed to the lowland, feminine,
> fertility rites of the
> goddess Asherah.
> 1Kings 20:23, 20:28, Exodus 34:13, Deuteronomy 7:5,
> 12:3, 16:21,
> Judges 6:25, 1Kings 14:15, 16:33, Jeremiah 44:1-18
>
>
> Sutakh had been known for his victorious battle
> against the
> world-threatening sea-serpent Apopy.
>
> Yahuwah had been known for his victorious battle
> against the
> sea-serpent Livyathan.
> Psalm 74:14, Isaiah 27:1
>
>
> Sutakh had been a warrior-god and a god of chaos and
> confusion.
>
> Yahuwah had been a warrior-god and a god of chaos
> and confusion.
> Exodus 15:3, Psalm 18:7, Psalm 29:3-9, Genesis 11:9,
> Exodus 14:24,
> Psalm 18:14
>
>
> Sutakh had been a god of darkness and storm.
>
> Yahuwah had been a god who's major manifestations
> had been in
> darkness, cloud, and storm.
> Genesis 15:12-13, 15:17-18, 28:10-15, 32:22-30,

> Exodus 11:4-5, 12:29,
> 12:42, 13:21, 14:24, 19:16-19, 38:34-35, 1Kings
> 8:10-12, Psalm 18:9-14
>
>
> Sutakh had been called the "Lord of the North" and
> had been seen in a
> northern constellation.
>
> Yahuwah had been thought to have ruled from the
> north.
> Isaiah 14:13, Psalm 48:1-2
>
>

=== message truncated ===

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| 4350|2002-10-16 16:06:23|omari maulana|Re: What Do We Know Of The Ethnicity Of
Eratosthenes?|

Mansu

Was there such a thing as "imazingh" 2000 years ago? Did they have a
specified phenotype? If so can you provide references? Thanks.

>From: "mansu_musa"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of Eratosthenes?
>Date: Wed, 16 Oct 2002 22:32:33 -0000
>
>--- In Ta_Seti@y..., Djehuti Sundaka wrote:
>> [http://www-groups.dcs.st-](http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Eratosthenes.html)
>> [and.ac.uk/~history/Mathematicians/Eratosthenes.html](http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Eratosthenes.html)
>>
>> Eratosthenes was born in Cyrene which is now in Libya in North
>Africa.
>> His teachers included the

> > scholar Lysanias of Cyrene and the philosopher Ariston of Chios who
> had
> > studied under Zeno, the
> > founder of the Stoic school of philosophy. Eratosthenes also studied
> > under the poet and scholar
> > Callimachus who had also been born in Cyrene. Eratosthenes then
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> > Athens.
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> > The library at Alexandria was planned by Ptolemy I Soter and the
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> > came to fruition under his
> > son Ptolemy II Philadelphus. The library was based on copies of the
> > works in the library of Aristotle.
> > Ptolemy II Philadelphus appointed one of Eratosthenes' teachers
> > Callimachus as the second librarian.
> > When Ptolemy III Euergetes succeeded his father in 245 BC and he
> > persuaded Eratosthenes to go
> > to Alexandria as the tutor of his son Philopator. On the death of
> > Callimachus in about 240 BC,
> > Eratosthenes became the third librarian at Alexandria, in the
> library in
> > a temple of the Muses called
> > the Mouseion. The library is said to have contained hundreds of
> > thousands of papyrus and vellum
> > scrolls.
> >
> > Despite being a leading all-round scholar, Eratosthenes was
> considered
> > to fall short of the highest
> > rank. Heath writes [4]:-
> >
> > [Eratosthenes] was, indeed, recognised by his contemporaries
> as a
> > man of great
> > distinction in all branches of knowledge, though in each
> subject he
> > just fell short
> > of the highest place. On the latter ground he was called Beta,
> and
> > another
> > nickname applied to him, Pentathlos, has the same implication,
> > representing as it
> > does an all-round athlete who was not the first runner or
> wrestler

> > but took the
 > > second prize in these contests as well as others.
 > >
 > > Certainly this is a harsh nickname to give to a man whose
 > > accomplishments in many different areas
 > > are remembered today not only as historically important but,
 > > remarkably
 > > in many cases, still
 > > providing a basis for modern scientific methods.
 > >
 > > One of the important works of Eratosthenes was Platonicus which
 > > dealt
 > > with the mathematics which
 > > underlie Plato's philosophy. This work was heavily used by Theon of
 > > Smyrna when he wrote
 > > Expositio rerum mathematicarum and, although Platonicus is now lost,
 > > Theon of Smyrna tells us
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 > > Eutocius reproduces a
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 > > Euergetes. The letter describes
 > > the history of the problem of the duplication of the cube and, in
 > > particular, it describes a mechanical
 > > device invented by Eratosthenes to find line segments x and y so
 > > that,
 > > for given segments a and b ,
 > >
 > > $a : x = x : y = y : b$.
 > >
 > > By the famous result of Hippocrates it was known that solving the
 > > problem of finding two mean
 > > proportionals between a number and its double was equivalent to
 > > solving
 > > the problem of duplicating
 > > the cube. Although the letter is a forgery, parts of it are taken
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 > > Eratosthenes' own writing. The

> > letter, which occupies an important place in the history of
 > mathematics,
 > > is discussed in detail in [14].
 > > An original Arabic text of this letter was once kept in the library
 > of
 > > the St Joseph University in Beirut.
 > > However it has now vanished and the details given in [14] come from
 > > photographs taken of the letter
 > > before its disappearance.
 > >
 > > Other details of what Eratosthenes wrote in Platonius are given by
 > > Theon of Smyrna. In particular
 > > he described there the history of the problem of duplicating the
 > cube
 > > (see Heath [4]):-
 > >
 > > ... when the god proclaimed to the Delians through the oracle
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 > > in order to get
 > > rid of a plague, they should construct an altar double that of
 > the
 > > existing one,
 > > their craftsmen fell into great perplexity in their efforts to
 > > discover how a solid
 > > could be made the double of a similar solid; they therefore
 > went to
 > > ask Plato
 > > about it, and he replied that the oracle meant, not that the
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 > > wanted an altar of
 > > double the size, but that he wished, in setting them the task,
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 > > shame the Greeks
 > > for their neglect of mathematics and their contempt of
 > geometry.
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 > > Eratosthenes erected a column at Alexandria with an epigram
 > inscribed on
 > > it relating to his own
 > > mechanical solution to the problem of doubling the cube [4]:-
 > >
 > > If, good friend, thou mindest to obtain from any small cube a
 > cube
 > > the double of
 > > it, and duly to change any solid figure into another, this is
 > in

> > thy power; thou
> > canst find the measure of a fold, a pit, or the broad basin of
>a
> > hollow well, by this
> > method, that is, if thou thus catch between two rulers two
>means
> > with their
> > extreme ends converging. Do not thou seek to do the difficult
> > business of
> > Archytas's cylinders, or to cut the cone in the triads of
> > Menaechmus, or to
> > compass such a curved form of lines as is described by the
> > god-fearing Eudoxus.
> > Nay thou couldst, on these tablets, easily find a myriad of
>means,
> > beginning from
> > a small base. Happy art thou, Ptolemy, in that, as a father the
> > equal of his son in
> > youthful vigour, thou hast thyself given him all that is dear
>to
> > muses and Kings,
> > and may be in the future, O Zeus, god of heaven, also receive
>the
> > sceptre at thy
> > hands. Thus may it be, and let any one who sees this offering
>say
> > "This is the gift
> > of Eratosthenes of Cyrene".
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> > Eratosthenes made a surprisingly accurate measurement of the
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> > essentially parallel, and then with a knowledge of the distance
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> > Of course how accurate this value is depends on the length of the
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> > Several of the papers referenced, for example [10], [15] and [16],
> > discuss the accuracy of
> > Eratosthenes' result. The paper [15] is particularly interesting.
> In it
> > Rawlins argues convincingly that
> > the only measurement which Eratosthenes made himself in his
> calculations
> > was the zenith distance on
> > the summer solstice at Alexandria, and that he obtained the value of
> > 712'. Rawlins argues that this is
> > in error by 16' while other data which Eratosthenes used, from
> unknown
> > sources, was considerably
> > more accurate.
> >

> > Eratosthenes also measured the distance to the sun as 804,000,000
>stadia
> > and the distance to the
> > Moon as 780,000 stadia. He computed these distances using data
>obtained
> > during lunar eclipses.
> > Ptolemy tells us that Eratosthenes measured the tilt of the Earth's
>axis
> > with great accuracy obtaining
> > the value of $11/83$ of 180 , namely $23\ 51'\ 15''$.
> >
> > The value $11/83$ has fascinated historians of mathematics, for
>example
> > the papers [9] and [17] are
> > written just to examine the source of this value. Perhaps the most
> > commonly held view is that the
> > value $11/83$ is due to Ptolemy and not to Eratosthenes. Heath [4]
>argues
> > that Eratosthenes used 24
> > and that $11/83$ of 180 was a refinement due to Ptolemy. Taisbak [17]
> > agrees with attributing $11/83$ to
> > Ptolemy although he believes that Eratosthenes used the value $2/15$
>of
> > 180 . However Rawlins [15]
> > believes that a continued fraction method was used to calculate the
> > value $11/83$ while Fowler [9]
> > proposes that the anthypharesis (or Euclidean algorithm) method was
> > used (see also [3]).
> >
> > Eratosthenes made many other major contributions to the progress of
> > science. He worked out a
> > calendar that included leap years, and he laid the foundations of a
> > systematic chronography of the
> > world when he tried to give the dates of literary and political
>events
> > from the time of the siege of
> > Troy. He is also said to have compiled a star catalogue containing
>675
> > stars.
> >
> > Eratosthenes made major contributions to geography. He sketched,
>quite
> > accurately, the route of the
> > Nile to Khartoum, showing the two Ethiopian tributaries. He also
> > suggested that lakes were the
> > source of the river. A study of the Nile had been made by many

>scholars
 >> before Eratosthenes and
 >> they had attempted to explain the rather strange behaviour of the
 >river,
 >> but most like Thales were
 >> quite wrong in their explanations. Eratosthenes was the first to
 >give
 >> what is essentially the correct
 >> answer when he suggested that heavy rains sometimes fell in regions
 >near
 >> the source of the river and
 >> that these would explain the flooding lower down the river. Another
 >> contribution that Eratosthenes
 >> made to geography was his description of the region "Eudaimon
 >Arabia",
 >> now the Yemen, as
 >> inhabited by four different races. The situation was somewhat more
 >> complicated than that proposed
 >> by Eratosthenes, but today the names for the races proposed by
 >> Eratosthenes, namely Minaeans,
 >> Sabaeans, Qatabanians, and Hadramites, are still used.
 >>
 >> Eratosthenes writings include the poem Hermes, inspired by
 >astronomy, as
 >> well as literary works on
 >> the theatre and on ethics which was a favourite topic of the Greeks.
 >> Eratosthenes is said to have
 >> become blind in old age and it has been claimed that he committed
 >> suicide by starvation.
 >>
 >>
 >> Article by: J J O'Connor and E F Robertson
 >
 >
 >
 >Eratosthenes was a libyan,and everybody know this that he was not
 >greek. I learned he was libyan quite a while back from reserch,but
 >to be honest I don't know if he was the libyans that herodotus said
 >hadthe wooly hair,he could havwe been a imazingh.
 >
 > Bernal claims that cladius ptolomey was a upper egyptain??
 > Is there any evidence of this besides what he says.
 >
 >Ptolemy the mathematician and astronomer of the second century CE,
 >was also an Upper Egyptian, and known to Arab writers as a black,
 >(Bernal, 1992, p.606).

>
>
> What about euclid is there any evidence he was egyptain,because I
>know a personnamed hypathia was defineatley a egyptain who was killed
>by christains.
>
>
>
>
>
>

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| 4351|2002-10-16 16:33:43|mansu_musa|Re: What Do We Know Of The Ethnicity Of
Eratosthenes?|

--- In Ta_Seti@y..., "omari maulana" wrote:

> Mansu

>

> Was there such a thing as "imazingh" 2000 years ago? Did they have

a

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>

>

>

>

>

> >From: "mansu_musa"

> >Reply-To: Ta_Seti@y...

> >To: Ta_Seti@y...

> >Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of

Eratosthenes?

> >Date: Wed, 16 Oct 2002 22:32:33 -0000

> >

> >--- In Ta_Seti@y..., Djehuti Sundaka wrote:

> > > <http://www-groups.dcs.st->

> > > and.ac.uk/~history/Mathematicians/Eratosthenes.html

> > >

> > > Eratosthenes was born in Cyrene which is now in Libya in North

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>>> in error by 16' while other data which Eratosthenes used, from
>>unknown
>>> sources, was considerably
>>> more accurate.

> > >

> > > Eratosthenes also measured the distance to the sun as

804,000,000

> >stadia

> > > and the distance to the

> > > Moon as 780,000 stadia. He computed these distances using data

> >obtained

> > > during lunar eclipses.

> > > Ptolemy tells us that Eratosthenes measured the tilt of the

Earth's

> >axis

> > > with great accuracy obtaining

> > > the value of $11/83$ of 180 , namely $23^{\circ} 51' 15''$.

> > >

> > > The value $11/83$ has fascinated historians of mathematics, for

> >example

> > > the papers [9] and [17] are

> > > written just to examine the source of this value. Perhaps the

most

> > > commonly held view is that the

> > > value $11/83$ is due to Ptolemy and not to Eratosthenes. Heath [4]

> >argues

> > > that Eratosthenes used 24

> > > and that $11/83$ of 180 was a refinement due to Ptolemy. Taisbak

[17]

> > > agrees with attributing $11/83$ to

> > > Ptolemy although he believes that Eratosthenes used the value

$2/15$

> >of

> > > 180 . However Rawlins [15]

> > > believes that a continued fraction method was used to calculate

the

> > > value $11/83$ while Fowler [9]

> > > proposes that the anthyphairesis (or Euclidean algorithm)

method was

> > > used (see also [3]).

> > >

> > > Eratosthenes made many other major contributions to the

progress of

>>> science. He worked out a
>>> calendar that included leap years, and he laid the foundations

of a

>>> systematic chronography of the
>>> world when he tried to give the dates of literary and political
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>>> source of the river. A study of the Nile had been made by many
>> scholars
>>> before Eratosthenes and
>>> they had attempted to explain the rather strange behaviour of

the

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>>> but most like Thales were
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Another

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>>> complicated than that proposed
>>> by Eratosthenes, but today the names for the races proposed by
>>> Eratosthenes, namely Minaeans,
>>> Sabaeans, Qatabanians, and Hadramites, are still used.
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>>> Eratosthenes writings include the poem Hermes, inspired by
>>astronomy, as
>>> well as literary works on
>>> the theatre and on ethics which was a favourite topic of the

Greeks.

>>> Eratosthenes is said to have
>>> became blind in old age and it has been claimed that he

committed

>>> suicide by starvation.

>>>

>>>

>>> Article by: J J O'Connor and E F Robertson

>>

>>

>>

>>Eratosthenes was a libyan,and everybody know this that he was not
>>greek. I learned he was libyan quite a while back from reserch,but
>>to be honest I don't know if he was the libyans that herodotus said
>>had the wooly hair,he could have been a imazingh.

>>

>> Bernal claims that cladius ptolomey was a upper egyptain??

>> Is there any evidence of this besides what he says.

>>

>>Ptolemy the mathematician and astronomer of the second century CE,
>>was also an Upper Egyptian, and known to Arab writers as a black,
>>(Bernal, 1992, p.606).

>>

>>

>> What about euclid is there any evidence he was

egyptain,because I

>>know a person named hypathia was definatley a egyptain who was

killed

>>by christians.

>>

>>

>>

>>

> >
> >
>
>
>

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From my readings in herodotus he said the inhabitants of Libya had some of the woolliest hair in the world. The ancient Kemetians knew two types of Libyan people that are depicted on tomb scenes, one was pale skin with red hair, and other were dark skinned and had similar dress to the Kushites.

So from my understanding the pale skin Libyans might be the descendants of the modern day Kabyle which live in Algeria, and the darker skinned Libyans might be descendants of the Tuareg, Tibbu and other people who inhabit the Sahara.

amazingh is a Tazight word that means free people
| 4352|2002-10-17 03:36:08|Edward Loring|Re: Black Athena|

----- Original Message -----

From: "Mickel Hendrix" <Ptah_Seker_Ausar777@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Wednesday, October 16, 2002 9:20 PM
Subject: RE: [Ta_Seti] Re: Black Athena

. The Hippopotamus is the Animal Type of
> Ta-urt, which is the Water Horse, and, as I stated is
> identified in the 40th Chapter of Job as the Behemoth,
> which is Bekh Mut in the Kemetite language.

(EL)...it's called behemot in Russian, too.

| 4353|2002-10-17 03:36:11|Edward Loring|Re: Black Athena (Osiris)|

----- Original Message -----

From: [Derrick, Alexander](mailto:Derrick.Alexander)
To: 'Ta_Seti@yahoogroups.com'
Sent: Wednesday, October 16, 2002 9:44 PM
Subject: RE: [Ta_Seti] Re: Black Athena

Hmmm.. You are probably correct Ed, if anything the photo might have been mislabeled, or my notes were incorrect.

I am returning to the library this weekend and I'll try and get to the bottom of this.

Alex

(EL)....the very elongated head/neck is interesting. One must always be careful of info from older books and it is important to give authors names and publication data. There have always been badly mistaken scholars.

| 4354|2002-10-17 08:02:58|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes?|

Peace Mansu

I don't believe the red haired Libyan's existed in NE Africa prior to the Hyksos period. If they did it was not normal nor did they exist as an entire group. It is probable that there were black people with red hair as a genetic abnormality that lived in the region. Also, the Indo/Semites that lived in the deserts of NE Africa after the Hyksos invasion would have been rapidly absorbed into a predominate African population. Most of the stereotypical "European" traits visible in modern Berber speakers is from the post AE phase.

>From: "mansu_musa"

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of Eratosthenes?

>Date: Wed, 16 Oct 2002 23:33:41 -0000

>

>--- In Ta_Seti@y..., "omari maulana" wrote:

>> Mansu

>>

>> Was there such a thing as "imazingh" 2000 years ago? Did they have

>a

>> specified phenotype? If so can you provide references? Thanks.

>>

>>

>>

>>

>>

>>

>>>From: "mansu_musa"

>>>Reply-To: Ta_Seti@y...

>>>To: Ta_Seti@y...

>>>Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of Eratosthenes?

>>>Date: Wed, 16 Oct 2002 22:32:33 -0000

>>>

>>>--- In Ta_Seti@y..., Djehuti Sundaka wrote:

>>>> <http://www-groups.dcs.st->

>>>> [and.ac.uk/~history/Mathematicians/Eratosthenes.html](http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Eratosthenes.html)

>>>>

>>>> Eratosthenes was born in Cyrene which is now in Libya in North

>>>Africa.
>>>> His teachers included the
>>>> scholar Lysanias of Cyrene and the philosopher Ariston of Chios
>who
>>>had
>>>> studied under Zeno, the
>>>> founder of the Stoic school of philosophy. Eratosthenes also
>studied
>>>> under the poet and scholar
>>>> Callimachus who had also been born in Cyrene. Eratosthenes then
>>>spent
>>>> some years studying in
>>>> Athens.
>>>>
>>>> The library at Alexandria was planned by Ptolemy I Soter and the
>>>project
>>>> came to fruition under his
>>>> son Ptolemy II Philadelphus. The library was based on copies of
>the
>>>> works in the library of Aristotle.
>>>> Ptolemy II Philadelphus appointed one of Eratosthenes' teachers
>>>> Callimachus as the second librarian.
>>>> When Ptolemy III Euergetes succeeded his father in 245 BC and he
>>>> persuaded Eratosthenes to go
>>>> to Alexandria as the tutor of his son Philopator. On the death
>of
>>>> Callimachus in about 240 BC,
>>>> Eratosthenes became the third librarian at Alexandria, in the
>>>library in
>>>> a temple of the Muses called
>>>> the Mouseion. The library is said to have contained hundreds of
>>>> thousands of papyrus and vellum
>>>> scrolls.
>>>>
>>>> Despite being a leading all-round scholar, Eratosthenes was
>>>considered
>>>> to fall short of the highest
>>>> rank. Heath writes [4]:-
>>>>
>>>> [Eratosthenes] was, indeed, recognised by his
>contemporaries
>>>as a
>>>> man of great
>>>> distinction in all branches of knowledge, though in each
>>>subject he
>>>> just fell short

>>>> of the highest place. On the latter ground he was called
>Beta,
>>>and
>>>> another
>>>> nickname applied to him, Pentathlos, has the same
>implication,
>>>> representing as it
>>>> does an all-round athlete who was not the first runner or
>>>wrestler
>>>> but took the
>>>> second prize in these contests as well as others.
>>>>
>>>> Certainly this is a harsh nickname to give to a man whose
>>>> accomplishments in many different areas
>>>> are remembered today not only as historically important but,
>>>remarkably
>>>> in many cases, still
>>>> providing a basis for modern scientific methods.
>>>>
>>>> One of the important works of Eratosthenes was Platonicus which
>>>dealt
>>>> with the mathematics which
>>>> underlie Plato's philosophy. This work was heavily used by
>Theon of
>>>> Smyrna when he wrote
>>>> Expositio rerum mathematicarum and, although Platonicus is now
>lost,
>>>> Theon of Smyrna tells us
>>>> that Eratosthenes' work studied the basic definitions of
>geometry
>>>and
>>>> arithmetic, as well as covering
>>>> such topics as music.
>>>>
>>>> One rather surprising source of information concerning
>Eratosthenes
>>>is
>>>> from a forged letter. In his
>>>> commentary on Proposition 1 of Archimedes' Sphere and cylinder
>Book
>>>II,
>>>> Eutocius reproduces a
>>>> letter reputed to have been written by Eratosthenes to Ptolemy
>III
>>>> Euergetes. The letter describes
>>>> the history of the problem of the duplication of the cube and,

>in
 >>>> particular, it describes a mechanical
 >>>> device invented by Eratosthenes to find line segments x and y so
 >>>> that,
 >>>> for given segments a and b ,
 >>>>
 >>>> $a : x = x : y = y : b$.
 >>>>
 >>>> By the famous result of Hippocrates it was known that solving
 >the
 >>>> problem of finding two mean
 >>>> proportionals between a number and its double was equivalent to
 >>>> solving
 >>>> the problem of duplicating
 >>>> the cube. Although the letter is a forgery, parts of it are
 >taken
 >>>> from
 >>>> Eratosthenes' own writing. The
 >>>> letter, which occupies an important place in the history of
 >>>> mathematics,
 >>>> is discussed in detail in [14].
 >>>> An original Arabic text of this letter was once kept in the
 >library
 >>>> of
 >>>> the St Joseph University in Beirut.
 >>>> However it has now vanished and the details given in [14] come
 >from
 >>>> photographs taken of the letter
 >>>> before its disappearance.
 >>>>
 >>>> Other details of what Eratosthenes wrote in Platonius are
 >given by
 >>>> Theon of Smyrna. In particular
 >>>> he described there the history of the problem of duplicating the
 >>>> cube
 >>>> (see Heath [4]):-
 >>>>
 >>>> ... when the god proclaimed to the Delians through the
 >oracle
 >>>> that,
 >>>> in order to get
 >>>> rid of a plague, they should construct an alter double
 >that of
 >>>> the
 >>>> existing one,
 >>>> their craftsmen fell into great perplexity in their

>efforts to
>>>> discover how a solid
>>>> could be made the double of a similar solid; they therefore
>>>went to
>>>> ask Plato
>>>> about it, and he replied that the oracle meant, not that
>the
>>>god
>>>> wanted an alter of
>>>> double the size, but that he wished, in setting them the
>task,
>>>to
>>>> shame the Greeks
>>>> for their neglect of mathematics and their contempt of
>>>geometry.
>>>>
>>>> Eratosthenes erected a column at Alexandria with an epigram
>>>inscribed on
>>>> it relating to his own
>>>> mechanical solution to the problem of doubling the cube [4]:-
>>>>
>>>> If, good friend, thou mindest to obtain from any small
>cube a
>>>cube
>>>> the double of
>>>> it, and duly to change any solid figure into another, this
>is
>>>in
>>>> thy power; thou
>>>> canst find the measure of a fold, a pit, or the broad
>basin of
>>>a
>>>> hollow well, by this
>>>> method, that is, if thou thus catch between two rulers two
>>>means
>>>> with their
>>>> extreme ends converging. Do not thou seek to do the
>difficult
>>>> business of
>>>> Archytas's cylinders, or to cut the cone in the triads of
>>>> Menaechmus, or to
>>>> compass such a curved form of lines as is described by the
>>>> god-fearing Eudoxus.
>>>> Nay thou couldst, on these tablets, easily find a myriad of
>>>means,
>>>> beginning from

>>>> a small base. Happy art thou, Ptolemy, in that, as a
>father the
>>>> equal of his son in
>>>> youthful vigour, thou hast thyself given him all that is
>dear
>>>>to
>>>> muses and Kings,
>>>> and may be in the future, O Zeus, god of heaven, also
>receive
>>>>the
>>>> sceptre at thy
>>>> hands. Thus may it be, and let any one who sees this
>offering
>>>>say
>>>> "This is the gift
>>>> of Eratosthenes of Cyrene".
>>>>
>>>> Eratosthenes also worked on prime numbers. He is remembered for
>his
>>>> prime number sieve, the
>>>> 'Sieve of Eratosthenes' which, in modified form, is still an
>>>important
>>>> tool in number theory research.
>>>> The sieve appears in the Introduction to arithmetic by
>Nicomedes.
>>>>
>>>> Another book written by Eratosthenes was On means and, although
>it
>>>>is
>>>> now lost, it is mentioned by
>>>> Pappus as one of the great books of geometry. In the field of
>>>geodesy,
>>>> however, Eratosthenes will
>>>> always be remembered for his measurements of the Earth.
>>>>
>>>> Eratosthenes made a surprisingly accurate measurement of the
>>>> circumference of the Earth. Details
>>>> were given in his treatise On the measurement of the Earth
>which is
>>>>now
>>>> lost. However, some
>>>> details of these calculations appear in works by other authors
>such
>>>>as
>>>> Cleomedes, Theon of Smyrna
>>>> and Strabo. Eratosthenes compared the noon shadow at midsummer

>>>between
>>>> Syene (now Aswan
>>>> on the Nile in Egypt) and Alexandria. He assumed that the sun
>was
>>>so far
>>>> away that its rays were
>>>> essentially parallel, and then with a knowledge of the distance
>>>between
>>>> Syene and Alexandria, he
>>>> gave the length of the circumference of the Earth as 250,000
>stadia.
>>>>
>>>> Of course how accurate this value is depends on the length of
>the
>>>> stadium and scholars have argued
>>>> over this for a long time. The article [11] discusses the
>various
>>>values
>>>> scholars have given for the
>>>> stadium. It is certainly true that Eratosthenes obtained a good
>>>result,
>>>> even a remarkable result if one
>>>> takes 157.2 metres for the stadium as some have deduced from
>values
>>>> given by Pliny. It is less good
>>>> if 166.7 metres was the value used by Eratosthenes as Gulbekian
>>>suggests
>>>> in [11].
>>>>
>>>> Several of the papers referenced, for example [10], [15] and
>[16],
>>>> discuss the accuracy of
>>>> Eratosthenes' result. The paper [15] is particularly
>interesting.
>>>In it
>>>> Rawlins argues convincingly that
>>>> the only measurement which Eratosthenes made himself in his
>>>calculations
>>>> was the zenith distance on
>>>> the summer solstice at Alexandria, and that he obtained the
>value of
>>>> 712'. Rawlins argues that this is
>>>> in error by 16' while other data which Eratosthenes used, from
>>>unknown
>>>> sources, was considerably
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>>>> well as literary works on
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>>>> Eratosthenes is said to have
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>committed
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>>>>

>>>>

>>>> Article by: J J O'Connor and E F Robertson

>>>>

>>>>

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>>>>Eratosthenes was a libyan,and everybody know this that he was not

>>>>greek. I learned he was libyan quite a while back from reserch,but

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>>>> Is there any evidence of this besides what he says.

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>>>>(Bernal, 1992, p.606).

>>>>

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>>>>

>>>>

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>

>

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| 4355|2002-10-17 09:47:51|Mickel Hendrix|Re: Black Athena|
Hotep Ed,

Ain't that a coincidence? Or is it?

P.E.A.C.E. Progress....

--- Edward Loring <gnosarch@bluewin.ch> wrote:
>
> ----- Original Message -----
> From: "Mickel Hendrix"
> <Ptah_Seker_Ausar777@yahoo.com>
> To: <Ta_Seti@yahoogroups.com>
> Sent: Wednesday, October 16, 2002 9:20 PM
> Subject: RE: [Ta_Seti] Re: Black Athena
>
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>
>

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| 4356|2002-10-17 11:29:32|Derrick, Alexander|Saqqara at the Louvre|

<http://www.saqqara.culture.gouv.fr>

Saqqara at the Louvre. Very nice design.

Alex Derrick

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| 4357|2002-10-17 14:53:13|omari maulana|Saharan Links|

CULTURAL CONVERGENCES OF NORTHERN EUROPE AND NORTH AFRICA DURING THE EARLY HOLOCENE?

Session: Enculturating the landscape

Thursday morning

The Early Holocene human peopling in North Africa extended from the Mediterranean coasts to the mountain ranges of the Central Sahara. This paper will be focused on the cultural developments in the Central Sahara, where the present author carried out research since 1990. Two distinct cultural and chronological horizons were identified before the emergence of subsistence strategies based on food production. The earlier horizon was first named "Epipalaeolithic", the later one "Mesolithic". These terms were derived from Mediterranean-biased terms, which proved to be inappropriate for the North African context. Research in North Africa was long biased by Mediterranean cultural frameworks, which viewed the production of pottery and polished stone tools as evidence for "Neolithic" cultures. As a consequence, the "Epipalaeolithic", which already yielded the first ceramic and polished stone artefacts, was assimilated with the "Mesolithic", and these two with the "Pastoral Neolithic".

In order to avoid such a confusion and to point out the specificities featured by these horizons, new terms have been suggested, namely "Early Acacus" for the earlier horizon, and "Late Acacus" for the later horizon, after their identification in the Tadrart Acacus mountain range in the Libyan Sahara. The Late Acacus, in particular, featured a number of innovations towards a stronger enculturation of the landscape. With regard to technology, pottery became frequent. Polished grindstones, animal bone tools, ostrich eggshell artefacts, wooden tools, and vegetable artefacts were systematically produced and became a distinctive feature of the Late Acacus. As for the economy, local resources were usually preferred and intensively exploited. Techniques for Barbary sheep taming were practised and were clearly attested to the sites. Wild grasses were intensively collected, exploited, and stored. Plant cultivation of wild cereals was also documented. Furthermore, changes in site organisations and settlement

patterns could be observed in the shift from the Early to the Late Acacus. Sites became larger and showed a marked intra-site spatial organisation. Mobility decreased, although long-distance trading was developed.

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| 4358|2002-10-17 21:29:48|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
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Description : Septemius Severus, Afrikan emporer of Rome, his Syrian wife and their sons.

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/severusfamily.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

yafeutaom <ruth@warwick.net>

| 4359|2002-10-17 21:31:51|Yafeu ibn Taom|Re: What Do We Know Of The Ethnicity Of
Eratosthenes? w/attachment|

Attachments :

.....
XX

Speakers of Amazight go back 7000 years. They are the Imazigen
of Ta Mazgha (Berbers of North Afrika). Amazight is an Afrikan
language of the Afro-Asian group. The Afro-Asiatic linguistic
phylum developed somewhere between the south-eastern Sahara and
the Horn and began splitting at least 8000 years ago.

Branches and probable date of split:

Kushitic - 8th millenium BCE

Egyptian - before the 7th millenium BCE

Omotic - 7th millenium BCE

Hausa - 7th millenium BCE

Semitic - 6th or 5th millenia BCE
Amazigh - 6th or 5th millenia BCE
(I. M. Diakonoff, Afrasian Languages, Moscow 1988)

Herodotus described Libyans as indigenees of Afrika. Egyptian records list Libyans or Lebou of two types, the Tehenou and the Temehou (people created light/white skinned). This is simply recognizing that there was no uniform phenotype in ancient Tamazgha. It is not saying there was only one phenotype among the Lebou.

Tehenou and Tamahou were not the same ethnic type. The first Lebou people that the Egyptians referred to were the Tehenou. In color paintings they are dark brown. They were the local blacks of Libya. They were not Nilotics nor Bantu nor Sudanese. They were a local Libyan ethnic group. (G. Moller, Die Aegypten und ihre libyschen Nachbarn, ZDMG, Leipzig 1924 pg 78.)

Oric Bates who wrote on the Eastern Libyans records Afrikoid features. He says that before 12th dynasty Egyptians colored Tehenou dark brown. The Eastern Libyans, London 1914, pp 43-45.

C. M. Daniels makes a similar report in The Garamantes of Southern Libya, Wisconsin 1970, pg 27.

Later in time the Tamahou begin to appear in Egyptian paintings. They are creamy colored often with light hair and eyes. This is the type that absorbed and replaced the Tehenou. (W. Holscher, Libyer und Aegypter Beitrage zur Ethnologie und Geschichte Libyscher Volkerschaften, AFU 5, Gluckstadt 1955)

Surely it is an injustice to the resurgence of Amazigh (Berber) self-determination to deny this aspect of the ethno-history of Tamazgha by writing the Tehenou out of history or denying that they were dark and they were the first Libyan Imazighen.

Attached is a pic of emperor Septemius Severus, his Syrian wife and their children. Septemius has dark skin, elongated Afrikan features and flowing hair. His two sons take their mother's complexion. The pic is also archived at http://groups.yahoo.com/group/Ta_Seti/files/severusfamily.jpg

- Yafeu -

--- In Ta_Seti@y..., "omari maulana" wrote:
> Mansu

>

> Was there such a thing as "imazingh" 2000 years ago? Did they have a
> specified phenotype? If so can you provide references? Thanks.

>

>

| 4360|2002-10-18 01:43:57|Edward Loring|Re: Black Athena|

Htp Mickel

Actually the Russian word is written BEGEMOT accented on -OT. (sorry, I've
no Cyrillics available in this e-mail system)

In Russian, 'G' is often written for 'H' derived from phonemes not written in
Cyrillic. Our word, 'behemoth', indicates from your etymology that we are
dealing with a non-indogermanic 'kh/ch' -> 'gh' and this is indeed the case.
Facit: no coincidence.

This animal is called xAb in kmtj, but has many other names and epitheta.
It's character is ambiguous, as is that of Seth (who is 'bad' but still the
only one who can overcome Apophis). Hornung sees it as a sign of
regeneration, because it submerges and emerges. They kill more people per
year in Africa than any other animal. The best place to observe them is Lake
Katwe. In my time, people were afraid to drive cars near the lake at night
for fear of being attacked by a grazing herd (they come out of the water at
night and graze like cattle).

Cheers,

Ed Loring

----- Original Message -----

From: "Mickel Hendrix" <Ptah_Seker_Ausar777@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, October 17, 2002 6:47 PM

Subject: Re: [Ta_Seti] Re: Black Athena

> Hotep Ed,

>

> Ain't that a coincidence? Or is it?

>

> P.E.A.C.E. Progress....

>

> --- Edward Loring <gnosarch@bluewin.ch> wrote:

>>

>> ----- Original Message -----

>> From: "Mickel Hendrix"

>> <Ptah_Seker_Ausar777@yahoo.com>

>> To: <Ta_Seti@yahoogroups.com>

>> Sent: Wednesday, October 16, 2002 9:20 PM

>> Subject: RE: [Ta_Seti] Re: Black Athena

>>

>

>

>

>

>

Alex, only members of the editorial team would be able to input or alter data. As you know, data integrity is thenightmare in relational systems. We have seen from experience that input must be controlled by specialists, probably one for each field

All Egyptologists and other scholars of related cultures are invited to submit data in text form. The editors would then structure and input these data. Actually, this forum

In the case of your images, you would be free to post them as you see fit. The question here would be where the images are to be kept (image-bank?) and how we can make the links to call them up from related lexical data. All images would have to have unique inventory-codes which would be managed in a file called FOTO, which already exists. This file contains the short name of the image, its code and a descriptive text in English and other languages as possible.

If an image is of a museum-object/artifact such as TT69 of the outer coffin of Nesj-tA, the primary link is clear. TT69 would be the Manchester site address and Nesj-tA would be an address in our 'image-bank'. That brings up the question as to what the image bank would be. Is it a collection of individual web addresses? My concept is that a database should offer the possibility of being accessed by any number of

applications. Our system, GALEXYS, would first serve as a general index and search engine. That is where we are stronger than other systems. As you know, I am most interested in the nature of knowledge. That has to do with structure, deployment and integrated recall rather than content. Yes, storage in 3D is obviously the future of imaging. Hans van den Berg made the system for the Utrecht CD-ROMs and is an expert of rotating objects in any way. (Hans, if you are reading this, what do you advise?). As everyone knows, this is not my department and I can't be of much help except to program what experts tell me. By the way, I just ordered the new Xbase++ compiler and am told by the experts at Alaska Software Germany that it will do everything in the internet that we want to do. I will post what they told be. Alex, now you have put this forum in motion and I hope that others will pitch in with ideas and advice. I&E has been largely a collection of one-man-shows and it is time to establish a new trend. There is a lot of valuable data out there. It would be a pity for it to become lost in its own pristine isolation. Ed Loring

----- Original Message -----

From: [Derrick, Alexand nater](#)
To: 'Informatique_Egyptologie_Roundtable_2004@yahoogroups.com'
Sent: Thursday, October 17, 2002 8:55 PM
Subject: [Informatique_Egyptologie_Roundtable_2004] Virtual Tomb of Sennedjem.

[Here is another site, using more current technology.](#)
<http://www.cs.dartmouth.edu/%7Efarid/egypt/>

Ed, would an end user be able to input data into the system. If yes, then how would input information be verified for credibility if it is accessible via the web? It would be nice if artifacts could be catalogued in 3D so that the end user could call up any vantage point that might be necessary.

-----Original Message-----

From: Edward Loring [<mailto:gnosarch@bluewin.ch>]
Sent: Thursday, October 17, 2002 2:09 AM
To: Informatique_Egyptologie_Roundtable_2004@yahoogroups.com
Cc: Dr. Amanda-Alice Maravelia
Subject: Re: [Informatique_Egyptologie_Roundtable_2004] Virtual Tomb of Menna.

Alex,

Yes, the site is interesting and can be used to illustrate some important questions relevant to the development of the system which we want to have online by 2004.

----- Original Message -----

From: "Alex Derrick"
To:
Sent: Friday, October 11, 2002 11:13 PM
Subject: [Informatique_Egyptologie_Roundtable_2004] Virtual Tomb of Menna.

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| 4362|2002-10-18 07:41:48|omari maulana|Re: What Do We Know Of The Ethnicity Of
Eratosthenes? w/attachment|
Peace Yafeu

If indeed the speakers of Amazight are the ancient Libyans (eastern Sahelians) and their language split off from the Afro-Asiatic language family 5000BC then they would indeed have a homogenous phenotype. The so-called "mixed" phenotype observed in some Sahelian origin populations is actually the result of adaptation to a hot-dry climate. The Badarians who are the descendents of the Libyan/Nubian desert dwellers (in the main) were found to be closest to other tropical Africans in phenotype. There was no true "mixed" populations in the oasis' of Libyan desert until 1500BC (Hyksos period).

Any description by Herodotus would be very late in the span of AE civilization and would not be very relevant to the discussion of the speakers of Amazight during the neolithic period. The uniformity of phenotype of the Berbers probably fluctuated with geo-political movements in and out of NE Africa. Iconography has to be contextualized as AE often depicted themselves with colors that had symbolic. To be honest with you the image of Septemius Severus looks like a true "caucasian" to me, not a Sahelian African. I don't doubt that he could possibly have an African ancestor however.

Peace

>From: "Yafeu ibn Taom" <ruth@warwick.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: ta_seti@yahoogroups.com

>Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of Eratosthenes?

>w/attachment

>Date: Fri, 18 Oct 2002 02:02:59 -0400

>

>xx

>

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>of Ta Mazgha (Berbers of North Afrika). Amazight is an Afrikan

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><< severusfamily.jpg >>

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| 4363|2002-10-18 08:56:36|a.manansala@attbi.com|Re: What Do We Know Of The Ethnicity
Of Eratosthenes? w/attachment|

> Peace Yafeu

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>

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> found to be closest to other tropical Africans in phenotype. There was no
> true "mixed" populations in the oasis' of Libyan desert until 1500BC (Hyksos
> period).

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Following Chamla and Keita, I would say that the intermixing
(with West Asian/European types) began around 2000 BCE. The reason is
possibly linked with the military success of Senwosret I and the resulting
opening of borders.

There were phenotype variants during the Neolithic but all
appear to have an African origin going back at least well
into the Mesolithic.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4364|2002-10-18 09:41:28|omari maulana|Re: What Do We Know Of The Ethnicity Of
Eratosthenes? w/attachment|

Paul

I can except a time frame of 2000BC for the Hyksos period.

However, initially the peopling of the eastern sahara would have its origins in the middle Nile region. These populations exhibited tropical African affinities with central west African types. Due to extreme climatic fluctuations these populations evolved the unique Sahelian phenotype exhibited in dynastic times. It's hard for to except that there were great phenotypic variances in the eastern desert during the Neolithic period (8000BC - 4000BC). Please provide references.

We have to factor in time and space specifications when discussing these sorts of issues. Prior to the mid-neolithic period populations would have been sparse and survival difficult. With the advent of advanced lithic technology, pottery, and pastoralism populations would have grown and sedentism would increase. Populations were much smaller in the Central West African climatic zone during this period. I'm curious as to what great amount of diversity they could have contributed to the much larger Sahelian populations? Certainly during the bronze age, with Kush opening up new regions for trade in the south and AE's conquests in the Levant new populations would have enhanced diversity.

This discussion reminds me of the quote from Yurco in *Black Athena Revisited* "The resulting Badarian people, who developed the earliest Predynastic Egyptian culture, already exhibited the mix of North African and Sub-Saharan physical traits that have typified Egyptians ever since". However, this is a misreading of Keita. Keita states that these traits, labeled mixed are the result of central West African's evolving in a deteriorating Sahelian climatic zone. The rapidity of the deterioration corresponds with these unique physical traits.

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of

>Eratosthenes? w/attachment

>Date: Fri, 18 Oct 2002 15:56:35 +0000

>

>

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> <http://home.attbi.com/~a.manansala/afro.htm>

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| 4365|2002-10-18 10:07:56|a.manansala@attbi.com|Re: What Do We Know Of The Ethnicity
Of Eratosthenes? w/attachment|

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- > phenotypic variances in the easrtern desert during the Neolithic period
- > (8000BC - 4000BC). Please provide references.

It seems that you are agreeing there were phenotypic differences, which you assign to the Holocene climate changes. At the same time, you seem to be disagreeing?

Keita states that these traits,

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- > deteriorating Sahelian climactic zone. The rapidity of the deterioration
- > corresponds with these unique physical traits.
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I sincerely do not remember Keita specifying 'central West Africans' in reference to the development of the Sahelian type. From my perspective the source of most ancient NE Africans is either East Africa or, indirectly, Central Africa (Great Lakes region).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4366|2002-10-18 10:09:14|Derrick, Alexander|Re: Virtual Tomb of Sennedjem.|

I hope this is an easy question. Who can access the database, and how does one access the data base when it is available.

If I wanted to search for a particular topic, lets say 21st Dynasty scarabs, what kind of response would I get from my query?

Tomb paintings, artifacts, sculptures, funerary equipment?

-----Original Message-----

From: Edward Loring [mailto:gnosarch@bluewin.ch]

Sent: Friday, October 18, 2002 1:47 AM

To: Informatique_Egyptologie_Roundtable_2004@yahoogroups.com

Cc: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: [Informatique_Egyptologie_Roundtable_2004] Virtual Tomb of Sennedjem.

Alex, only members of the editorial team would be able to input or alter data. As you know, data integrity is thenightmare in relational systems. We have seen from experience that input must be controlled by specialists, probably one for each field such as art history, architecture, technik, religion etc. The kmtj linguistic section is directed by Erhart Graefe in Muenster. Maya has art history. I am working on chronology and historical events. Sergej is entering

archaeological data from our field project and from the post-Soviet museums.

In the case of your images, you would be free to post them as you see fit. The question here would be where the images are to be kept (image-bank?) and how we can make the links to call them up from related lexical data. All images would have to have unique inventory-codes which would be managed in a file called FOTO, which already exists. This file contains the short name of the image, its code and a descriptive text in English and other languages as possible.

[Alex Derrick]

An Image bank could be interesting if it could draw from what is available online. Allowing the database to link to content w/o having to allocate physical space might be advantageous. Having the flexibility to link to the web, I think would be very important.

Alex, now you have put this forum in motion and I hope that others will pitch in with ideas and advice. I&E has been largely a collection of one-man-shows and it is time to establish a new trend. There is a lot of valuable data out there. It would be a pity for it to become lost in its own pristine isolation.

| 4367|2002-10-18 10:37:28|Divine Ruler Equality Allah|Dr. Jochanan donates library to muslims of the NOI|
he announced it at the day of atonement speech this past
Wednesday, Oct. 16

Check the end of the real video archive hosted at
<http://www.finalcall.com>

I was SHOCKED!!!!!!

Peace.

| 4368|2002-10-18 10:39:24|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

It seems that you are agreeing there were phenotypic differences, which you
>assign to the Holocene climate changes. At the same time, you seem to be
>disagreeing?

I'm not sure how you came to this conclusion, but if I was unclear please allow me to elaborate. I am not agreeing that there were phenotypic differences in the early neolithic period (at least none that would not be absorbed by the dominate group). Later in the bronze age there were phenotypic differences. Again, please provide references that counter my claim.

I sincerely do not remember Keita specifying 'central
>West Africans' in reference to the development of the
>Sahelian type.

I will dig this up for you. But I do have on hand C Loring Brace's report in Black Athena Revisited on hand. I do realize he is a bit disingenuous in many aspects, but in this regard I don't see why he should mislead.

"Likewise, samples from Wadi Halfa (mesolithic sample) and from West Africa (stereotypical Central West African type) southward tie with each other before a connection is made with any other group".

In the Oxford Encyclopedia of AE the Eastern Sahara is seen as being initially populated from this 2nd cataract region. Wendorf found the lithic tradition in the early Saharan neolithic to be most similar to the Arkinian tradition in the same region as Wadi Halfa.

From my perspective the source of most
>ancient NE Africans is either East Africa or, indirectly,
>Central Africa (Great Lakes region).

I agree, but they would have migrated via the middle Nile region, hence Wadi Halfa.

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of
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>Date: Fri, 18 Oct 2002 17:07:54 +0000
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| 4369|2002-10-18 10:46:05|omari maulana|Re: What Do We Know Of The Ethnicity Of
Eratosthenes? w/attachment|

I should add that when I use the term "Central West African" type, I don't
mean "location", I mean a physical type commonly termed "negriod". Perhaps
this has caused confusion, if so I apologize. However they type is still
the same.

PEACE

>From: "omari maulana" <omari_maulana@hotmail.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of
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>Date: Fri, 18 Oct 2002 10:39:24 -0700
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>>
>> Keita states that these traits,
>>> labeled mixed are the result of central West African's evolving in a
>>> deteriorating Sahelian climactic zone. The rapidity of the deterioration
>>> corresponds with these unique physical traits.
>>>
>>>
>>
>>I sincerely do not remember Keita specifying 'central
>>West Africans' in reference to the development of the
>>Sahelian type. From my perspective the source of most
>>ancient NE Africans is either East Africa or, indirectly,
>>Central Africa (Great Lakes region).
>>
>>Regards,
>>Paul Kekai Manansala
>><http://home.attbi.com/~a.manansala/afro.htm>
>>
>
>
>
>

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>><http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>
>>
>

Protect your PC - get McAfee.com VirusScan Online
<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>
| 4370|2002-10-18 10:49:20|omari maulana|Re: Dr. Jochanan donates library to muslims of the
NOI|
Peace GOD

That is amazing, especially in light of the the early conflicts between the

Muslims and the Afrocentrists.

>From: "Divine Ruler Equality Allah" <allah@metalab.unc.edu>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI
>Date: Fri, 18 Oct 2002 17:37:26 -0000
>
>he announced it at the day of atonement speech this past
>wenesday, Oct. 16
>
>Check the end of the real video archive hosted at
><http://www.finalcall.com>
>
>I was SHOCKED!!!!!!
>
>Peace.
>

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| 4371|2002-10-18 10:52:06|a.manansala@attbi.com|Re: What Do We Know Of The Ethnicity
Of Eratosthenes? w/attachment|

> It seems that you are agreeing there were phenotypic differences, which you
> >assign to the Holocene climate changes. At the same time, you seem to be
> >disagreeing?
>
> I'm not sure how you came to this conclusion, but if I was unclear please
> allow me to elaborate. I am not agreeing that there were phenotypic
> differences in the early neolithic period (at least none that would not be
> absorbed by the dominate group). Later in the bronze age there were
> phenotypic differences. Again, please provide references that counter my
> claim.
>

Well there are two types that spring to mind immediately.

The so-called Khoisanoid type that developed also in the
Mechta-Afalou variant. This type tended toward a stockier
build and rounder head.

Then the more gracile "Sudanese" type which was very long-headed and "East African" in phenotype.

In N. Africa, the former dominated near the coast while the other was more common in the southern Sahara near the Sahel.

Do you recognize these as different phenotypes?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4372|2002-10-18 11:10:09|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

The so-called Khoisanoid type that developed also in the
>Mechta-Afalou variant. This type tended toward a stockier
>build and rounder head.

>

>Then the more gracile "Sudanese" type which was very
>long-headed and "East African" in phenotype.

>

>In N. Africa, the former dominated near the coast while
>the other was more common in the southern Sahara near
>the Sahel.

>

>Do you recognize these as different phenotypes?

I can accept them as different types. However, if I were splitting hairs I could find 20 different phenotypes within the modern nation of Ghana. Where does it begin and end? I am not a relativist and utilize categorical thought processes to communicate complex ideas, as we all do. I appreciate you elaborating on this point. Let me ask you this, is there only one Khoisanoid type? Also, is there any possibility that the long-headed gracile Sudanese type evolved out of the so-called Khoisanoid type at the end of the neolithic? It's interesting to note that the Capsian culture of the northern coast was seen as having cultural affinities with the Khartoum Mesolithic, which as you know was related to the Ishango culture. Prior to the influx of so-called Bantu speakers into the Congo this region is seen by some as being inhabited by Khoisanoids. Further, we now know that during the neolithic the Wadi Howar flowed from the region of the Khartoum Mesolithic to the Ennedi. Rivers also flowed north from the Ennedi to the North African coast and the Libya/Tunisia area (Capsian?).

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of
>Eratosthenes? w/attachment
>Date: Fri, 18 Oct 2002 17:52:05 +0000
>
>
>> It seems that you are agreeing there were phenotypic differences, which
>you
>>> assign to the Holocene climate changes. At the same time, you seem to
>be
>>> disagreeing?
>>
>> I'm not sure how you came to this conclusion, but if I was unclear
>please
>> allow me to elaborate. I am not agreeing that there were phenotypic
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>> absorbed by the dominate group). Later in the bronze age there were
>> phenotypic differences. Again, please provide references that counter my
>> claim.
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>Well there are two types that spring to mind immediately.
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>build and rounder head.
>
>Then the more gracile "Sudanese" type which was very
>long-headed and "East African" in phenotype.
>
>In N. Africa, the former dominated near the coast while
>the other was more common in the southern Sahara near
>the Sahel.
>
>Do you recognize these as different phenotypes?
>
>Regards,
>Paul Kekai Manansala
><http://home.attbi.com/~a.manansala/afro.htm>
>

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| 4373|2002-10-18 11:10:35|Derrick, Alexander|Re: Dr. Jochanan donates library to muslims of the NOI|

what is this all about. I can't get to the content in question.

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Friday, October 18, 2002 10:49 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

Peace GOD

That is amazing, especially in light of the the early conflicts between the Muslims and the Afrocentrists.

>From: "Divine Ruler Equality Allah" <allah@metalab.unc.edu>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

>Date: Fri, 18 Oct 2002 17:37:26 -0000

>

>he announced it at the day of atonement speech this past

>wenesday, Oct. 16

>

>Check the end of the real video archive hosted at

><http://www.finalcall.com>

>

>I was SHOCKED!!!!!!

>

>Peace.

>

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| 4374|2002-10-18 11:18:23|omari maulana|Re: Dr. Jochanan donates library to muslims of the NOI|

Peace

I can't find the article through the link either.

>From: "Derrick, Alexander" <Alexander.Derrick@vuiinteractive.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: "'Ta_Seti@yahoogroups.com'" <Ta_Seti@yahoogroups.com>

>Subject: RE: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

>Date: Fri, 18 Oct 2002 11:10:31 -0700

>

>what is this all about. I can't get to the content in question.

>

>-----Original Message-----

>From: omari maulana [mailto:omari_maulana@hotmail.com]

>Sent: Friday, October 18, 2002 10:49 AM

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Dr. Jochanan donates library to muslims of the

>NOI

>

>

>Peace GOD

>

>That is amazing, especially in light of the the early conflicts between the

>Muslims and the Afrocentrics.

>

>

>>From: "Divine Ruler Equality Allah" <allah@metalab.unc.edu>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

>>Date: Fri, 18 Oct 2002 17:37:26 -0000

>>

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>>Check the end of the real video archive hosted at

>><http://www.finalcall.com>

>>

>>I was SHOCKED!!!!!!

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>>Peace.

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>

>

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| 4375|2002-10-18 11:30:23|kcam23063@aol.com|Re: Dr. Jochanan donates library to muslims
of the NOI|

So we can only access this through "Real Player," or has it been transcribed anywhere? Why are you
shocked? Is it because Dr. Ben is Jewish?

In a message dated 10/18/02 10:38:54 AM Pacific Daylight Time, allah@metalab.unc.edu writes:

he announced it at the day of atonement speech this past
wenesday, Oct. 16

Check the end of the real video archive hosted at
<http://www.finalcall.com>

I was SHOCKED!!!!!!

Peace.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 4376|2002-10-18 11:39:07|a.manansala@attbi.com|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

- > The so-called Khoisanoid type that developed also in the
- >>Mechta-Afalou variant. This type tended toward a stockier
- >>build and rounder head.
- >>
- >>Then the more gracile "Sudanese" type which was very
- >>long-headed and "East African" in phenotype.
- >>
- >>In N. Africa, the former dominated near the coast while
- >>the other was more common in the southern Sahara near
- >>the Sahel.
- >>
- >>Do you recognize these as different phenotypes?
- >
- > I can accept them as different types. However, if I were splitting hairs I
- > could find 20 different phenotypes within the modern nation of Ghana. Where
- > does it begin and end?

Do you think that I might be referring to
"race" when I say there was variation?

What I am saying is that N. Africa was not that
physically homogenous during the Neolithic. You can
definitely seem some divergence in the cranial types
that conforms somewhat to geography. That's an important point.

The divergence though is not similar to what exists
today in the same region. Maybe the difference was
similar to that which exists today between the San and
the Zulu.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4377|2002-10-18 11:41:06|pooh_bear12k|New club for southern love|

http://groups.yahoo.com/group/black_love_in_the_south/

| 4378|2002-10-18 11:49:46|Derrick, Alexander|Re: Dr. Jochanan donates library to muslims of the NOI|

Is the nature of this conflict characterized by the belief in different
gods?

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Friday, October 18, 2002 10:49 AM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

Peace GOD

That is amazing, especially in light of the the early conflicts between the Muslims and the Afrocentrists.

| 4379|2002-10-18 11:50:15|pooh_bear12k|New Club for bbw's of the south|

<http://groups.yahoo.com/group/bbwnsoutheast/>

| 4380|2002-10-18 11:50:45|pooh_bear12k|FOOTBALL CLUB FOR SISTAS|

http://groups.yahoo.com/group/black_women_football/

| 4381|2002-10-18 11:51:16|pooh_bear12k|Celebrate our Dark Skinned sistas|

http://groups.yahoo.com/group/CBDSW_GROUP/

| 4382|2002-10-18 11:53:43|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

Do you think that I might be referring to

>"race" when I say there was variation?

>

>What I am saying is that N. Africa was not that

>physically homogenous during the Neolithic. You can

>definitely seem some divergence in the cranial types

>that conforms somewhat to geography. That's an important point.

Peace Paul

I understand what you are saying, I just disagree. I do agree that "North Africa" was not homogenous, but I assumed we were discussing the eastern sahara and Libyan origins not the whole of North Africa. The NorthWest coast is a whole new can of worms. Again, please provide references for a heterogenous eastern sahara in the neolithic.

>The divergence though is not similar to what exists

>today in the same region. Maybe the difference was

>similar to that which exists today between the San and

>the Zulu

This would be the bronze age. By the way I'll bet there is genetic overlap between Zulu and San, they been mixing for over a thousand years. They'll

probably be fully intergrated within another thousand years, why wouldn't the same occur in the eastern sahara? Are you suggesting a caste system that segregated neolithic Sahelian's?

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| 4383|2002-10-18 12:02:41|omari maulana|Re: Dr. Jochanan donates library to muslims of the NOI|

Is the nature of this conflict characterized by the belief in different
>gods?

Peace Alex

Initially Dr. Ben viewed Elijah Muhammed's statements about "the blackman of Asia" as an insult to our African heritage. I believe it was a misunderstanding. Elijah Muhammed was refering to the blackman of Asia in the sense of Asia meaning the entire world and all human beings being originally of a tropical African origin. Elijah Muhammed saw the divisions of Africa-Europe-Asia as being superficial dividing lines that didn't tell the whole story (for example the earliest Natufians had tropical African affinity).

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| 4384|2002-10-18 13:00:49|Yafeu ibn Taom|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

Peace Omari

I provided references with citations from various sources.
Can you give me varied references and citations in return.
What do you think of the Lebou prescence and contribution
in early Nubia? Note the co-relation of the osteo-measurements
to the coastal and inner Afrikan types.

Although I catch wreck from both sides neither Berbers nor
Blacks in these YAHOO! groups have conclusively proven that
either group are late interlopers either on the coast or in
the interior.

To the Berbers I say despite centuries of invasion the root
is Afrikan (Tehenou, local coastal type of dark skinned Afrikan).
To the Blacks I say Amazight is spoken clear across northern
Afrika and is an Afrikan language not that of foreign invaders.

Blacks and Berbers are both indigenous Afrikans, obverse and reverse of the same coin. Septemius Severus doesn't just have an Afrikan ancestor. Septemius Severus is an Afrikan. How can it be said on the one hand that the Phoenicians are an Afrikan people and then that Punics (a cross between a few settling Phoenicians and the bulk of indigenous "Libyans") are caucasian?

I don't follow the symbolic color interpretation for Afrikan iconigraphy. This notion never applies when dealing with art outside of Afrika or of white peoples. It only rears its head when Afrikans or dark peoples are involved. I have never heard that a painting in the northern Mediterranean of pale skinned explained away that the rose and white flesh tints are indicative of the dawn and clouds.

Thanks,
Yafeu

--- In Ta_Seti@y..., "omari maulana" wrote:

> Peace Yafeu

>

>

> If indeed the speakers of Amazight are the ancient Libyans (eastern

> Sahelians) and their language split off from the Afro-Asiatic language

> family 5000BC then they would indeed have a homogenous phenotype.

The

> so-called "mixed" phenotype observed in some Sahelian origin populations is

> actually the result of adaptation to a hot-dry climate. The

Badarians who

> are the descendents of the Libyan/Nubian desert dwellers (in the main) were

> found to be closest to other tropical Africans in phenotype. There was no

> true "mixed" populations in the oases of Libyan desert until 1500BC (Hyksos

> period).

> Any description by Herodotus would be very late in the span of AE

> civilization and would not be very relevant to the discussion of the

> speakers of Amazight during the neolithic period. The uniformity of

> phenotype of the Berbers probably fluctuated with geo-political movements in

> and out of NE Africa. Iconography has to be contextualized as AE often

> depicted themselves with colors that had symbolic. To be honest with you
> the image of Septemius Severus looks like a true "caucasian" to me, not a
> Sahelian African. I don't doubt that he could possibly have an African
> ancestor however.
>
> Peace
>

| 4385|2002-10-18 13:46:17|IMJs@webtv.net|New Library of Alexandrina|

Attachments :

http://portal.unesco.org/ci/ev.php?URL_ID=4539&URL_DO=DO_TOPIC&URL_SECTION=201&reload=1032858477

| 4386|2002-10-18 14:17:29|Derrick, Alexander|Another Africoid mummy portrait.|

Attachments :



Mummy portrait

Roman Imperial Period, second or third century AD. _Egypt, World of the Pharaohs_. Regine Schulz, 1998.

| 4387|2002-10-18 14:24:47|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

Peace Omari

>
>I provided references with citations from various sources.
>Can you give me varied references and citations in return.

I can, but on which sections of my statements?

>What do you think of the Lebou prescence and contribution
>in early Nubia?

By Lebou do you mean Libyan's (Eastern Saharan's)?

Note the co-relation of the osteo-measurements

>to the coastal and inner Afrikan types.

Coastal, was that the entire northen coast of Africa? I do know that the Capsian's were related to the populations of the Nile and early Khartoum. However, they were also related to the peoples of the Levant.

>Although I catch wreck from both sides neither Berbers nor
>Blacks in these YAHOO! groups have conclusively proven that

>either group are late interlopers either on the coast or in
>the interior.

That's because some Berbers are black, its a language. I speak english, but I'm not a anglo-saxon genetically (at least not in the main).

>To the Berbers I say despite centuries of invasion the root
>is Afrikan (Tehenou, local coastal type of dark skinned Afrikan).

The northern coast is on a similar longitude as south Africa, judging from the degree of melanin present in San people I would say that the original inhabitants were of a light brown color. They would have become more melanated with the infusion of Sahelian neolithic populations after the early neolithic period.

>To the Blacks I say Amazight is spoken clear across northern
>Afrika and is an Afrikan language not that of foreign invaders.

I agree.

>Blacks and Berbers are both indigenous Afrikans, obverse and
>reverse of the same coin.

I agree.

Septemius Severus doesn't just have
>an Afrikan ancestor. Septemius Severus is an Afrikan.

Possibly. But his physical characteristics in the image displayed here doesn't represent that to ME. If you see it that way I respect your opinion.

How can it be said on the one hand that the Phoenicians are an Afrikan
>people and then that Punics (a cross between a few settling
>Phoenicians and the bulk of indigenous "Libyans") are caucasian?

I don't veiw the Phoenicians as being African. I don't veiw the Phoenicians as caucasian either. Carthage was diverse, the indegenous NW Africans dominated with Phoenicians and Sahelians in fair amounts. "Negroids" weren't rare in the Punic burial grounds, but they didn't dominate.

>I don't follow the symbolic color interpretation for Afrikan
>iconography. This notion never applies when dealing with
>art outside of Afrika or of white peoples.

That could be because of the time-depth of African civilization.

It only rears its head when Afrikans or dark peoples are involved. I have
never >heard that a painting in the northern Mediterranean of pale
>skinned explained away that the rose and white flesh tints
>are indicative of the dawn and clouds.

Yafeu, I believe you have many valid points, but I can't use broad
generalizations. We have to sharpen each other before we can take it to the
next level. Look at how many of the old school Afrocentrics were clowned in
the media in the late 1990's. Some of our own people even lost faith. The
next generation has to be more meticulous in how we express ourselves.

Peace

>
>Thanks,
> Yafeu
>
>
>--- In Ta_Seti@y..., "omari maulana" wrote:
>> Peace Yafeu
>>
>>
>> If indeed the speakers of Amazight are the ancient Libyans (eastern
>> Sahelians) and there language split off from the Afro-Asiatic
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| 4388|2002-10-18 14:59:21|Derrick, Alexander|Living Stature of New Kingdom Per-a|
http://highculture.8m.com/slide_show.html?show=Living_Statue_of_New_Kingdom_Per-a&picture=thumbnail.jpg&autopilot_running=
[From the Journal of Human Evolution](#)

Alex Derrick

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aderrick@vuinteractive.com

<http://highculture.8m.com/>

| 4389|2002-10-18 15:05:01|Yafeu ibn Taom|Tamazgha Imazighen & Amazight (was What do we know....|

Peace Omari

I don't particularly like the label Africentrist. The past is what it is. Politics and related ideologies always get intertwined in historical writings. One thing though, I don't feel the need to prove myself to poo-pooers of Africentricity. I'm quite content with interpreting source materials from my viewpoint and really isn't that what we all do?

My view of Tamazgha is based on my own ethnicity, more than a score of books on the topic from my personal library ranging from Bates' Eastern Libyans, Sergi's Mediterranean Race (he's the guy who stood up and said: "If they are black then how can they be white?" in reference to ancient Egyptians and explored the Aryan vs Classical models well before Bernal was even born)

to Brett and Fentress' The Berbers and Reynolds synopsis in Golden Age of the Moors. This includes work on ethnology and physical anthropology and Saharan rock art.

I'm glad we agree on so many points. I hope where we disagree never makes us disagreeable. Interpretations will always vary and as long as they are backed on something more than wishology all interpretations are valid. We will agree with the ones that fit our worldview most closely. This is because there are no absolutes. Even in hard science new models of physics replace what were once assured "truths."

Hope you and everybody have a relaxing joy filled weekend!

- Yafeu -

--- In Ta_Seti@y..., "omari maulana" wrote:

> Peace Omari

> >

> >I provided references with citations from various sources.

> >Can you give me varied references and citations in return.

>

> I can, but on which sections of my statements?

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> as caucasian either. Carthage was diverse, the indegenous NW
Africans

> dominated with Phoenicians and Sahelians in fair amounts. "Negroids"
weren't

> rare in the Punic burial grounds, but they didn't dominate.

>

> > I don't follow the symbolic color interpretation for Afrikan
 > > iconography. This notion never applies when dealing with
 > > art outside of Afrika or of white peoples.
 >
 > That could be because of the time-depth of African civilization.
 >
 > It only rears its head when Afrikans or dark peoples are involved. I
 have
 > never > heard that a painting in the northern Mediterranean of pale
 > > skinned explained away that the rose and white flesh tints
 > > are indicative of the dawn and clouds.
 >
 > Yafeu, I believe you have many valid points, but I can't use broad
 > generalizations. We have to sharpen each other before we can take
 it to the
 > next level. Look at how many of the old school Afrocentrics were
 clowned in
 > the media in the late 1990's. Some of our own people even lost
 faith. The
 > next generation has to be more meticulous in how we express
 ourselves.
 >
 > Peace
 >
 > >

| 4390|2002-10-19 01:29:59|Edward Loring|Online Photos of the Basler Mission|

When photos return home through cyberspace...

The Basler Mission places its collection of 25'000 images in the public domain.

The historic City-State of Basel, located on the Upper Rhein at the juncture of Switzerland, France and Germany, is about as international as any city can be.

"The historical photo-archive of the Basler Mission belongs to the most international things that Basel has to offer. Four fifths of the 25'000 images were made outside Europe, mostly in Africa and Asia. Half of them were made before 1914. Now they can be returned to their homelands through the Internet. Since yesterday (18. Oct. 2002),

all images can be viewed and downloaded free of charge at www.bmpix.org . This is cultural transfer of a special kind" (Basler Zeitung, 19/20. Oct. 2002, p.34, trans/el).

Since the end of the 1980s, the Christoph Merian Foundation, sponsor of much of Basel's cultural activity, has given 500'000 Swiss Francs for this project realized by Paul Jenkins and Barbara Frey-Naef of the Basler Mission in the highest traditions of the humanistic studies for which Basel is famous. The IT presentation was created by the Basler HyperStudio, Art Director Catherine Lutz-Walthard and Web-Designer Denis Gruetze.

Although each of us will continue to have individual feelings about the political circumstances in which these photos were made, I believe that we should recognize the sincere wish of the members of this project to make good in some way for acts committed by others in the past. Let this be an example for equivalent institutions in the former colonialist and present neo-imperialistic powers of Europe and North America.

Edward Loring

Information Scientist

Center for Egyptological Studies

Russian Academy of Sciences

Moscow, Cairo, Basel

| 4391|2002-10-19 17:04:24|willie bennett|Re: Dr. Jochanan donates library to muslims of the NOI|

I believe his name is Jewish, but I don't think he practices that religion.

wb

>From: kcamm23063@aol.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Dr. Jochanan donates library to muslims of the NOI

>Date: Fri, 18 Oct 2002 14:30:07 EDT

>

>So we can only access this through "Real Player," or has it been

>transcribed

>anywhere? Why are you shocked? Is it because Dr. Ben is Jewish?

>

>In a message dated 10/18/02 10:38:54 AM Pacific Daylight Time,

>allah@metalab.unc.edu writes:

>

>> he announced it at the day of atonement speech this past

>> wenesday, Oct. 16

>>

>> Check the end of the real video archive hosted at

>> <http://www.finalcall.com>

>>

>> I was SHOCKED!!!!!!

>>

>> Peace.

>>

>

>

>Forward Ever (by any means necessary); Backward Never!

>Karen-Yaa (YGA)

Protect your PC - get McAfee.com VirusScan Online

<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 4392|2002-10-20 13:50:04|Edward Loring|Re: Virtual Tomb of Sennedjem.|

| ----- Original Message -----

From: [Derrick, Alexander](#)
To: 'Ta_Seti@yahoogroups.com'
Sent: Friday, October 18, 2002 7:09 PM
Subject: [Ta_Seti] Re: Virtual Tomb of Sennedjem.

I hope this is an easy question. Who can access the database, and how does one access the data base when it is available.

(EL)....I am not sure if you mean access to obtain information, or access to deposit information. All interested persons should be able to consult the database. Only members of the team would be allowed to enter data.

If I wanted to search for a particular topic, lets say 21st Dynasty scarabs, what kind of response would I get from my query?

Tomb paintings, artifacts, sculptures, funerary equipment?

(EL)....You would get lists of the objects indexed on inventory numbers or labels as desired. Such a list can be expanded into complete reports on all items (museum catalogue), or you could select items from the list and obtain reports only on them. For research purposes it is very important to be able to navigate through the database, following up on all aspects of what you are researching. A report on something usually consists of several lines of text taken from various places in the database. These are the attributes of the object being considered. If you click on a line, you can jump to that place and investigate it, or insert all of its information in your report without jumping. The systems keeps a kind of 'flight-recorder', so you can always find your way back to any POD. Perhaps you find a text from a certain year of some king and you want to know what is going on at about that time. You can call up a section of the time-axis and get a complete orientation.

-----Original Message-----

From: Edward Loring [<mailto:gnosarch@bluewin.ch>]
Sent: Friday, October 18, 2002 1:47 AM
To: Informatique_Egyptologie_Roundtable_2004@yahoogroups.com
Cc: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: [Informatique_Egyptologie_Roundtable_2004] Virtual Tomb of Sennedjem.

Alex, only members of the editorial team would be able to input or alter data. As you know, data integrity is thenightmare in relational systems. We have seen from experience that input must be controlled by specialists, probably one for each field such as art history, architecture, technik, religion etc. The kmtj linguistic section is directed by Erhart Graefe in Muenster. Maya has art history. I am working on chronology and historical events. Sergej is entering archaeological data from our field project and from the post-Soviet museums.

In the case of your images, you would be free to post them as you see fit. The question here would be where the images are to be kept (image-bank?) and how we can make the links to call them up from related lexical data. All images would have to have uniqueinventory-codes which would be managed in a file called FOTO, which already exists. This file contains the short name of the image, its code and a descriptive text in English and other languagesas possible.

[Alex Derrick]

An Image bank could be interestingif it coulddraw from what isavailable online. Allowing the database tolink to content w/o having to allocate

physical space might be advantageous. Having the flexibility to link to the web, I think would be very important.

(EL)....As I know very little about the web, it is difficult for me to comment on this. I do believe that it is important to make use of all available resources and my work is based on linking things together. I think that what you are saying is rather like my idea of linking site addresses to text.

Tomorrow I will go out and buy a book about using the web. This week I should also get the new compiler version. That is quite exciting. The technical people tell me that it will do what I want ...we shall see.

By the way, your blue-crownhair-style images are very interesting. It would be valuable to collect such provocative material and make a kind of 'no comment' gallery. As far as wigs are concerned, it is a large field and we have a great many terms for the various kinds.

Now I have to run...

Ciao

E.

| 4393|2002-10-20 18:01:25|zingha|Re: Black Athena|

I believe I've read all the responses to my queries and I thank all those who've posted as well as emailed me privately. I really appreciate the help!

You've made me a very happy homeschooler.

| 4394|2002-10-21 07:20:49|omari maulana|In Sudan, Changing the Subject |

In Sudan, Changing the Subject

Leaders of Country Ravaged by a 19-Year Civil War Seek to Boost Tourism advertisement

_____News From Sudan_____

? On-Again, Off-Again War Keeps Sudanese in Limbo (The Washington Post, Oct 6, 2002)

? Al Qaeda Gold Moved to Sudan (The Washington Post, Sep 3, 2002)

? Sudan Suspends Talks After Losing Key Town (The Washington Post, Sep 3, 2002)

? More News from Sudan

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By Emily Wax
Washington Post Foreign Service
Saturday, October 19, 2002; Page A20

KHARTOUM, Sudan -- Sudan has a lot to offer the world's vacationers: whirling dervish dancing, a thriving music industry, a camel market and Red Sea diving. Khartoum, its capital, lies at the dreamy confluence of the Blue Nile and White Nile. Even in the scorching heat of midday, it can be enchanting.

Sudan's national museum has archaeological finds such as tombs and sections of pyramids that predate Egyptian civilization. Visitors can touch 15-foot exhumed statues of kings from 5000 B.C., all housed in a building that is accessible to the disabled.

"The British Museum doesn't even have a ramp," said Abedel Rhamen, a museum curator, who leads tours through Khartoum and nearby Omdurman, where the museum is located. "We do." (The British Museum uses elevators for wheelchair accessibility.)

Then again, Sudan is also the scene of a 19-year civil war that has claimed an estimated 2 million lives and been marked by rampant human rights violations by both the northern-based government and southern rebels.

Its radical Islamic government, which portrayed itself in the 1990s as a champion of worldwide militant Islam, was widely accused of repression and branded by the United States as a sponsor of terrorism.

Still, Sudanese government officials are striving to remake the country's image to increase tourism and draw attention to the nation's rich and fascinating culture.

"Sudan is special," said Elhag Moosa Eltagani, a poet and secretary general of culture for the National Sudanese Music Association, as he sat with musicians who gathered by the Nile for a jam session. "We even have a national song and a long history of wonderful music. But no one knows this. How could anyone know?"

The government says it wants to change that. Since the Sept. 11, 2001, attacks on the United States, the government has announced it wants to improve its shattered relationship with the West.

In the past year, officials have turned over to U.S. investigators hundreds of files about Osama bin Laden, who lived here in the 1990s, swimming daily

across the Nile and frequenting the local racetrack, according to people who knew him before he was kicked out of the country in 1996.

Although the country has been under Islamic law for 13 years, some say there is a debate inside the government between those who want to move toward a moderate Islamic state and those who want a fundamentalist approach. But while that's being sorted out, vocal leaders say they want people to reevaluate Sudan and maybe come for a visit.

"Sudan is not just about war," said Sumia Elhadi Ahmed, head of the government's external information program. "It's a beautiful country. We want people to know this."

Travel visas have become easier to get, though visitors' movements are routinely "supervised" by the government and dozens of areas are off-limits because aerial bombardment continues there. Sudanese museum curators have spoken to foreign archaeological societies, telling members that they don't have to go to Egypt for stunning antiquities, such as Pharaonic temples and fortresses built during Egyptian rule, which began in about 2000 B.C.

Though planes to Khartoum are filled with oil company executives and human rights workers, only about 1,000 tourists visit Sudan -- a country about the size of Western Europe -- each year. Many are history buffs attracted to the archaeological sites.

Human rights workers and political analysts say the government's new outreach is less important than restoring peace to the ravaged country. "It's not the time for this," said Husam M. Basir, a human rights lawyer here. "This should be the time for one single focus: eradicating war."

But some Sudanese counter that war has been going on for so long that maybe pushing for tourism would be good -- not only for the image of the government, but for the residents themselves.

At the gathering of local musicians on the Nile, many said they were happy that the government has recently been promoting music. The government restored a music copyright law that had lapsed during the many years of war, and some said that the law would help them make money from their music.

"Europe and the U.S.A. and other African countries have copyright laws and we should, too," said Mamoun Awad, a musician and singer. "Before, the music on our albums would just be stolen. Now we can actually make a living off of our work."

Abdel Gader Sali, a singer who is well known in Sudan, said he even wrote a new song in the hope that he would go on tour. These are the lyrics: "The

war is ugly. Our country is beautiful. We need a new Sudan."

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| 4395|2002-10-21 10:58:05|Emeagwali, Gloria (History)|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

It seems that the Sanusi dynasty pre-dating Gaddafi was ebony black.Does anyone have information on this?

GE

-----Original Message-----

From: Yafeu ibn Taom [mailto:ruth@warwick.net]

Sent: Friday, October 18, 2002 2:03 AM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of Eratosthenes?
w/attachment

XX

Speakers of Amazight go back 7000 years. They are the Imazigen of Ta Mazgha (Berbers of North Afrika). Amazight is an Afrikan language of the Afro-Asian group. The Afro-Asiatic linguistic phylum developed somewhere between the south-eastern Sahara and the Horn and began splitting at least 8000 years ago.

Branches and probable date of split:

Kushitic - 8th millenium BCE

Egyptian - before the 7th millenium BCE

Omotic - 7th millenium BCE

Hausa - 7th millenium BCE

Semitic - 6th or 5th millenia BCE

Amazigh - 6th or 5th millenia BCE

(I. M. Diakonoff, Afrasian Languages, Moscow 1988)

Herodotus described Libyans as indigenees of Afrika. Egyptian records list Libyans or Lebou of two types, the Tehenou and the

Temehou (people created light/white skinned). This is simply recognizing that there was no uniform phenotype in ancient Tamazgha. It is not saying there was only one phenotype among the Lebou.

Tehenou and Tamahou were not the same ethnic type. The first Lebou people that the Egyptians referred to were the Tehenou. In color paintings they are dark brown. They were the local blacks of Libya. They were not Nilotics nor Bantu nor Sudanese. They were a local Libyan ethnic group. (G. Moller, Die Aegypten und ihre libyschen Nachbarn, ZDMG, Leipzig 1924 pg 78.)

Oric Bates who wrote on the Eastern Libyans records Afrikoid features. He says that before 12th dynasty Egyptians colored Tehenou dark brown. The Eastern Libyans, London 1914, pp 43-45.

C. M. Daniels makes a similar report in The Garamantes of Southern Libya, Wisconsin 1970, pg 27.

Later in time the Tamahou begin to appear in Egyptian paintings. They are creamy colored often with light hair and eyes. This is the type that absorbed and replaced the Tehenou. (W. Holscher, Libyer und Agypter Beitrage zur Ethnologie und Geschichte Libyscher Volkerschaften, AFU 5, Gluckstadt 1955)

Surely it is an injustice to the resurgence of Amazigh (Berber) self-determination to deny this aspect of the ethno-history of Tamazgha by writing the Tehenou out of history or denying that they were dark and they were the first Libyan Imazighen.

Attached is a pic of emperor Septemius Severus, his Syrian wife and their children. Septemius has dark skin, elongated Afrikan features and flowing hair. His two sons take their mother's complexion. The pic is also archived at http://groups.yahoo.com/group/Ta_Seti/files/severusfamily.jpg

- Yafeu -

--- In Ta_Seti@y..., "omari maulana" wrote:

> Mansu

>

> Was there such a thing as "imazingh" 2000 years ago? Did they have a
> specified phenotype? If so can you provide references? Thanks.

>

>

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| 4396|2002-10-21 11:00:26|Emeagwali, Gloria (History)|Re: What Do We Know Of The
Ethnicity Of Eratosthenes? w/attachment|
'....This is the type that absorbed and replaced the Tehenou.'

Now how do the 'Vandals' fit into this picture?

GE

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Sent: Friday, October 18, 2002 2:03 AM

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w/attachment

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| 4397|2002-10-21 11:33:15|Edward Loring|Re: What Do We Know Of The Ethnicity Of
Eratosthenes? w/attachment|

----- Original Message -----

From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>

To: <Ta_Seti@yahoogroups.com>

Sent: Monday, October 21, 2002 8:00 PM

Subject: RE: [Ta_Seti] Re: What Do We Know Of The Ethnicity Of
Eratosthenes?
w/attachment

>

> '....This is the type that absorbed and replaced the Tehenou.'

>

> Now how do the 'Vandals' fit into this picture?

>

> GE

>

(EL)....the Vandals were a mixed Indogermanic race which started somewhere in the eastern steppes of Eurasia and grew on the snowball principle with movement to the west. They had no ethnic consciousness and picked up whoever they found and wanted to join them. Unfortunately they didn't have a written language and so our knowledge is limited to reports by Roman authors. After the sack of Rome, which gave them a bad name for all time, they kept on moving until they reached the Maghreb and occupied Carthago. They had a prosperous culture in that area until the Islamic conquest. Theoretically there is one inscription in their language, but I wouldn't be so sure about that.

| 4398|2002-10-21 11:51:11|Djehuti Sundaka|AFRICAN ICE CORE ANALYSIS REVEALS
CATASTROPHIC DROUGHTS|

<http://www.osu.edu/researchnews/archive/kilicores.htm>

AFRICAN ICE CORE ANALYSIS REVEALS CATASTROPHIC DROUGHTS, SHRINKING
ICE
FIELDS AND CIVILIZATION SHIFTS

COLUMBUS, Ohio ? A detailed analysis of six cores
retrieved from the rapidly shrinking ice fields atop Tanzania's Mount
Kilimanjaro shows that those tropical glaciers began to form about
11,700 years ago.

The cores also yielded remarkable evidence of

three catastrophic droughts that plagued the tropics 8,300, 5,200 and 4,000 years ago.

Lastly, the analysis also supports Ohio State University researchers' prediction that these unique bodies of ice will disappear in the next two decades, the victims of global warming. These findings were published today in the journal Science.

Lonnie Thompson, professor of geological sciences at Ohio State and leader of an expedition in 2000 to retrieve these cores, called Kilimanjaro's ice fields "stagnant" and said they are "wasting away."

Thompson and his colleagues retrieved six cores from the mountain two years ago after his team spent more than a month camped at a drill site above 19,300 feet. After a logistical nightmare requiring the hiring of 92 porters and obtaining 25 official permits, the team returned 215 meters (705 feet) of frozen ice core to the freezers at the university's Byrd Polar Research Center.

One key to dating the core came with the finding of a chemical marker in the ice -- a spike of the isotope chlorine-36, a radioactive remnant of nuclear bomb testing in 1951-52. The same spike appears in cores the team had retrieved from both South America and China, and this allows them to calibrate the historic records trapped in the ice.

Clues from the cores suggest a much different, far wetter landscape near Kilimanjaro 9,500 years ago than exists there today. Thompson said that at that time, Lake Chad, now the fourth-largest body of water on the African continent with an area of about 17,000 square kilometers today, covered some 350,000 square kilometers -- an area larger than the Caspian Sea.

The analysis of the core showed a 500-year period beginning around 8,300 years ago when methane levels preserved in polar ice cores dropped dramatically. "We believe that this represents a time when the lakes of Africa were drying up," Thompson said, adding that the methane levels would register the extent of the wetlands thriving in the tropics.

The cores showed an abrupt depletion in oxygen-18 isotopes that researchers believe signals a second drought event occurring around 5,200 years ago. This cool, dry event coincides with the period when anthropologists believe people in the region began to come together to form cities and social structures. Prior to this, the

population of mainly hunters and gatherers had been more scattered.

The third marker is a visible dust layer in the ice cores dating back to about 4,000 years ago. Thompson believes this marks a severe 300-year drought which struck the region. Historical records show that a massive drought rocked the Egyptian empire at the time and threatened the rule of the Pharaohs. Until this time, Thompson said, people had been able to survive in areas that are now just barren Sahara Desert.

Last year Thompson initially predicted in a presentation at the American Association for the Advancement of Science that Kilimanjaro's ice fields would vanish within 15 years. More recent evidence is reinforcing this prediction.

By using global positioning from satellites, aerial maps and an array of stakes placed on the ice cap, the researchers were able to confirm that the volume of the glacier is shrinking as well.

"We found that the summit of the ice fields has lowered by at least 17 meters (nearly 56 feet) since 1962," Thompson said. "That's an average loss of about a half-meter in height each year."

They were also able to show that the margin of the Northern ice field had retreated more than 2 meters since 2000. "That's more than 2 meter's worth of ice lost from a wall 50 meters (164 feet) high - that's an enormous amount of ice."

Automated weather stations on the summit of Kilimanjaro and on the lowlands nearby now provide scientists with the ability to monitor local conditions in the region. Thompson says that with another major El Nino event expected soon, "what happens on the mountain will be very interesting to watch."

"Whatever happened to cause these dramatic climate changes in the past, could certainly occur again," he said. "But today, 70 percent of the world's population lives in the tropics. They would be dramatically affected by events of this magnitude. We have to find out what causes them to happen."

Along with Thompson, other members of the research team include Ellen Mosley Thompson, professor of geography, Victor Zagorodnov, Henry Brecher, Mary Davis, Keith Henderson, Ping-Nan Lin, Tracy Mashiotta, Vladamir Mikhaleenko, Douglas Hardy and Jurg Beer.

The project was supported in part by a grant from
the Earth System History Program of the National Science Foundation.

#

Contact: Lonnie Thompson, (614) 292-6652;
thompson.3@osu.edu

Written by Earle Holland, (614) 292-8384;
Holland.8@osu.edu

| 4399|2002-10-21 14:42:34|omari maulana|Radical thought: The scientific sun rose in the East |
October 20, 2002 E-mail story Print

Radical thought: The scientific sun rose in the East
Lost Discoveries: The Ancient Roots of Modern Science -- From the
Babylonians to the Mayans, Dick Teresi, Simon and Schuster: 454 pp., \$27

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By Margaret Wertheim, Margaret Wertheim is the author of "The Pearly Gates of Cyberspace: A History of Space From Dante to the Internet."

Is science a purely Western enterprise? That's the conventional wisdom drummed out with monotonous regularity in the pages of so many science journals and books. Our science is empirically based, they say; all other systems of knowledge are myths and fabulations. In "Lost Discoveries," Dick Teresi sets out to demonstrate that, on the contrary, the roots of Western science lie in many other cultures.

As Teresi's book shows, our science did not spring fully grown from Ionian and Renaissance soil but draws upon a wide variety of work. Egyptians developed the foundations of geometry; Pythagoras' famous theorem was known to the Babylonians; we inherit our number system, including the critical innovation of zero and the use of a decimal point, from India. Moreover, many cultures made scientific discoveries long before the West came to similar conclusions. In the first millennium BC, Indians posited the idea of atoms. Around AD 1000, the Maya had a sophisticated mathematics and astronomy far in advance of what existed in medieval Europe.

Bias against other scientific traditions is rife in Western culture. In January 2000, Science magazine, the journal of the American Assn. for the Advancement of Science, published a timeline it called "Pathways of Discovery" that detailed 96 of what the editors deemed the most important scientific achievements in history. Of the 96, just two were attributed to non-Western cultures: the discovery of zero in India and the astronomical observations of the Maya and Hindus. Moreover, the journal gave credit for the printing press to Johannes Gutenberg, although the Chinese and Koreans had invented such devices two centuries earlier. Before 600 BC, the whole of human history was deemed "prescientific," for in the editors' view, science began with the Greeks.

Teresi, a noted science writer, rightly wishes to challenge this arrogant Eurocentrism. He begins his wide-ranging discussion with an analysis of what is commonly touted as the definitive start to modern science -- Copernicus' discovery of the heliocentric cosmos. Far from being the first to hit upon this idea, Copernicus was following in the footsteps of ancient thinkers, notably Aristarchus of Samos, who had proposed a sun-centered system in the 3rd century BC. Copernicus' debt to Aristarchus is well known: He even acknowledged it in his famous book "Concerning the Revolutions of the Heavenly Spheres." More radically, Teresi notes that several hundred years before Aristarchus, Indian scholars "had understood that gravitation held the solar system together, and that therefore the sun, the most massive object, had to be at its center."

Whether Aristarchus and other Greek helio-centrics, including Pythagoras, were influenced by the Indian tradition is a difficult case to make, though it is not an inconceivable linkage: Pythagorean legend long held that he had been to India. But Teresi has a more solid claim. In constructing his heliocentric model, Copernicus drew upon two novel mathematical theorems that had been discovered by Arab mathematicians, the Urdu lemma (a proposition in geometry) and the Tusi couple (which deals with the problem of how circular motion can generate linear motion). It is possible that Copernicus developed these mathematical insights himself, but there is evidence that he was aware of the earlier Arabic work, though he did not acknowledge it. Thus, says Teresi, the Copernican revolution, so seminal to the whole thrust of modern science, rests on a foundation of Arab scholarship.

Western science indeed owes an enormous debt to the Arab world. During the early Middle Ages, when European scholars turned away from nature to focus their attention on theological issues, Arabs cultivated the disciplines of astronomy, mathematics, optics and mechanics as they built upon the scientific heritage of the ancient Greeks. It was from the Arab world, one learns in "Lost Discoveries," that Europe in the late Middle Ages got its basic scientific education.

The trouble with Teresi's book, however, is that he seems incapable of judging scientific achievement in terms other than the degree to which it mirrors current Western concepts in mathematics, physics and cosmology. In a long chapter on physics, for example, he asserts that "[M]any ancient cultures had inklings of quantum mechanics." What he actually means is that ideas which have come into Western thinking only with the development of quantum physics are similar in spirit to concepts developed hundreds, even thousands, of years ago by Hindu, Jain and Buddhist thinkers.

The idea of a pregnant void and of the fundamental role of chance are foundational to quantum mechanics and to ancient east Asian worldviews. The parallels have been spelled out in detail, and far more lucidly, in Fritjof Capra's "The Tao of Physics" and Gary Zukav's "The Dancing Wu Li Masters." But what meaning should we attach to these parallels? For Teresi, the Asian views have validity only to the extent that they mimic the quantum picture. Likewise Indian and Chinese ideas about the constituency of matter are judged by how closely they mesh with contemporary particle physicists' understanding of quarks and leptons. All other cultures' creation accounts are adjudicated by their resemblance to big-bang cosmology.

Despite his title, then, the implication is that all other traditions are not truly scientific. At one point he quotes an American physicist who opines that "the Upanishads refer to an imaginary symbolic cosmos. Democritus was talking about the way things really are." Though Teresi

questions this view, one is left with the impression that he too sees non-Western knowledge systems as largely imaginative exercises. Again and again he circles back to the notion that Western science unveils the Truth by which everyone else must be judged.

That idea is fundamentally challenged by scholars of what is sometimes termed "ethnoscience." Western science, they say, is simply one mode of science, which must be understood as a multivalent phenomenon, sometimes manifesting in radically different guises to any branch of the Western variety. For a good introduction, see Laura Nader's "Naked Science."

Thus although Teresi's intentions are honorable, his book is shot through with the arrogance he wishes to redress. Perhaps that is not surprising given the book's origin. His interest in the subject, he tells us, sprang from an assignment in the early 1990s, when he set out to write an article about "faulty multicultural science being taught in schools." To his surprise, he found himself discovering a marvelous new realm of ideas. Teresi wants to share these ideas with us, but "Lost Discoveries" reads as if he is still trying convince himself that there is anything of intrinsic value here.

If you want other stories on this topic, search the Archives at latimes.com/archives.

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| 4400|2002-10-21 16:01:50|Derrick, Alexander|Re: Radical thought: The scientific sun rose in the East|

Funny that you sent this to the news group, because I was thinking about these ideas all weekend.

Definitely check out [Tao of Physics](#), by F. Capra, and also check out [The Temple in Man](#), or any other text by R.A. Schwaller de Lubicz. Schwaller spent 15 years surveying one temple, and has written two encyclopedia volume sized books dealing with what he considers the sophisticated intellectual achievements of AE. I haven't read the larger volumes, but I've come across his earlier smaller works which were published during his research. Pretty interesting stuff. I can't really comment on Schwaller's works because I do not know enough about Egyptian culture and mndw-ntr to begin to question the large or fine points of his work. I have not come across many open minded critiques of his studies, and in my opinion he is treated like Diop. Academic silence... Schwaller's work is not late night reading, it requires thoughtful concentration. His main goal is to challenge young Egyptologist to attempt to get into the mind and spirit of AE in order to help cultivate a better understanding of pharonic mindset.

As for [Tao of Physics](#), I try and pass this book on to anyone who has the attention span to read it. My comments on this book, more works needs to be done by western scientists and laymen in the development of eastern consciousness before we can write off eastern thought as "mystic mumbo

jumbo."Fun and interesting read.

Regarding eurocentric ethno science, it is alive and well. This needs to stop, because there is tremendous knowledge hidden in traditional thought forms. I agree that non-western concepts are stereotyped as primitive or mythological. I think this is because non-western concepts usually are integrated with religion/spiritual jargon. And as we all know this conflicts with the materialistic side of western science. Hard boiled western scientists will eventually tell you that human imagination/consciousness is simply an epiphenomenon of evolution. As this is a clever way to disregard the material reality of thoughts.

Once again until we cultivate western and non-western consciousness I don't think we should critique either. Personally I think all human concepts are interrelated and can walk hand in hand if we can become open minded enough to accept all thought forms.

My conclusions based upon some thoughts this weekend is that scientific sun does not rise or set around man. Depending on your definition of science, you will find the "lower" animal kingdom exhibit some scientific tendencies.

Alex Derrick

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<http://highculture.8m.com/>

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Monday, October 21, 2002 2:42 PM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Radical thought: The scientific sun rose in the East

By Margaret Wertheim, Margaret Wertheim is the author of "The Pearly Gates of Cyberspace: A History of Space From Dante to the Internet."

Is science a purely Western enterprise? That's the conventional wisdom drummed out with monotonous regularity in the pages of so many science journals and books. Our science is empirically based, they say; all other systems of knowledge are myths and fabrications. In "Lost Discoveries," Dick Teresi sets out to demonstrate that, on the contrary, the roots of Western science lie in many other cultures.

| 4401|2002-10-21 16:15:37|Mickel Hendrix|Re: Radical thought: The scientific sun rose in the East|

Hotep,

Okay, here we go again. For the umpteenth time, white-Eurocentric people are simply suffering from a simple case of what is known as a psychosis, which causes them to fantasize in order to feel some sense

of inclusion in the formation of the arts and sciences, even though they are aware of the reality that Caucasian people are latecomers, when it comes to the formation of the arts and sciences.

In other words, having realized that the first formalizers of the arts and sciences were non-Caucasian people, and to be more frank, black people, at a time when Caucasian people were nowhere on the scene, when a so-continent now known as Europe didn't even exist, white people create a sort of buffer on a psychological plane or level, from the painstaking reality that their ancestors hadn't anything to do with the formalization of what they now call quantum physics, astronomy, and mathematics.

One would be hard-pressed to overstate how white people have dug up the evidence of a pre-Caucasian origin or formalization of the arts and sciences that is so coveted in Eurocentric or Eurocentric-dominated societies, were it not for the overstatement that psychological implications play huge and significant roles within the mental frame of mind of white people.

The empirical mentality of white people or the perception of empirical thought is the vehicle that white people employ in order to convince themselves, psychologically, that the arts and sciences they indulge in were virtually unknown to the world before their time, a time which they refer to as pre-history, or a story that was on stage before their entrance into what they refer to as the civilized state, as opposed to a primitive state.

Such a reality that the arts and sciences were in full swing long before the emergence of a civilization (civil administration) that can be attributed to Caucasian people tends to create a psychotic intellectual hostility that results in the psychological rejection of the non-Caucasian Afro-Asiatic origin of the arts and sciences, to psychologically allow the fabrication of the origin of the arts and sciences in the favor of white people, because of a psychological inferiority complex, which, masked under a superiority complex, has been projected onto, or imposed upon, the descendants of the

non-Caucasian people whose foreparents were the planet's earliest formalizers of the arts and sciences.

It is very paramount for white people, in their psycho-social mentality to portray themselves as the founders of the arts and sciences in their academic circles simply for the preservation of white control, white supremacy or white dominance over the non-Caucasian people of the world.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- omari maulana <omari_maulana@hotmail.com> wrote:

>
> October 20, 2002 E-mail story Print
>
>
> Radical thought: The scientific sun rose in the East
> Lost Discoveries: The Ancient Roots of Modern
> Science -- From the
> Babylonians to the Mayans, Dick Teresi, Simon and
> Schuster: 454 pp., \$27
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> other literary venues:
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> Institutions Educational
> Languages General Graphic Novels Libraries Rare
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> Or, search by keyword:
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> By Margaret Wertheim, Margaret Wertheim is the
> author of "The Pearly Gates
> of Cyberspace: A History of Space From Dante to the
> Internet."
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> Is science a purely Western enterprise? That's the
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> based, they say; all other
> systems of knowledge are myths and fabrications. In
> "Lost Discoveries," Dick
> Teresi sets out to demonstrate that, on the
> contrary, the roots of Western
> science lie in many other cultures.
>
> As Teresi's book shows, our science did not spring
> fully grown from Ionian
> and Renaissance soil but draws upon a wide variety
> of work. Egyptians
> developed the foundations of geometry; Pythagoras'
> famous theorem was known
> to the Babylonians; we inherit our number system,
> including the critical
> innovation of zero and the use of a decimal point,
> from India. Moreover,
> many cultures made scientific discoveries long
> before the West came to
> similar conclusions. In the first millennium BC,
> Indians posited the idea of
> atoms. Around AD 1000, the Maya had a sophisticated
> mathematics and
> astronomy far in advance of what existed in medieval
> Europe.
>

> Bias against other scientific traditions is rife in
> Western culture. In
> January 2000, Science magazine, the journal of the
> American Assn. for the
> Advancement of Science, published a timeline it
> called "Pathways of
> Discovery" that detailed 96 of what the editors
> deemed the most important
> scientific achievements in history. Of the 96, just
> two were attributed to
> non-Western cultures: the discovery of zero in India
> and the astronomical
> observations of the Maya and Hindus. Moreover, the
> journal gave credit for
> the printing press to Johannes Gutenberg, although
> the Chinese and Koreans
> had invented such devices two centuries earlier.
> Before 600 BC, the whole of
> human history was deemed "prescientific," for in the
> editors' view, science
> began with the Greeks.
>
> Teresi, a noted science writer, rightly wishes to
> challenge this arrogant
> Eurocentrism. He begins his wide-ranging discussion
> with an analysis of what
> is commonly touted as the definitive start to modern
> science -- Copernicus'
> discovery of the heliocentric cosmos. Far from being
> the first to hit upon
> this idea, Copernicus was following in the footsteps
> of ancient thinkers,
> notably Aristarchus of Samos, who had proposed a
> sun-centered system in the
> 3rd century BC. Copernicus' debt to Aristarchus is
> well known: He even
> acknowledged it in his famous book "Concerning the
> Revolutions of the
> Heavenly Spheres." More radically, Teresi notes that
> several hundred years
> before Aristarchus, Indian scholars "had understood
> that gravitation held
> the solar system together, and that therefore the
> sun, the most massive
> object, had to be at its center."
>

- > Whether Aristarchus and other Greek helio-centrics,
- > including Pythagoras,
- > were influenced by the Indian tradition is a
- > difficult case to make, though
- > it is not an inconceivable linkage: Pythagorean
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- > Urdu lemma (a
- > proposition in geometry) and the Tusi couple (which
- > deals with the problem
- > of how circular motion can generate linear motion).
- > It is possible that
- > Copernicus developed these mathematical insights
- > himself, but there is
- > evidence that he was aware of the earlier Arabic
- > work, though he did not
- > acknowledge it. Thus, says Teresi, the Copernican
- > revolution, so seminal to
- > the whole thrust of modern science, rests on a
- > foundation of Arab
- > scholarship.
- >
- > Western science indeed owes an enormous debt to the
- > Arab world. During the
- > early Middle Ages, when European scholars turned
- > away from nature to focus
- > their attention on theological issues, Arabs
- > cultivated the disciplines of
- > astronomy, mathematics, optics and mechanics as they
- > built upon the
- > scientific heritage of the ancient Greeks. It was
- > from the Arab world, one
- > learns in "Lost Discoveries," that Europe in the
- > late Middle Ages got its
- > basic scientific education.
- >
- > The trouble with Teresi's book, however, is that he
- > seems incapable of
- > judging scientific achievement in terms other than
- > the degree to which it
- > mirrors current Western concepts in mathematics,
- > physics and cosmology. In a

- > long chapter on physics, for example, he asserts
- > that "[M]any ancient
- > cultures had inklings of quantum mechanics." What he
- > actually means is that
- > ideas which have come into Western thinking only
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- > developed hundreds, even
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- > But what meaning should we attach to these
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=== message truncated ===

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| 4402|2002-10-21 16:35:45|Mickel Hendrix|Re: Radical thought: The scientific sun rose in the East|

Hotep Brotha Alex,

The two pieces of literature are excellent ones to

cite, works which simply can prove the contrary of what the white psychopathic academic scholars purport in their writings about the origins of the arts and sciences. Of course De Lubicz's works are going to be ignored, because he chose to do what the Eurocentric Egyptologist chose not to do, reveal the absolute truth, without psychological qualms.

P.E.A.C.E. Progress....

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

- > Funny that you sent this to the news group, because
- > I was thinking about
- > these ideas all weekend.
- >
- > Definitely check out Tao of Physics, by F. Capra,
- > and also check out The
- > Temple in Man, or any other text by R.A. Schwaller
- > de Lubicz. Schwaller
- > spent 15 years surveying one temple, and has written
- > two encyclopedia volume
- > sized books dealing with what he considers the
- > sophisticated intellectual
- > achievements of AE. I haven't read the larger
- > volumes, but I've come across
- > his earlier smaller works which were published
- > during his research. Pretty
- > interesting stuff. I can't really comment on
- > Scwaller's works because I do
- > not know enough about Egyptian culture and mdw-ntr
- > to begin to question the
- > large or fine points of his work. I have not come
- > across many open minded
- > critiques of his studies, and in my opinion he is
- > treated like Diop.
- > Academic silence... Scwaller's work is not late
- > night reading, it requires
- > thoughtful concentration. His main goal is to
- > challenge young Egyptologist
- > to attempt to get into the mind and spirit of AE in
- > order to help cultivate
- > a better understanding of pharonic mindset.
- >
- > As for Tao of Physics, I try and pass this book on
- > to anyone who has the

> attention span to read it. My comments on this
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> Regarding eurocentric ethno science, it is alive and
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> we all know this
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> western scientists will even tell you that human
> imagination/consciousness
> is simply an epiphenomenon of evolution. As this is
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> Once again until we cultivate western and
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> think we should critique either. Personally I think
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> definition of science,
> you will find the "lower" animal kingdoms exhibit
> some scientific
> tendencies.
>
> Alex Derrick
> Knowledge Adventure?
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> <mailto:aderrick@vuinteractive.com>

> aderrick@vuinteractive.com
> <http://highculture.8m.com/>
> <<http://highculture.8m.com/>>
>
> -----Original Message-----
> From: omari maulana
> [mailto:omari_maulana@hotmail.com]
> Sent: Monday, October 21, 2002 2:42 PM
> To: ta_seti@yahoogroups.com
> Subject: [Ta_Seti] Radical thought: The scientific
> sun rose in the East
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> By Margaret Wertheim, Margaret Wertheim is the
> author of "The Pearly Gates
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> Teresi sets out to demonstrate that, on the
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| 4403|2002-10-21 16:42:17|Derrick, Alexander|Osiris rising|
can anyone tell me were to get Ayi Kwei Armah's [Osiris Rising](#).

| 4404|2002-10-21 16:57:59|Derrick, Alexander|Africans and evolution.|

can someone provide me with some info regarding the modern african human compared to the human adaptations found in other parts of the globe.

How does the modern African relate to the ancient African ancestor? How does the modern african relate to other peoples? From what I understand, Africans having lived the longest have developed the largest accumulations of random adaptations/mutations. This would refute the idea that non-Africans are superior simply because they are "newer."

Has anyone thought about how the rising AIDS related mortality rates in Africa will effect the continent and its peoples from an evolutionary standpoint.

Alex Derrick

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| 4405|2002-10-21 17:21:08|Derrick, Alexander|temple of man|
have you read this book. whats your opinion on it?

| 4406|2002-10-21 18:21:19|Mickel Hendrix|Re: temple of man|
Hotep Brotha Alex,

Yes. I've read the joint. My opinion is that De Lubicz was definitely on the right track, because he sought to overstand the deeper meaning of the Kemetic philosophical-theological system, in which he came away rather successful.

As a person of Afruikan descent, and learning much about Afruikan civilization and culture, it has dawned upon me that Afruikan thought systems are basically beyond the grasp of the average Caucasian person, simply because of who we are and who they are, mentally, spiritually and physically, and when it comes to such things as God, and philosophy.

And as sure as the ancient Kemites were Afruikans, what they left behind vouches for Afruikan concepts, thoughts, ways, manners and customs, which can still be found among such black nations as the Dogon, who inhabit Mali, Afruika.

All the rubbish that white scholars purport that their ancestors were the founders of, is simply a stretch of their wildest imaginations, which is, indeed quite wild.

I'll cite an example of the plagiarism that the so-called Greek philosophers are guilty of, of which their modern academic descendants are accomplices:

According to the Greek system, it was Nous, from

whence life began, or was born of. The term is overstood to mean Mind, Intellect or something of that nature, and which the Most High used to Create the germ of life. In the Kemetic System, we have Nu, which signifies the Celestial Abyss or Ocean, the God from whence Matter was born, sure as the Mind is said to be the vehicle from whence thoughts are developed and those thoughts into actions, and those actions leading to Creation.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<Alexander.Derrick@vuiinteractive.com> wrote:

> have you read this book. whats your opinion on it?

>

>

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| 4407|2002-10-21 18:22:32|Bruno Matt|Re: Africans and evolution.|

I don't think that evolution, as experienced thus far, will have a significant influence on humanity from now on. All changes will probably be human induced.

The mortality of Aids could decrease the amount of genetic inheritance any population group (or race, if you prefer) will have to offer, unless a cure or vaccine is found.

"Derrick, Alexander" wrote:

can someone provide me with some info regarding the modern african human compared to the human adaptations found in other parts of the globe.

How does the modern African relate to the ancient African ancestor? How does the modern african relate to other peoples? From what I understand, Africans having lived the longest have developed the largest accumulations of random adaptations/mutations. This would refute the idea that non-Africans are superior simply because they are "newer."

Has anyone thought about how the rising AIDS related mortality rates in Africa will effect the continent and its peoples from an evolutionary standpoint.

Alex Derrick

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| 4408|2002-10-22 07:27:49|Adreon Cole|Mother Nature|

Can anyone tell me the origin of the phrase Mother Nature?...Was this an African saying or was this introduced by the Europeans.

Adreon

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| 4409|2002-10-22 07:38:02|Kponingo|Re: Africans and evolution.|

I forward this article from last year in answer to your question. I have no official stance on its veracity.

DG

"Has anyone thought about how the rising AIDS related mortality rates in

Africa will

effect the continent and its peoples from an evolutionary standpoint."

-Alex Derrick

http://www.berkeley.edu/news/media/releases/2001/05/30_aids.html

AIDS in Africa has potential to affect human evolution, UC Berkeley scientists report

30 May 2001
By Robert Sanders

Three biologists from the University of California, Berkeley, show in this week's issue of *Nature* (May 31, 2001) that over a period of several generations, AIDS could alter the frequency of specific genetic mutations in African populations, delaying the average time between HIV infection and onset of disease.

Though this genetic evolution probably won't impact health management in Africa - public health experts pray that drugs or vaccines will soon cut the high mortality and infection rates on the continent - it provides a rare example of how epidemic infectious diseases can exert selective pressure on the human genome.

The only other widely accepted example of selection of this intensity caused by an infectious disease acting on a gene conferring resistance is malaria. Over hundreds of years, the disease selected for certain genes that increased the chance of human survival to reproductive age, but which caused other blood diseases, primarily sickle cell anemia but also the thalassemias.

"Natural selection in the case of AIDS in Africa is as strong as the selection malaria had on the gene that causes sickle cell anemia," said mathematical biologist Montgomery Slatkin, professor of integrative biology at UC Berkeley. "That's what surprised us."

Charles Darwin coined the term "natural selection" and focused on it as the driving force of evolution, whereby slight variations that increase the number of offspring tend to become more common in successive generations. The same idea is embodied in the phrase "survival of the fittest."

Scientists have speculated that infectious diseases that reached epidemic proportions over the course of history - from bubonic plague and measles to smallpox - have affected human evolution, selecting for genes that reduce mortality before or through the reproductive years. Evidence, however, is hard to find, Slatkin said.

That was why he and postdoctoral fellows Paul Schliekelman and Chad Garner took notice when a United Nations study of AIDS in Africa reported that the prevalence of the disease approached 40 percent in some countries. Given today's infection rate and mortality, the lifetime chance of a 15-year-old boy dying of AIDS is 65 percent in South Africa and nearly 90 percent in Botswana.

Diseases serious enough to affect this proportion of the population can,

by natural selection, affect genetic variation in the population.

The UC Berkeley group focused on a gene called CCR5 that affects the latency period for AIDS, that is, how long after infection symptoms appear. Four years ago, other scientists showed that some people in Africa have a mutation in the CCR5 gene that makes them develop AIDS two to four years earlier than average, while others have a different mutation that delays symptoms by two to four years.

Using data on birth and death rates in South Africa in the 1980s, before the AIDS epidemic began, and employing standard epidemiologic and population genetics models, they showed that over the course of 100 years, the gene conferring greater resistance to AIDS would increase in frequency from 40 percent of the population to more than half. The mutation that makes people more susceptible would decrease from 20 percent of the population to only 10 percent. The shift in frequency of these genes would effectively lengthen the average latency by one year, from 7.8 years to 8.8 years.

The frequency shift is primarily due to the opportunity for continued reproduction during the extra two to four years, allowing those with the resistant version of the gene, or allele, to produce 10-20 percent more children than those with the susceptible allele. That amounts to about one extra child per person, Slatkin said.

"The change in gene frequencies will happen over a long time period, not immediately," Schliekelman said. "But if the disease remains unchecked, it will gradually select for the gene that delays the onset of the disease."

Interestingly, a different mutation, called delta-32, in the CCR5 gene is found in northern Europeans, though rarely in Africans. A person with two copies of this mutated CCR5 gene apparently is completely resistant to HIV infection. CCR5, which codes for a receptor on the surface of immune cells, seems to be important in AIDS because the HIV virus locks onto it before entering cells. Mutations that alter or delete the receptor would thus make it more difficult or impossible for HIV to infect immune cells.

Slatkin said that it appears the CCR5 mutation in northern Europe has been selected for in the past 700 years, possibly by another epidemic disease with as strong a selective pressure as malaria and AIDS. Some scientists have suggested that bubonic plague, which decimated Europe during the 14th century, may have been the cause.

Slatkin, however, suspects it was measles or some disease that strikes

young children, since that would have a greater effect on reproduction than diseases like plague, which affects all ages. Bubonic plague, though devastating, also did not last long enough to exert sufficient selection on resistance genes, he said.

| 4410|2002-10-22 07:49:16|Kponingo|Re: Africans and evolution.|
a related article:

Is human evolution finally over?

Scientists are split over the theory that natural selection has come to a standstill in the West. Robin McKie reports

Sunday February 3, 2002
The Observer

<http://www.observer.co.uk/international/story/0,6903,644002,00.html>

For those who dream of a better life, science has bad news: this is the best it is going to get. Our species has reached its biological pinnacle and is no longer capable of changing.

That is the stark, controversial view of a group of biologists who believe a Western lifestyle now protects humanity from the forces that used to shape Homo sapiens.

'If you want to know what Utopia is like, just look around - this is it,' said Professor Steve Jones, of University College London, who is to present his argument at a Royal Society Edinburgh debate, 'Is Evolution Over?', next week. 'Things have simply stopped getting better, or worse, for our species.'

This view is controversial, however. Other scientists argue that mankind is still being influenced by the evolutionary forces that created the myriad species which have inhabited Earth over the past three billion years.

'If you had looked at Stone Age people in Europe a mere 50,000 years ago, you would assume the trend was for people to get bigger and stronger all the time,' said Prof Chris Stringer, of the Natural History Museum, London. 'Then, quite abruptly, these people were replaced by light, tall, highly intelligent people who arrived from Africa and took over the world. You simply cannot predict evolutionary events like this. Who knows where we are headed?'

Some scientists believe humans are becoming less brainy and more neurotic; others see signs of growing intelligence and decreasing robustness, while some, like Jones, see evidence of us having reached a

standstill. All base their arguments on the same tenets of natural selection.

According to Darwin's theory, individual animals best suited to their environments live longer and have more children, and so spread their genes through populations. This produces evolutionary changes. For example, hooved animals with longer necks could reach the juiciest leaves on tall trees and therefore tended to eat well, live longer, and have more offspring. Eventually, they evolved into giraffes. Those with shorter necks died out.

Similar processes led to the evolution of mankind, but this has now stopped because virtually everybody's genes are making it to the next generation, not only those who are best adapted to their environments.

'Until recently, there were massive differences between individuals' lifespans and fecundity,' said Jones. 'In London, the death rate outstripped the birth rate for most of the city's history. If you look at graveyards from ancient to Victorian times, you can see that a half of all children died before adolescence, probably because they lacked genetic protection against disease. Now, children's chances of reaching the age of 25 have reached 98 per cent. Nothing is changing. We have reached stagnation.'

In addition, human populations are now being constantly mixed, again producing a blending that blocks evolutionary change. This increased mixing can be gauged by calculating the number of miles between a person's birthplace and his or her partner's, then between their parents' birthplaces, and finally, between their grandparents'.

In virtually every case, you will find that the number of miles drops dramatically the more that you head back into the past. Now people are going to universities and colleges where they meet and marry people from other continents. A generation ago, men and women rarely mated with anyone from a different town or city. Hence, the blending of our genes which will soon produce a uniformly brown-skinned population. Apart from that, there will be little change in the species.

However, such arguments affect only the Western world - where food, hygiene and medical advances are keeping virtually every member of society alive and able to pass on their genes. In the developing world, no such protection exists.

'Just consider Aids, and then look at chimpanzees,' says Jones. 'You find they all carry a version of HIV but are unaffected by it.'

'But a few thousand years ago, when the first chimps became infected, things would have been very different. Millions of chimps probably died as the virus spread through them, and only a small number, which possessed genes that conferred immunity, survived to become the ancestors of all chimps today.

'Something very similar could soon happen to humans. In a thousand years, Africa will be populated only by the descendants of those few individuals who are currently immune to the Aids virus. They will carry the virus but will be unaffected by it. So yes, there will be change there all right - but only where the forces of evolution are not being suppressed.'

However, other scientists believe evolutionary pressures are still taking their toll on humanity, despite the protection afforded by Western life. For example, the biologist Christopher Wills, of the University of California, San Diego, argues that ideas are now driving our evolution. 'There is a premium on sharpness of mind and the ability to accumulate money. Such people tend to have more children and have a better chance of survival,' he says. In other words, intellect - the defining characteristic of our species - is still driving our evolution.

This view is countered by Peter Ward, of the University of Washington in Seattle. In his book, *Future Evolution*, recently published in the US by Henry Holt, Ward also argues that modern Western life protects people from the effects of evolution. 'I don't think we are going to see any changes - apart from ones we deliberately introduce ourselves, when we start to bio-engineer people, by introducing genes into their bodies, so they live longer or are stronger and healthier.'

If people start to live to 150, and are capable of producing children for more than 100 of those years, the effects could be dramatic, he says. 'People will start to produce dozens of children in their lifetimes, and that will certainly start to skew our evolution. These people will also have more chance to accumulate wealth as well. So we will have created a new race of fecund, productive individuals and that could have dramatic consequences.

'However, that will only come about when we directly intervene in our own evolution, using cloning and gene therapy. Without that, nothing will happen.'

Stringer disagrees, however. 'Evolution goes on all the time. You don't have to intervene. It is just that it is highly unpredictable. For example, brain size has decreased over the past 10,000 years. A similar reduction has also affected our physiques. We are punier and

smaller-brained compared with our ancestors only a few millennia ago. So even though we might be influenced by evolution, that does not automatically mean an improvement in our lot.'

| 4411|2002-10-22 09:03:01|omari maulana|ascac|

THE AFRICAN

WORLD HISTORY PROJECT

-- "The Preliminary Challenge"

ASCAC -- The Association for the Study of Classical African Civilizations announced the publishing of the first volume of THE AFRICAN WORLD HISTORY PROJECT -- "The Preliminary Challenge" on May 1, 1997. This project by African Centered Scholars continues the tradition of Ancient African Ancestors in separating truth from falsehood. This project is for all Africans everywhere to help us reclaim our African birth right and the legacy of 6000 + years.

Purchase your paperback copy now for only \$25.00. The Paperback will not be available until the limited edition hardback is completely sold out.

Excerpts from the Introduction

"The "Preliminary Challenge" of the Association for the Study of Classical African Civilization's (ASCAC) African World History Project (AWHP) is designed to provoke African-centered scholars to develop a basic tool for the liberation of the African mind. Most African historians trained in foreign universities have been shackled with non-African theoretical frameworks, historiography's, and methodologies. While we should avail ourselves of any methods that benefit our project, we should first seek African ways of thinking and searching before embracing foreign epistemes, which we may not need and which may in fact defeat the objectives of the project."

While the effort of constructing an African Centered Historiography that is linked to the Nile Valley Civilizations "goes back at least to the last decade of the eighteenth century, the project was perhaps best articulated by David Walker in 1829. Walker's instruction was followed by African nationalists leaders throughout the nineteenth century. Martin Delany, Henry Garnet, Edward Blyden, and Henry Turner all emphasized the Nile Valley connection. The theme was raised to a higher level of relevance by Cheikh Anta Diop and George G. M. James in their 1954 publications."

"Thus the African revolution which would liberate the African body and mind was firmly linked to a classical African past. The history of our present

undertaking can be traced directly from that historical context. This volume sets a precedent of letting the African conversation unfold as we attempt to forge a consensus on methodology for our intellectual endeavor."

Jacob H. Carruthers

THE AFRICAN
WORLD HISTORY PROJECT
-- "The Preliminary Challenge"

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| 4412|2002-10-22 10:31:59|Djehuti Sundaka|Re: Mother Nature|

I suspect "Mother Nature" is the Greek goddess Rhea who in turn may
have been their feminine version of the Kamy sun-god Ria. "Father
Time" seems to have been Kronos/Saturn based upon El, the father of
the gods.

Djehuti Sundaka

--- In Ta_Seti@y..., Adreon Cole wrote:

>

> Can anyone tell me the origin of the phrase Mother Nature?...Was this an African saying or was this introduced by the Europeans.

>

> Adreon

>

>

>

> -----

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| 4413|2002-10-22 10:39:00|Djehuti Sundaka|Re: Radical thought: The scientific sun rose in the East|

This all raises two questions in my mind.

Where did the heliocentric view truly originate (based on records, not speculation)?

and

Did Eratosthenes truly discover the circumference of the earth or had he merely been the first recorded person to have measured it?

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

>

> October 20, 2002 E-mail story Print

>

>

> Radical thought: The scientific sun rose in the East

> Lost Discoveries: The Ancient Roots of Modern Science -- From the

> Babylonians to the Mayans, Dick Teresi, Simon and Schuster: 454 pp., \$27

>

>

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> By Margaret Wertheim, Margaret Wertheim is the author of "The Pearly Gates

> of Cyberspace: A History of Space From Dante to the Internet."

>

>

> Is science a purely Western enterprise? That's the conventional wisdom

> drummed out with monotonous regularity in the pages of so many science

> journals and books. Our science is empirically based, they say; all other

> systems of knowledge are myths and fabrications. In "Lost Discoveries," Dick

> Teresi sets out to demonstrate that, on the contrary, the roots of Western

> science lie in many other cultures.

>

> As Teresi's book shows, our science did not spring fully grown from Ionian

> and Renaissance soil but draws upon a wide variety of work. Egyptians

> developed the foundations of geometry; Pythagoras' famous theorem was known

> to the Babylonians; we inherit our number system, including the critical

> innovation of zero and the use of a decimal point, from India.

Moreover,

- > many cultures made scientific discoveries long before the West came to
- > similar conclusions. In the first millennium BC, Indians posited the idea of
- > atoms. Around AD 1000, the Maya had a sophisticated mathematics and
- > astronomy far in advance of what existed in medieval Europe.
- >
- > Bias against other scientific traditions is rife in Western culture.

In

- > January 2000, Science magazine, the journal of the American Assn. for the
- > Advancement of Science, published a timeline it called "Pathways of
- > Discovery" that detailed 96 of what the editors deemed the most important
- > scientific achievements in history. Of the 96, just two were attributed to
- > non-Western cultures: the discovery of zero in India and the astronomical
- > observations of the Maya and Hindus. Moreover, the journal gave credit for
- > the printing press to Johannes Gutenberg, although the Chinese and Koreans
- > had invented such devices two centuries earlier. Before 600 BC, the whole of
- > human history was deemed "prescientific," for in the editors' view, science
- > began with the Greeks.
- >
- > Teresi, a noted science writer, rightly wishes to challenge this arrogant
- > Eurocentrism. He begins his wide-ranging discussion with an analysis of what
- > is commonly touted as the definitive start to modern science -- Copernicus'
- > discovery of the heliocentric cosmos. Far from being the first to hit upon
- > this idea, Copernicus was following in the footsteps of ancient thinkers,
- > notably Aristarchus of Samos, who had proposed a sun-centered system in the
- > 3rd century BC. Copernicus' debt to Aristarchus is well known: He even
- > acknowledged it in his famous book "Concerning the Revolutions of the
- > Heavenly Spheres." More radically, Teresi notes that several hundred

years

- > before Aristarchus, Indian scholars "had understood that gravitation held

- > the solar system together, and that therefore the sun, the most massive

- > object, had to be at its center."

- >

- > Whether Aristarchus and other Greek helio-centrics, including Pythagoras,

- > were influenced by the Indian tradition is a difficult case to make, though

- > it is not an inconceivable linkage: Pythagorean legend long held that he had

- > been to India. But Teresi has a more solid claim. In constructing his

- > heliocentric model, Copernicus drew upon two novel mathematical theorems

- > that had been discovered by Arab mathematicians, the Urdu lemma (a

- > proposition in geometry) and the Tusi couple (which deals with the problem

- > of how circular motion can generate linear motion). It is possible that

- > Copernicus developed these mathematical insights himself, but there is

- > evidence that he was aware of the earlier Arabic work, though he did not

- > acknowledge it. Thus, says Teresi, the Copernican revolution, so seminal to

- > the whole thrust of modern science, rests on a foundation of Arab

- > scholarship.

- >

- > Western science indeed owes an enormous debt to the Arab world.

During the

- > early Middle Ages, when European scholars turned away from nature to focus

- > their attention on theological issues, Arabs cultivated the disciplines of

- > astronomy, mathematics, optics and mechanics as they built upon the

- > scientific heritage of the ancient Greeks. It was from the Arab world, one

- > learns in "Lost Discoveries," that Europe in the late Middle Ages got its

- > basic scientific education.

- >

- > The trouble with Teresi's book, however, is that he seems incapable of

- > judging scientific achievement in terms other than the degree to which it
- > mirrors current Western concepts in mathematics, physics and cosmology. In a
- > long chapter on physics, for example, he asserts that "[M]any ancient
- > cultures had inklings of quantum mechanics." What he actually means is that
- > ideas which have come into Western thinking only with the development of
- > quantum physics are similar in spirit to concepts developed hundreds, even
- > thousands, of years ago by Hindu, Jain and Buddhist thinkers.
- >
- > The idea of a pregnant void and of the fundamental role of chance are
- > foundational to quantum mechanics and to ancient east Asian worldviews. The
- > parallels have been spelled out in detail, and far more lucidly, in Fritjof
- > Capra's "The Tao of Physics" and Gary Zukav's "The Dancing Wu Li Masters."
- > But what meaning should we attach to these parallels? For Teresi, the Asian
- > views have validity only to the extent that they mimic the quantum picture.
- > Likewise Indian and Chinese ideas about the constituency of matter are
- > judged by how closely they mesh with contemporary particle physicists'
- > understanding of quarks and leptons. All other cultures' creation accounts
- > are adjudicated by their resemblance to big-bang cosmology.
- >
- > Despite his title, then, the implication is that all other traditions are
- > not truly scientific. At one point he quotes an American physicist who
- > opines that "the Upanishads refer to an imaginary symbolic cosmos.
- > Democritus was talking about the way things really are." Though Teresi
- > questions this view, one is left with the impression that he too sees
- > non-Western knowledge systems as largely imaginative exercises. Again and
- > again he circles back to the notion that Western science unveils the

Truth

- > by which everyone else must be judged.
- >
- > That idea is fundamentally challenged by scholars of what is sometimes
- > termed "ethnoscience." Western science, they say, is simply one mode of
- > science, which must be understood as a multivalent phenomenon, sometimes
- > manifesting in radically different guises to any branch of the Western
- > variety. For a good introduction, see Laura Nader's "Naked Science."
- >
- > Thus although Teresi's intentions are honorable, his book is shot through
- > with the arrogance he wishes to redress. Perhaps that is not surprising
- > given the book's origin. His interest in the subject, he tells us, sprang
- > from an assignment in the early 1990s, when he set out to write an article
- > about "faulty multicultural science being taught in schools." To his
- > surprise, he found himself discovering a marvelous new realm of ideas.
- > Teresi wants to share these ideas with us, but "Lost Discoveries" reads as
- > if he is still trying convince himself that there is anything of intrinsic
- > value here.
- >
- > If you want other stories on this topic, search the Archives at
- > latimes.com/archives.

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| 4414|2002-10-22 10:41:26|Derrick, Alexander|Re: Africans and evolution.|

Thanks Bruno and Kponingo. But I still have one other question. What is to keep someone from saying that Africans are at the bottom of the evolutionary ladder.

This talk show host in LA was indirectly claiming that blacks had nothing to contribute to world culture and that blacks are at the bottom of the human evolutionary ladder.

How is this kind of ignorance properly deconstructed?

-----Original Message-----

From: Kponingo [mailto:dg14@swt.edu]
Sent: Tuesday, October 22, 2002 7:49 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Africans and evolution.

a related article:

Is human evolution finally over?

Scientists are split over the theory that natural selection has come to a standstill in the West. Robin McKie reports

Sunday February 3, 2002
The Observer

<http://www.observer.co.uk/international/story/0,6903,644002,00.html>

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reduction has also affected our physiques. We are punier and smaller-brained compared with our ancestors only a few millennia ago. So even though we might be influenced by evolution, that does not automatically mean an improvement in our lot.'

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| 4415|2002-10-22 11:06:14|Djehuti Sundaka|Re: Africans and evolution.|
Actually, having a greater accumulation of mutations only means that a given reproductive population has been around longer. The individuals of the group are just as new as humans of other reproductive populations. A population of more mutations is like having all of the other different populations together in a single group.

I think great changes are in store for humanity. With the selective pressures of diseases and the coming of a perhaps overdue Ice Age to force populations into warmer regions, humans will still be subject to various changes. The gracile trend may continue to shape our future generations along with an extinction of most of the population. I sometimes wonder if perhaps the common cold had been lethal to earlier humans and that our ancestors had only prevailed because it had come into existence and spread with us. If so, there's nothing preventing some new kind of humanity from arising with immunity to some airborne disease that's lethal to the rest of us. This would most likely take place in the tropical zone leading to another "Out of Africa" scenario in the distant future of humanity.

Djehuti Sundaka

--- In Ta_Seti@y..., "Derrick, Alexander"
wrote:

> can someone provide me with some info regarding the modern african

human
> compared to the human adaptations found in other parts of the globe.
>
> How does the modern African relate to the ancient African ancestor?

How

> does the modern african relate to other peoples? From what I

understand,

> Africans having lived the longest have developed the largest

accumulations

> of random adaptations/mutations. This would refute the idea that

> non-Africans are superior simply because they are "newer."

>

> Has anyone thought about how the rising AIDS related mortality rates

in

> Africa will effect the continent and its peoples from an

evolutionary

> standpoint.

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

> <http://highculture.8m.com/> <<http://highculture.8m.com/>>

| 4416|2002-10-22 11:10:02|Kenneth King|Re: Osiris rising|

I don't know where you are but I might suggest The

Shrine of the Black Madonna bookstores in either

Detroit or Atlanta (www.shrinebookstore.com).

Or you might want to check bookfinder.com

Nnamdi

--- "Derrick, Alexander"

<Alexander.Derrick@vuinteractive.com> wrote:

> can anyone tell me were to get Ayi Kwei Armah's

> Osiris Rising.

>

>

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| 4417|2002-10-22 11:23:21|Manu Ampim|Authentic King Tut Images|

Attachments :

Ta-Seti Members,

UNRELIABLE RECONSTRUCTIONS

Recently, we have seen two high tech images being promoted as genuine reconstructed images of "King Tut," supposedly based on x-rays of his skull and other data, and thus many people are now discussing these fantasy reconstructions as if they actually have some merit. Some people have joined this discussion to state their position (pro or con) of whether these reconstructions look like King Tut's golden mask. While another group of commentators is more or less content that at least one of the reconstructed images of "King Tut" looks **Africoid**.

Tut Reconstruction 1 (semi-profile):

<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&Sheet=/news/2002/09/30/>

Tut Reconstruction 1 (front view):

<http://www.msnbc.com/news/815077.asp>

Tut Reconstruction 2 (Africoid appearance):

<http://www.sciencemuseum.org.uk/antenna/tutankhamun/111.asp>

Actually, most of these discussions overlook the real game that is being promoted, as many people seem to misunderstand the implications of giving merit to inaccurate modern reconstructions of Tutankhamen (regardless of their ethnic appearance), while at the same time never even considering Tutankhamen's **original busts, statues, and paintings** as an indication of his actual appearance in life. In other words, to "debate the debate" about how King Tutankhamen may have actually looked based on analyzing fanciful modern reconstructions (or even by simply considering his golden mask), and at the same time *completely* ignoring the body of original busts and paintings of him is a flawed and unsound position.

FALSE BELIEFS

By ignoring the first-hand images of Tutankhamen made by the ancient African artists themselves, only fuels the erroneous belief promoted by many Western scholars that the images of ancient Egypt (AE) are only "stylistic," and not realistic true-to-life portrayals. This widespread belief has no basis in reality and is simply a case of performing intellectual acrobatics to dismiss the fact that the vast majority of the images in pharaonic Egypt are clearly **Africoid**.

According to this erroneous Western belief, the supposedly "realistic" images in AE are represented by the small percentage of non-Africoid images. Thus, we get a steady dose of these "realistic" images, such as the Berlin bust of "Nefertiti," "Ra-Hotep and Nofret," the unnamed seated scribe, and Roman-Egyptian mummy portraits, etc. However, these images are no more realistic or genuine portraits than any other image in AE, and this is why as a trained analyst I can identify 90+ percent of all images of royalty and high officials, because they are indeed *actual* portraits.

ORIGINAL EVIDENCE

The original and realistic images of the **Africoid** (i.e. Black) King Tut are stunning and cannot be ignored. There is absolutely no good reason why the authentic images of Tutankhamen are not used as the models to represent his appearance, other than because of ignorance and/or modern racism. Some people have commented about the famous golden mask being used as a model, but this is not the best source of how King Tut looked, because it is not nearly as detailed and vivid as his colorful busts, statues, and paintings. Likewise, although the features of King Tut's mummy also corroborate his **Africoid** appearance in the art, it is not necessary to attempt fanciful reconstructions of him based on his mummy, because the vivid life-like busts and paintings of Tut already exist.

AUTHENTIC TUTANKHAMEN IMAGES

Below are two images of King Tutankhamen in the Cairo Museum (one bust; and one statue with a front and profile view) that are authentic and original portraits of him, and they eliminate the need to speculate about how he may have looked. The evidence of his appearance is obvious, and it is there for all to see for themselves and not be misled by fanciful high tech models, or misled by those who would have us ignore all of Tutankhamen's original **Africoid** busts and statues because they are supposedly not "realistic." Don't believe the hype. Look at King Tut's original images for yourself....

Advancing the work

Prof. Manu Ampim

[Note: There is another very important matter concerning Tutankhamen and the Valley of the Kings that I may address later if time allows.]

| 4419|2002-10-22 14:42:05|primenutt|Re: Authentic King Tut Images|
Well put! This type of de facto legitimacy is indeed the impetus for more INTERPRETATIONS of individuals from Ancient Egypt and many other past kingdoms and cultures. I praise you, Manu for your continuous work in the combat against Black/Afrikan cultural theft. Like many of the others here I am more than willing to help out were and when I can.

--- In Ta_Seti@y..., "Manu Ampim" wrote:

>

>

> Ta-Seti Members,

>

>

> UNRELIABLE RECONSTRUCTIONS

> Recently, we have seen two high tech images being promoted as genuine reconstructed images of "King Tut," supposedly based on x-rays of his skull and other data, and thus many people are now discussing these fantasy reconstructions as if they actually have some merit. Some people have joined this discussion to state their position (pro or con) of whether these reconstructions look like King Tut's golden mask. While another group of commentators is more or less content that at least one of the reconstructed images of "King Tut" looks Africoid.

>

> Tut Reconstruction 1 (semi-profile):

>

> <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2002/09/30/ntuts30.xml&sSheet=/news/2002/09/30/>

>

> Tut Reconstruction 1 (front view):

> <http://www.msnbc.com/news/815077.asp>

>

> Tut Reconstruction 2 (Africoid appearance):

> <http://www.sciencemuseum.org.uk/antenna/tutankhamun/111.asp>

>

>

> Actually, most of these discussions overlook the real game that is being promoted, as many people seem to misunderstand the implications of giving merit to inaccurate modern reconstructions of Tutankhamen (regardless of their ethnic appearance), while at the same time never even considering Tutankhamen's original busts, statues, and paintings as an indication of his actual appearance in life. In other words, to "debate the debate" about how King Tutankhamen may have actually looked based on analyzing fanciful modern reconstructions (or even by simply considering his golden mask), and at the same time *completely* ignoring the body of original busts and paintings of him is a flawed

and unsound position.

>

> FALSE BELIEFS

> By ignoring the first-hand images of Tutankhamen made by the ancient African artists themselves, only fuels the erroneous belief promoted by many Western scholars that the images of ancient Egypt (AE) are only "stylistic," and not realistic true-to-life portrayals. This widespread belief has no basis in reality and is simply a case of performing intellectual acrobatics to dismiss the fact that the vast majority of the images in pharaonic Egypt are clearly Africoid.

>

> According to this erroneous Western belief, the supposedly "realistic" images in AE are represented by the small percentage of non-Africoid images. Thus, we get a steady dose of these "realistic" images, such as the Berlin bust of "Nefertiti," "Ra-Hotep and Nofret," the unnamed seated scribe, and Roman-Egyptian mummy portraits, etc. However, these images are no more realistic or genuine portraits than any other image in AE, and this is why as a trained analyst I can identify 90+ percent of all images of royalty and high officials, because they are indeed *actual* portraits.

>

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>

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>

> Advancing the work

>

> Prof. Manu Ampim

>

>

> [Note: There is another very important matter concerning Tutankhamen and the Valley of the Kings that I may address later if time allows.]

>

>

| 4420|2002-10-22 15:45:08|omari maulana|Re: Radical thought: The scientific sun rose in the East|

That's the trick, how science is defined. It's like saying Columbus discovered America, even though people were here. In some peoples minds there is no reality outside of Eurocentrism. Part of the problem lies in the fact that much of the traditional knowledge systems of ancient Africa are encoded in mythology that we no longer have access to. Why didn't the Greeks encode their knowledge this way if their source of knowledge was the AE?

>From: "Djehuti Sundaka" <ahuguley@ix.netcom.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Radical thought: The scientific sun rose in the East

>Date: Tue, 22 Oct 2002 17:38:57 -0000

>

>This all raises two questions in my mind.

>

>Where did the heliocentric view truly originate (based on records, not speculation)?

>

>and

>

>Did Eratosthenes truly discover the circumference of the earth or had he merely been the first recorded person to have measured it?

>

>Djehuti Sundaka

>

>

>--- In Ta_Seti@y..., "omari maulana" wrote:

>>

>> October 20, 2002 E-mail story Print

>>

>>

>> Radical thought: The scientific sun rose in the East

>> Lost Discoveries: The Ancient Roots of Modern Science -- From the

>> Babylonians to the Mayans, Dick Teresi, Simon and Schuster: 454 pp.,

>\$27
 >>
 >>
 >> For bookstores and
 >> other literary venues:
 >>
 >> Antiquarian Cafes, Coffeehouses Comics Cultural Institutions
 >Educational
 >> Languages General Graphic Novels Libraries Rare Religious Specialty
 >Used
 >> Books
 >>
 >> Or, by venue name:
 >>
 >>
 >>
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 >> Signings, lectures and
 >> talks by date:
 >>
 >> Today
 >> This weekend
 >> Next 7 days
 >>
 >> Or, search by keyword:
 >>
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 >>
 >>
 >> By Margaret Wertheim, Margaret Wertheim is the author of "The Pearly
 >Gates
 >> of Cyberspace: A History of Space From Dante to the Internet."
 >>
 >>
 >> Is science a purely Western enterprise? That's the conventional
 >wisdom
 >> drummed out with monotonous regularity in the pages of so many
 >science
 >> journals and books. Our science is empirically based, they say; all
 >other
 >> systems of knowledge are myths and fabulations. In "Lost
 >Discoveries," Dick
 >> Teresi sets out to demonstrate that, on the contrary, the roots of

>Western
> > science lie in many other cultures.
> >
> > As Teresi's book shows, our science did not spring fully grown from
>Ionian
> > and Renaissance soil but draws upon a wide variety of work.
>Egyptians
> > developed the foundations of geometry; Pythagoras' famous theorem
>was known
> > to the Babylonians; we inherit our number system, including the
>critical
> > innovation of zero and the use of a decimal point, from India.
>Moreover,
> > many cultures made scientific discoveries long before the West came
>to
> > similar conclusions. In the first millennium BC, Indians posited the
>idea of
> > atoms. Around AD 1000, the Maya had a sophisticated mathematics and
> > astronomy far in advance of what existed in medieval Europe.
> >
> > Bias against other scientific traditions is rife in Western culture.
>In
> > January 2000, Science magazine, the journal of the American Assn.
>for the
> > Advancement of Science, published a timeline it called "Pathways of
> > Discovery" that detailed 96 of what the editors deemed the most
>important
> > scientific achievements in history. Of the 96, just two were
>attributed to
> > non-Western cultures: the discovery of zero in India and the
>astronomical
> > observations of the Maya and Hindus. Moreover, the journal gave
>credit for
> > the printing press to Johannes Gutenberg, although the Chinese and
>Koreans
> > had invented such devices two centuries earlier. Before 600 BC, the
>whole of
> > human history was deemed "prescientific," for in the editors' view,
>science
> > began with the Greeks.
> >
> > Teresi, a noted science writer, rightly wishes to challenge this
>arrogant
> > Eurocentrism. He begins his wide-ranging discussion with an analysis
>of what
> > is commonly touted as the definitive start to modern science --

>Copernicus'
>> discovery of the heliocentric cosmos. Far from being the first to
>hit upon
>> this idea, Copernicus was following in the footsteps of ancient
>thinkers,
>> notably Aristarchus of Samos, who had proposed a sun-centered system
>in the
>> 3rd century BC. Copernicus' debt to Aristarchus is well known: He
>even
>> acknowledged it in his famous book "Concerning the Revolutions of
>the
>> Heavenly Spheres." More radically, Teresi notes that several hundred
>years
>> before Aristarchus, Indian scholars "had understood that gravitation
>held
>> the solar system together, and that therefore the sun, the most
>massive
>> object, had to be at its center."
>>
>> Whether Aristarchus and other Greek helio-centrics, including
>Pythagoras,
>> were influenced by the Indian tradition is a difficult case to make,
>though
>> it is not an inconceivable linkage: Pythagorean legend long held
>that he had
>> been to India. But Teresi has a more solid claim. In constructing
>his
>> heliocentric model, Copernicus drew upon two novel mathematical
>theorems
>> that had been discovered by Arab mathematicians, the Urdu lemma (a
>> proposition in geometry) and the Tusi couple (which deals with the
>problem
>> of how circular motion can generate linear motion). It is possible
>that
>> Copernicus developed these mathematical insights himself, but there
>is
>> evidence that he was aware of the earlier Arabic work, though he did
>not
>> acknowledge it. Thus, says Teresi, the Copernican revolution, so
>seminal to
>> the whole thrust of modern science, rests on a foundation of Arab
>> scholarship.
>>
>> Western science indeed owes an enormous debt to the Arab world.
>During the
>> early Middle Ages, when European scholars turned away from nature to

>focus
>> their attention on theological issues, Arabs cultivated the
>disciplines of
>> astronomy, mathematics, optics and mechanics as they built upon the
>> scientific heritage of the ancient Greeks. It was from the Arab
>world, one
>> learns in "Lost Discoveries," that Europe in the late Middle Ages
>got its
>> basic scientific education.
>>
>> The trouble with Teresi's book, however, is that he seems incapable
>of
>> judging scientific achievement in terms other than the degree to
>which it
>> mirrors current Western concepts in mathematics, physics and
>cosmology. In a
>> long chapter on physics, for example, he asserts that "[M]any
>ancient
>> cultures had inklings of quantum mechanics." What he actually means
>is that
>> ideas which have come into Western thinking only with the
>development of
>> quantum physics are similar in spirit to concepts developed
>hundreds, even
>> thousands, of years ago by Hindu, Jain and Buddhist thinkers.
>>
>> The idea of a pregnant void and of the fundamental role of chance
>are
>> foundational to quantum mechanics and to ancient east Asian
>worldviews. The
>> parallels have been spelled out in detail, and far more lucidly, in
>Fritjof
>> Capra's "The Tao of Physics" and Gary Zukav's "The Dancing Wu Li
>Masters."
>> But what meaning should we attach to these parallels? For Teresi,
>the Asian
>> views have validity only to the extent that they mimic the quantum
>picture.
>> Likewise Indian and Chinese ideas about the constituency of matter
>are
>> judged by how closely they mesh with contemporary particle
>physicists'
>> understanding of quarks and leptons. All other cultures' creation
>accounts
>> are adjudicated by their resemblance to big-bang cosmology.
>>

> > Despite his title, then, the implication is that all other
> traditions are
> > not truly scientific. At one point he quotes an American physicist
> who
> > opines that "the Upanishads refer to an imaginary symbolic cosmos.
> > Democritus was talking about the way things really are." Though
> Teresi
> > questions this view, one is left with the impression that he too
> sees
> > non-Western knowledge systems as largely imaginative exercises.
> Again and
> > again he circles back to the notion that Western science unveils the
> Truth
> > by which everyone else must be judged.
> >
> > That idea is fundamentally challenged by scholars of what is
> sometimes
> > termed "ethnoscience." Western science, they say, is simply one mode
> of
> > science, which must be understood as a multivalent phenomenon,
> sometimes
> > manifesting in radically different guises to any branch of the
> Western
> > variety. For a good introduction, see Laura Nader's "Naked Science."
> >
> > Thus although Teresi's intentions are honorable, his book is shot
> through
> > with the arrogance he wishes to redress. Perhaps that is not
> surprising
> > given the book's origin. His interest in the subject, he tells us,
> sprang
> > from an assignment in the early 1990s, when he set out to write an
> article
> > about "faulty multicultural science being taught in schools." To his
> > surprise, he found himself discovering a marvelous new realm of
> ideas.
> > Teresi wants to share these ideas with us, but "Lost Discoveries"
> reads as
> > if he is still trying convince himself that there is anything of
> intrinsic
> > value here.
> >
> > If you want other stories on this topic, search the Archives at
> > latimes.com/archives.
> >
> >

> >

> >

> >

> >

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| 4421|2002-10-22 16:32:28|Derrick, Alexander|Re: Radical thought: The scientific sun rose in the East|

Do you think the African ideas were filtered to fit the Greek mind set?

Did the majority of Greek philosophers believe that the universe & life could be understood with logic? This seems to be a major contradiction with ancient African thought, which I think is an indication that ideas were being filtered to fit the European world view.

Do you think the Greeks did not encode their wisdom and knowledge in their mythology?

What is the criteria to distinguish mythology/spiritual incite from exact science/knowledge?

Are pyramids or temple architecture a culmination of knowledge and wisdom or built simply on empirical knowledge.

Should we be skeptical simply because we have not discovered written evidence that would disprove eurocentric thought?

Am I being clear?

Alex Derrick

-----Original Message-----

From: omari maulana [mailto:omari_maulana@hotmail.com]

Sent: Tuesday, October 22, 2002 3:45 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Re: Radical thought: The scientific sun rose in the East

That's the trick, how science is defined.

Once again, the definition of science is key. We should define science in our own terms before we go much further.

| 4422|2002-10-22 19:25:05|mansu_musa|Who were the sand dwellers??|

I notice that the ancient Kemetians refer to a people who lived in the modern day nation of Palestine as sand dwellers. Who exactly were

these people and who are their modern descendants?? I have always thought that their descendants were arabs ???
| 4423|2002-10-23 01:23:57|Edward Loring|Re: Africans and evolution.

----- Original Message -----

From: "Djehuti Sundaka" <ahuguley@ix.netcom.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, October 22, 2002 8:06 PM

Subject: [Ta_Seti] Re: Africans and evolution.

DS wrote "I think great changes are in store for humanity."

(EL)...that is the point. It is the logical progression of a real causality of which we all are a part and can/do play a dynamic role. Conscious participation in this flux is called Karma Yoga (Sanskrit 'kri / karoti' to do, make, Engl. 'create', 'jugam' 'yoke': += binding oneself to action) . The question is, "how can we help?". In the changed future the color of our carnate vehicles will have no meaning (Blacks are the most physically developed race anyway). My teacher, the Mother, said this in 1969, "The world is preparing for a big change; will you help?".well, I try and see that Ta_Seti is trying and therefor my interest in the group. Since 1969 we have indeed seen 'big changes'; there is no more USSR and the USA has turned fascist, while Russia and China are showing their true humanist colors. These, however, are superficial changes. The only meaningful change is that of consciousness and that is what we are talking about here. Racism is a sign of a low consciousness and an admission of inferiority and fear on the part of those who practice it. They are not evolutionary beings and will not survive.

I could write for days on this subject, but right now I must enter data on the Kassite Dynasty of Babylon (1570-1157 BCE) into the database. I wonder what they thought?

| 4424|2002-10-23 05:39:09|mansu_musa|Two university professors study disease in ancient Egyptian mummies|

Two University of Hawaii professors will take a team of specialists and modern medical technology to Egypt in December to lay the groundwork for a huge ancient health and disease project.

<<http://www.hawaii.edu>>

<<http://www.hawaii.edu>>

They plan to use computerized axial tomography, or CAT scanning, next May to examine mummies representing a cross-section of the population from third century B.C. to third century A.D.

"This will probably be one of the most important studies in the last 100 years on health and disease in the ancient world," said Robert

Littman, professor of classical languages, ancient history and archaeology.

He has teamed up with F. DeWolfe Miller, professor of epidemiology and public health, who is the only foreign national with approval from Egypt to examine the mummies.

Miller was granted the coveted permit because of large projects he's conducted in Egypt the past 25 years on parasitic and infectious diseases.

He also has a long association and friendship with Zahi Hawass, secretary general of Egypt's Supreme Council of Antiquities. They met at the University of Pennsylvania where Hawass earned a doctorate degree on the Great Pyramids.

Hawass became head of antiquities in the early 1980s and "immediately began to find things," Miller said. "He has celebrity status in Egypt and all over the world has become the person you associate Egyptology with today."

The UH project will be centered in the Bahariya Oasis, about 25 miles into the Sahara Desert southwest of Cairo.

Mummies were exposed there in 1997 when a donkey being ridden to work by a guard at the Temple of Alexandria knocked a hole in the sand, Miller said.

Hawass sent workers into the area who "began to uncover one tomb after another," Miller said. "Hundreds and hundreds of mummies were out there.

"We would just push sand off and see mummies under the sand and there would be cartonnage and gold on them. Before excavation started, Zahi said, 'I'll get you approval to come in and study them,' so I got approval."

Miller said he returned to UH to find the former School of Public Health dismantled.

He made a proposal to Medical School Dean Ed Cadman to start a new public health school and get it accredited, which was done in May.

Littman, meanwhile, had worked on the history of ancient medicine and technology and wanted to use CAT scans and DNA to study the royal mummies. But he had no permit.

He said he heard from a friend on the East Coast about Miller's permit and went to see him in April. The two merged their expertise and went to Egypt in June to do preliminary logistics and obtain archaeological permits for a research operation.

Miller speaks Arabic and knows the culture and people of Egypt.

Littman reads hieroglyphics and speaks more than six languages. He teaches primarily Greek, Latin and ancient Egyptian, as well as hieroglyphics.

They've tapped more than 25 specialists in paleopathology, archaeology, radiology and other fields for the expedition. Other UH members are Steve Ward, associate professor of anatomy and

reproductive biology, and Rebecca Caan, professor of cellular and molecular biology.

Hawass is the project chief, Miller said. "We look to him for leadership. It's their mummies. This is something we respect and we're honored to help them with their discoveries."

Littman noted that the UH administration is "very supportive and giving us seed money to get the project going." The professors have applied for national grants and are talking to CAT scan manufacturers in hopes of obtaining \$600,000 to \$1 million for the program.

They also invite residents interested in Egyptology to talk to them.

For a contribution, Miller said, "We can give them a trip to Egypt they never had."

Littman said they decided CAT scans were the best way to get the most information with the least impact on the mummies.

They plan to put a self-contained unit on a truck with air conditioning and an electrical supply, take it into the desert and run about 500 mummies through it, following behind Hassan's excavations.

Nothing will be disturbed, Miller said, explaining an entire protocol will be developed on how each mummy is to be handled. "By the time we are through we will have instigated a conservation and restoration project as well. CAT technology is astounding."

Littman said the CAT scans will give them information on age, sex and cause of death. A lot of other pathology, such as tuberculosis and arthritis, also will be revealed, Miller said. "We're curious to see if there was any leprosy."

They plan to create a three-dimensional picture of each person's medical history with CAT scanning.

Another goal is to use the scan to digitally reconstruct the faces of each mummy, such as in forensic medicine, but they have no permits for that yet, Littman said.

Life expectancy is a major issue, he said, explaining it was believed to be 25 years old based on Roman censuses done in Egypt. "We will be able to establish what life expectancy in ancient Egypt was accurately."

Littman said there are probably 10,000 or more mummies at the Bahariya site representing poor, middle class and wealthy people.

A long-term goal, Miller said, is to use tissue and immunology techniques to look at infectious diseases in the mummies with methods used to detect virus in blood.

He said Littman has arranged to have tissue flown to UH from mummy collections outside of Egypt to do lab work and develop procedures in collaboration with their Egyptian colleagues.

The scientists expect to be working in Egypt three months of the year. At other times, the CAT scan can be used for medical or other purposes in the villages, they said.

In the early period of Egyptian history, only pharaohs, not pyramid builders, were mummified--a process believed essential to pass to the afterlife, Miller said.

"But fairly soon after, they began mummifying everybody ... In this period 2000 years ago in the Baharianian Oasis, it was an industry."

hr width="32">

<http://starbulletin.com/2002/10/20/news/story6.html>

UH professors

plan historic

mummy project

They are part of a team

that will study ancient health

and disease in Egypt

| 4425|2002-10-23 05:43:46|mansu_musa|NY Professor Learns from His Mummy|

NY Professor Learns from His Mummy

Story Filed: Tuesday, October 22, 2002 6:13 AM EDT

BROOKVILLE, N.Y. (AP) -- When a severed human hand arrived in his mailbox, Bob Brier wasn't horrified or shocked. He thought it might be something cool to bring to work.

Brier is a professor of Egyptology and a renowned mummy expert, and the hand was a gift from a woman whose father had purchased it in 1926 in Egypt from locals touting it as an ancient mummified hand. On Monday, Brier and his students at the C.W. Post Campus of Long Island University took the hand to the school's radiologic technology lab to determine whether the hand was real or fake.

The verdict? Brier has a hand between 2,000 and 3,000 years old on his hands.

But that wasn't all he was able to determine.

Due to the lack of growth plates, or growing tissue near the ends of the bones, Brier said the hand belonged to an adult -- not a child as he'd originally suspected. It was probably a woman, due to the hand's small size. The woman was well fed, since the bones showed no signs of malnutrition. And she was wealthy: The fingernails had the ancient version of a manicure -- painted with henna.

"You can learn a lot from a mummy," Brier said.

The hand was one of two bought by an American student, Merrill S. Tope, near the Valley of the Kings for what would be about 7 cents in today's currency.

Tope's daughter, Marilyn Tope Doolen, found one of the hands last year. She was a fan of Brier from his work on The Learning Channel and sent it to him when he expressed interest.

The hand will now stay in the collection of Long Island University. Carbon dating of the linen it was wrapped in could tell its precise age, and the school's chemistry students might test a bit of the resin to determine what tree it came from.

Stephanie Hitchcock, a freshman taking Brier's "Ancient Egyptian Thought" class, said Brier "is so enthusiastic about his work it makes you want to learn more and put a lot of hard work in." Still, she admitted picking up the mummified hand "was a little spooky."

While the mummy's hand is not a significant scientific find, Brier said it was important for the access he was able to provide his students to an exciting historical project.

"The fun thing is trying to figure out clues about life in ancient Egypt," Brier said. "It's a bit of a detective story. This is another little piece of the puzzle."

On the Net:

Long Island University: <<http://www.liu.edu>>

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| 4426|2002-10-23 08:27:19|omari maulana|Re: Radical thought: The scientific sun rose in the East|

>Do you think the African ideas were filtered to fit the Greek mind set?

I do, but from my research the early students such as Pythagoras respected the AE tradition of secrecy. Why the shift?

>Did the majority of Greek philosophers believed that the universe & life
>could be understood with logic?

Yes

This seems to be a major contradiction with

>ancient african thought, which I think is an indication that ideas were
>being filtered to fit the European world view.

Are you saying that ancient African's were illogical?

>Do you think the Greeks did not encode their wisdom and knowledge in their
>mythology?

Early on, for example Homer. By again later their view on this seems to have opened up. Why.

>What is the criteria to distinguish mythology/spiritual incite from exact
>science/knowledge?

I don't view mythology and spiritual (what do you mean by spiritual?) as being the same. I see mythology as being distinct from science because one encodes knowledge while the other is very direct in regard to the manifestation of knowledge.

>Are pyramids or temple architecture a culmination of knowledge and wisdom
>or
>built simply on empirical knowledge.

They are examples of science, but the know how is still encoded within the structure itself.

>
>Should we be skeptical simply because we have not discovered written
>evidence that would disprove eurocentric thought?

The truth is self evident, however we have to accept that fact that the encoding of knowledge in traditional African societies has hurt the future generations. It has facilitated claims of Greek origin of this or that because they were the first to write their science down in a direct, accessible form for future generations.

>
>Am I being clear?
>Alex Derrick
>
>-----Original Message-----
>From: omari maulana [mailto:omari_maulana@hotmail.com]
><mailto:omari_maulana@hotmail.com>]
>Sent: Tuesday, October 22, 2002 3:45 PM
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: Radical thought: The scientific sun rose in
>the East
>
>
>That's the trick, how science is defined.
>

>Once again, the definition of science is key. We should define science in
>our own terms before go much further.

>

>

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| 4427|2002-10-23 08:46:23|omari maulana|Re: Who were the sand dwellers??|

Arab is a culture not a "race". I wouldn't place this culture as far back
as the bronze age. The peoples living in Palestine probably changed
through-out the ages. Canaan was listed as a descendent of HAM in the table
of nations. I have seen iconography of a Canaanite ruler with a tropical
African phenotype. More research needs to be done in this area.

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Who were the sand dwellers??

>Date: Wed, 23 Oct 2002 02:25:03 -0000

>

>I notice that the ancient kemetians refer to a people who lived in
>the modern day nation of palestine as sand dwellers. Who exactly were
>these people and who are their modern desdants?? I have always
>thought that their desedants were arabs ???

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| 4428|2002-10-23 11:10:46|mansu_musa|Re: Who were the sand dwellers??|

--- In Ta_Seti@y..., "omari maulana" wrote:

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>>Reply-To: Ta_Seti@y...

>>To: Ta_Seti@y...

>>Subject: [Ta_Seti] Who were the sand dwellers??

>>Date: Wed, 23 Oct 2002 02:25:03 -0000

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really do you have a picture of this ruler ??? The caanites would
later become the phonecians and kemetians painted the phonecians
lighter than themselves, so how do you explain this.

People in lebanon today are some of the whitest people I have ever
seen ???

the manorite christians in lebanon from what I understand are
supposed to be direct descendants, how do you explain this ??

| 4429|2002-10-23 11:20:29|omari maulana|Re: Who were the sand dwellers??|

- > I have seen iconography of a Canaanite ruler with a tropical
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Africoid Populations in Phoenecia

Ancient Phoenecia was a powerful sea power in ancient times trading with ports some believe as far away as West Africa. Located in modern day Syria, Phoenecia is the home to the infamous Hyksos who overrun Egypt and rule from 1783-1550BC. After throwing off Hyksos domination, the Egyptians make the region a vassal state and begin a strong period indoctrination. Phoenician princes are captured and sent to learn in Egypt to make them more loyal subjects. Not surprisingly modern anthropologists digging in the region remark that Phoenecia looks more Egyptian at times than Egypt. Such a relationship would have no doubt brought Egyptians into the region as well. What is more, Hebraic folklore associates Phoenecia with other kingdoms in Africa. The sons of the mythical Ham are Cush (Nubia), Mizraim (Egypt), Punt (Eritrea or Somalia) and lastly Canaan, home of Phoenecia. This rather odd identification of Phoenecia with Africa's most famous ancient kingdoms has often baffled historians and archaeologists. The Egyptians often depict the Phoenecians as yellowish or even white indicating they were lighter than themselves. But at certain times Phoenecians are depicted as reddish-brown like the Egyptian depict themselves. It is not improbable to suppose that Phoenecia held within its borders an Africoid population; its size and overall significance is unknown. The picture above is an artifact from ancient Phoenecia. It shows obvious Egyptian influence and the figure seated, reportedly a royal Phoenecian figure, shows Africoid features. (Photo and Information courtesy of Black Spark, White Fire by Michael Poe)

<http://www.geocities.com/CollegePark/Classroom/9912/blackasia.html>

The caanites would

- >later become the phoenecians and kemetians painted the phoenecians
- >lighter than themselves,so how do you explain this.

Populations can change with time, correct?

- >
- > People in lebanon today are some of the whitest people I have ever
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>

I wonder what effect being a part of the Christian (European) world had on this area?

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Who were the sand dwellers??

>Date: Wed, 23 Oct 2002 18:10:38 -0000

>

>--- In Ta_Seti@y..., "omari maulana" wrote:

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 > the manorite christians in Lebanon from what I understand are
 > supposed to be direct descendants, how do you explain this ??
 >
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 >

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 | 4430|2002-10-23 14:16:28|mansu_musa|Re: Who were the sand dwellers?|
 --- In Ta_Seti@y..., "omari maulana" wrote:
 > > I have seen iconography of a Canaanite ruler with a tropical
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> <http://www.geocities.com/CollegePark/Classroom/9912/blackasia.html>

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>> Subject: [Ta_Seti] Re: Who were the sand dwellers??

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>>>>Reply-To: Ta_Seti@y...

>>>>To: Ta_Seti@y...

>>>>Subject: [Ta_Seti] Who were the sand dwellers??

>>>>Date: Wed, 23 Oct 2002 02:25:03 -0000

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Yes, I believe for a short period of time the Kemetians occupied parts of what is today Palestine, Syria, and as far as Lebanon.

The Phoenicians however do not look African and I have seen most of the Canaanite artifacts and none that I have seen look remotely like the ancient Kemetians themselves. If you look in Rames III's tomb you will see a straight-haired captive tied up with Nubians and others, the straight-haired pale-skinned person is supposed to be a Phoenician, which leads me to believe Phoenicians and Canaanites even though they are associated with Ham are not really black.

I have read the web address before, and I still don't buy it.

| 4431|2002-10-23 14:42:12|omari maulana|Re: Who were the sand dwellers??|

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> of what is today Palestine, Syria, and as far as Lebanon.
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Again I never said they were all black, or even the majority. But none? Come on! My original point was that you can't ascribe a term like "Arab" to a time and place where it didn't exist (ie, 1500 BC). I was only using the Phoenicians as an example of how populations can change through time.

In looking at the image on the link it looks African to me! Does this mean

that they all were, of course not. But, it does suggest that there was great diversity in the region during this time frame.

> I have read the web address before, and I still don't buy it.

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>

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| 4432|2002-10-23 15:04:52|omari maulana|Re: Who were the sand dwellers??|

Also, is it possible that in the post Hyksos period there were native elements remaining of the older Canannite (perhaps more Africoid) population in Palestine. Perhaps this group was subjugated and gradually assimilated by the Hurrian/Hyksos who were a mix of Indo-European and Semetic speakers. Do you view the original Afro-Asiatic speakers that migrated into Palestine in the early neolithic as being of tropical African origins? If so what is your timeline for them assimilating to a cold climate body structure?

>From: "omari maulana" <omari_maulana@hotmail.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Who were the sand dwellers??

>Date: Wed, 23 Oct 2002 14:42:12 -0700

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| 4433|2002-10-23 15:25:55|mansu_musa|Re: Who were the sand dwellers??|

--- In Ta_Seti@y..., "omari maulana" wrote:

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>>Subject: Re: [Ta_Seti] Re: Who were the sand dwellers??

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>

I believe that bio anthropologist Larry Angel proposed that Africans spread the Afroasiatic language all the way to Turkey. The theory I believe to be true, but the Semitic branch of Afroasiatic could have

branched off on it's own.

>

>

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| 4434|2002-10-23 17:20:44|Djehuti Sundaka|Re: Who were the sand dwellers??|

If I weren't informed of the region ascribed to the image, I would naturally assume it to have been from Kamat. This leads me to infer that the characteristics of the image reflect an art style rather than an actual appearance. I encounter the same thing when I view European pictures of people subjugated by them 400 years ago. The faces of various peoples had been rendered with a European appearance inspite of their actual features.

Although the term "Arab" may not have been in use in 1500 BCE, the term "'Amw" could be employed as an equivalent term of the time as it had referred to what is usually translated as being an "Asiatic".

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

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 | 4435|2002-10-23 19:46:10|Kponingo|Re: Who were the sand dwellers??|
 As the author of that website address, thought I'd make
 a brief statement.

What I wrote was that there is strong evidence for an African presence in Phoenicia-Canaan by way of Nilotic troops during Egypt's New Kingdom, as they believed the Hyksos were somehow connected to this region.

The iconography on my page (which I no longer have a source for- my apologies) and other statues, etc. I've seen from Phoenicia of that period certainly show a Nilotic cultural influence and Africoid phenotypes on many of them. I even recall a statue of Baal from Phoenicia with the conical Upper Egyptian crown and typical pharaonic style. In fact, that is why I state the artifact is "reportedly a Phoenician royal figure." That was what I was told when it was forwarded to me. If it *is* actually Phoenician (I fell out of 'trust' with the supplier of this photo), I would

deem the figure a Nilotic governor or the like working in Phoenicia rather than an indigenous Asiatic inhabitant. *Or* I even suspect it may be an artistic style and that if this is indeed a Phoenician figure, he looked nothing like his claimed portrait. Its *possible* that he's just a Phoenician who had Nilotic features, but (IMHO) not as probable as the other possibilities.

Now, this is where *I* stop in making strong assertions of an African presence in Phoenicia. And mind you I'm still only talking about troops, governors, exiles and such. I never assert that the Nilotic presence in the Levant was enough to drastically alter its majority population, which I deem as "Semitic" (everyone can have fun dissecting that term...).

Could there have been other non-Nilotic Africoids in the Levant at the period or earlier (post-prehistoric)? Sure. I state that the possibility is there. I even offer some scant evidence. But I go no further.

My exact words are:

"It is not improbable to suppose that Phoenecia held within its borders an Africoid population; its size and overall significance is unknown."

I do not assert the people of Phoenicia were Africoid in any majority or even sizeable significance. As I already pointed out in prior discussions about Carthage, the African element of that region most probably did not come from Phoenicia but was indigenous. However I tried to leave open the *possibility* for black Phoenicians (non Nilotic New Kingdom era), simply because I shy away from making absolute statements. Even then, I'm talking about a virtual *minority* indigenous Phoenician-Canaanite population---if that much.

Hope that helps clear up at least my points.
Sorry if my page may have been misleading.
It was really a short exploration of the idea of blacks in Asia. In the intro I even delved briefly into the controversy over whether "black" is an appropriate term for Asia's Africoids. I included both Sumeria and Phoenicia because they are topics of discussion when dealing with the claimed

presence of blacks outside Africa during ancient and medieval times. I was moreso trying to show *why* others would look in these regions for Africoids rather than make any bold assertions. I wanted to show that the *questions* and research had merits, regardless of where the evidence leads.

Its been about 5 years since it was edited. And its even older... Just too lazy to tackle it and make corrections at present...that's my 2003 job..as soon as I hijack somebody's copy of Dreamweaver. :)

DG

> --- In Ta_Seti@y..., "omari maulana" wrote:
> > > I have seen iconography of a Canaanite ruler with a tropical
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> > >lighter than themselves,so how do you explain this.

> >=20

> > Populations can change with time, correct?

> >=20

> > >

> > > People in Lebanon today are some of the whitest people I have ever
> > > seen ???

> > > the majority Christians in Lebanon from what I understand are
> > > supposed to be direct descendants, how do you explain this ??

> > >

> > =20

> > I wonder what effect being a part of the Christian (European)

> world=20

> had on=20

> > this area?

> > =20

| 4436|2002-10-23 23:35:37|mansu_musa|things you should have included on your web site
Othello |

That is a nice web site, but I wish you would have wrote more about
African science achievement and debunked myths about African people,

You should write a new section on what African slaves contributed
to America, just a suggestion.

It is a little known fact that smallpox inoculation was used in
Africa long before the procedure was discovered in Europe

<http://www.mpm.edu/collect/bamana.html>

<http://www.news.harvard.edu/gazette/2001/06.07/09-innovation.html>

<http://www.innovationodyssey.com/biotech/smallpox.html>

<http://www.uh.edu/engines/epi1076.htm>

<http://www.uh.edu/engines/epi820.htm>

<http://www.uh.edu/engines/epi518.htm>

But carbon steel had been made long before either Kelly or Bessemer.
One of the oldest and most sophisticated methods was that of the Hayu
people. They're an African tribe in what is Tanzania today. The Hayu
produced high-grade carbon steel for about 2000 years.

<http://www.uh.edu/engines/epi385.htm>

I was disappointed to find out that you did not include that Kanem
Bornu not only had a successful kingdom but also created chain
mail armor, and this is a feat that deserves mention

<http://www.cr.nps.gov/crdi/conferences/conflinks.htm>

Candice L. Goucher "The Memory of Iron: African Technologies in the
Americas" <http://www.cr.nps.gov/crdi/conferences/AFR_63-68_Goucher.pdf>

Judith Carney, "Rice, Slaves, and Landscapes of Cultural Memory"
<http://www.cr.nps.gov/crdi/conferences/AFR_43-62_Carney.pdf>

There is evidence that slaves not only brought rice cultivation but ironworking to the Americas, and I think this should have been a subject your web site should have tackled

<http://www.cr.nps.gov/crdi/conferences/AFR_ACRO5_p43-82.pdf>.
<http://www.hup.harvard.edu/catalog/CARBLA.html>

Black Rice

The African Origins of Rice Cultivation in the Americas

I wish you would have also debunked the myth that Africans all lived in mud huts and showed some dwellings of both the Yoruba and Ashanti which are by no means mud huts

you should have also showed Nubian houses and houses that the Hausa built

Second in length only to the Great Walls of China, these ramparts, 60ft high in parts, located in Southern Nigeria is thought to have been created over a 500 year period by the Edo people of West Africa before they were overrun by the Benin Empire in the 15th century. (More on this to come in future editions of GAP News)
<http://www.globalafrica.com/ShortNews.htm>

Some gold weights depict the mathematical knowledge of the Akan. The various geometric designs as well as the everyday use of the weights as counter-balances attest to some aspects of the Akan mathematical acumen. Some weights were used as fractions and some were used as counters in calculations that involved numbers in the millions
Africans had their own weights and balances

You should have wrote about Ahmed Baba who wrote many books on various subjects

<http://home3.inet.tele.dk/mcamara/stones.html>

You should have wrote about the Gambian stone circles

<http://www.safaris.cc/7art.currentanthro.htm>

you should have wrote about how the Borana people of Kenya had a complex calendar

Numerous megaliths or standing stones exist in the area around Bouar

in what is now the Central African Republic, sometimes called the African Stonehenge. Possibly built as tombs, similar to the stone tombs found in Europe, little is known about these ancient monuments. Engaruka can appear as an oasis. Three to six centuries ago a community of several thousand people thrived here on irrigated agriculture. This is demonstrated by clear remains of stone-divided and levelled fields, served by a network of stone-lined canals and secondary furrows, covering over two-thousand hectares, as well as seven concentrated village sites overlooking the fields. The main crop was sorghum. Some cattle were kept in small enclosures; it is deduced that they were stall-fed and their dung used as manure.

http://www.humangeo.su.se/research/project/islands/moreproject/linked_projects.htm

Loropeni (30 mi/50 km west of Gaoua) has a two-story-high stone ruin of unknown origin. It is similar, though less impressive, than the famous ruins of the Great Zimbabwe National Monument. 130 mi/210 km southeast of Bobo-Dioulasso.

Pottery-shard pavement detail from the city of Ife in present-day Nigeria.

http://www.metmuseum.org/toah/hd/pave/hd_pave.htm

yoruba had pottery shard pavement

http://www.eurekalert.org/pub_releases/2002-08/uoc-cth081402.php
stone terraces in cameroon

Also you should note that the people of ancient ghana built in stone and wood

There is evidence for stone masonry going all the way back to dhar tchitt of the soninke

Arab reports said they not only had built with stone and wood, but also had glass windows

<http://www.colorq.org/Articles/1999/afrotech.htm>

.20 Iron objects excavated included weapons, farm tools, nails, and one of the finest pairs of early medieval scissors ever found in any country.²¹

20 Davidson p86

Lovango

The vast region of central Africa is particularly neglected. Oral traditions indicate that there were some large and wealthy settlements in this region, with powerful rulers. The reports of early European travellers also describe cities such as that of Lovango suggesting a high level of civilisation.

However, these settlements no longer exist and little else is known about them. Archaeologists have not been particularly active in the region and even if they were it is likely that few traces would be found to remain. Many of tropical Africa's cities were probably built from wood and grass and these materials decay quickly in the centre of the continent's debilitating climate. What is certain, however is that Africa has been the scene of political developments like those elsewhere with increases in wealth and social complexity eventually being reversed

you can find that information in a book called marq devillers INTO Africa

It should also be noted according to christopherspring moroccan leather is really hausa leather
Bida people in nigeri had excellent glassmaking skills
Yoruba people in nigeria wove cloth made of both silk from a amp

<http://www.du.edu/duma/africloth/glossary.html>

Sanyan A beige-colored silk from the cocoons of the *Anaphe infracta* moth, or a cloth woven of this silk (Kent 1972 : 23).

Yoruba weavers formerly used sanyan to make a prestigious cloth, but it is rarely used today. "Fake" sanyan is made using a similar color of cotton (Picton and Mack : 112). See DU 3717 for an example

| 4437|2002-10-24 00:00:35|mansu_musa|some more information you should have included |
<<http://www.duke.edu/~cdr2/buhen.html>>

and photos before the aswan dam put it under water:

<<http://www.duke.edu/~cdr2/bphotos.html>>

Nubian Fortress

>> Ancient Egyptians were famous for their huge buildings and

everyone

>> has already heard something about the pyramids of Giza, the temple
>of

>> Karnak and Abu Simbel but how many among us has already heard
>> something about Egyptian fortresses ?

>> A long time before the European fortresses were built, the

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>> already mastered the building of imposing military complexes. The

>> Buhen fort in Nubia one of the best examples of it.

>>

>>

protectID=034166044180056116050029203004129208071>?

>> subject=Egyptian_Dream_NubianFortresspage>

>>

protectID=034166044180056116050029203004129208071>?

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>> armies. So let's have a closer look at one of these fortresses,

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>> Nubian fortress of Buhen located 250 km south of Aswan in Lower-
>Egypt.

>>

>> The first bricks of this building were laid during the Old

Kingdom.

>> The building was then fortified during the 12th dynasty (1938-1759
>> BC). The fortress had one of its walls bordering the Nile river
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>> was streaming just behind the picture you can see above this text.
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>> wall protected the fortress. A moat separated both walls. The
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>> meters from each other. If you count the amount of towers and
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>> with the flags on the picture). A wooden gate blocked the entry

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>> Inside the castle, you could find houses, a temple and the
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>> of the commandant which were all dedicated to the protection of
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big

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>> The remains of this fortress were discovered in 1819 but the most
>> important excavations date from this century. Just like lots of
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>> Egyptian fortresses, the Buhen fortress lies now under the water

of

>> the new Nasser lake which was artificially created with the Aswan
>Dam.

>> Once more, the ancient Egyptians have shown us that they were real
>> masters in the construction of huge buildings. The fortresses that
>> were built in Europe during the Middle-Ages were much smaller than
>> this one. We could consider those Egyptian fortresses as a kind of
>> precursor for the European fortified cities.

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>The castle shown was built in Buhen by Nubians and Egyptians and it

>is from this castle and others like it that all other castles built
>came from. That particular castle's ruins are at Buhen, near what

was

>the Nubian border

> Ancient kemetians built castles way before europeans

YOu should also note that kemetians built a labyrinth that
herodotus claimed surpassed the pyramids

While Barry applied Western surgical techniques, nineteenth-century travelers in Africa reported instances of indigenous people successfully carrying out the procedure with their own medical practices. In 1879, for example, one British traveller, R.W. Felkin, witnessed cesarean section performed by Ugandans. The healer used banana wine to semi-intoxicate the woman and to cleanse his hands and her abdomen prior to surgery. He used a midline incision and applied cautery to minimize hemorrhaging. He massaged the uterus to make it contract but did not suture it; the abdominal wound was pinned with iron needles and dressed with a paste prepared from roots. The patient recovered well, and Felkin concluded that this technique was well-developed and had clearly been employed for a long time. Similar reports come from Rwanda, where botanical preparations were also used to anesthetize the patient and promote wound healing

http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html

<http://www.millersv.edu/~deidam/m301/yor1.htm>> A Number System for Mathematicians Only "One must be a mathematician to learn this complex system" - Cladia Zaslavsky in Africa Counts The Republic of Nigeria is the most populous country of Africa, with 1/3 the population of the USA in 1/10 of its area. It is the historical site of several highly advanced civilizations, including the Nok (500 BC - 200 AD) and Benin (15th-17th c.). 21% of the people are Yorubas, most living in western Nigeria and preserving their old traditions. They were always a trading people, originally with the Islamic peoples from northern Africa who brought knowledge from the great Islamic University at Timbuktu in Mali (today 45% of Nigerians are Islamic). And they had a unit of currency long before the Europeans, the cowrie shell (sometimes, "cowry" - a spiral-shelled snail). The Yoruba number system is extraordinarily complex,... The Yorubas could handle fractions and powers: 1/2 idaja [divide into 2] 1/4 idamerin 4^2 erin lona meji 4^4 erin lona merin As a consequence of the complexity of the Yorubas' number system, they became very efficient at mental calculation, a skill useful for going to the market and for bargaining.

| 4438|2002-10-24 00:24:53|mansu_musa|Sun Inside Abu Simbel temple |

Abu Simbel, the two rock-cut temples of Ramses II erected on about 250 km, southeast of Aswan, is one of the most famous Egyptian archaeological sites that attract thousands of tourists.

It was discovered by Jean-Louis Burckhardt in 1813. The facade of the temple is dominated by four colossal seated figures of Ramses II who was one of Egypt's greatest pharaohs.

The great temple is precisely aligned that twice a year (during February and October) the rising sun illuminates the sanctuary and seated statues at the rearmost point of the temple. This rare phenomenon which coincided with Ramses II's birthday and enthronement day, took place on October 22, with thousands of tourists holding their breath while watching the 23 minute ray of sun at 5.53 a.m. Director of Abu Simbel Temple, Archaeologist Atteya Radwan said that the tourists' entrance into the temple was thoroughly organised. "We organised them in accordance with directives of the Higher Council of Antiquities to protect the site from the dangers of crowds," he said. He added that a folk art festival was held in Abu Simbel area to mark the occasion. He pointed out that folk art troupes presented performances showing the process on how to salvage the monument endangered by Lake Nasser.

For more information Click Here(History and Civilization Link)

Sun Inside Abu Simbel temple

<http://www.uk.sis.gov.eg/calendar/html/cl221096.htm>

| 4439|2002-10-24 00:26:11|mansu_musa|From Trash to Treasure: UC Think Tank Dissects Mummy-Hid Scroll Date|

From Trash to Treasure: UC Think Tank Dissects Mummy-Hid Scroll Date:

Oct. 21, 2002 By: Marianne Kunnen-Jones <<mailto:marianne.kunnen-jones@uc.edu>> Phone: (513) 556-1826 Archive: Research News During the second century B.C., a mummy-maker took a scroll of poetry and used it as stuffing for a corpse. The roll of papyrus remained hidden inside the mummy's chest cavity until its rediscovery in the early 1990s. Today, what was once treated like trash survives as the oldest surviving example of a Greek poetry book, as well as an important source of information about the past. To glean as many clues from this ancient scroll as possible, the University of Cincinnati Department of Classics <<http://classics.uc.edu/>> is calling together an international array of scholars Nov. 7-9. More than 60 experts in the fields of papyrology, Hellenistic and Roman literature, art history and image studies, and Ptolemaic history will gather at the Vernon Manor for "The New Posidippus" conference <<http://classics.uc.edu/posidippus/>> analyzing this new artifact. Organized by Kathryn Gutzwiller, UC professor of classics and an expert on Greek poetry, the symposium takes its name from the scroll's author, Posidippus, a third century B.C. poet from Pella,

Macedonia. "I knew that it would be important to assess the papyrus from a variety of perspectives," said Gutzwiller. She contacted scholars and asked them to spend the year prior to the conference preparing their assessments. Two Italian scholars at the University of Milan worked in consultation with a Cambridge University scholar to publish the first look at the scroll in 2001. That volume was published in Italian by Guido Bastianini, Claudio Gallazzi and Colin Austin. The UC conference represents the first public gathering of scholars in the United States to examine the scroll. Austin, the Cambridge scholar, will address the conference during a banquet that begins at 7 p.m. Friday, Nov. 8, at the Phoenix Restaurant. Participants include 14 speakers and eight scholars who will preside at each session. Speakers include UC classics professor and papyrologist William Johnson, who gives the conference's first address at 8:30 a.m. Friday morning, and Gutzwiller, who speaks at 10:45 a.m. Saturday, Nov. 9. Prior to the scroll's discovery, scholars knew of only two of the brief poems, or epigrams, on the papyrus, and both were attributed to Posidippus, who was known prior to the new scroll as the author of more than 20 other epigrams. The new scroll, held by the University of Milan (Italy), contains 110 new Posidippus poems, in addition to the two already known. All of the new poems take the form of epigrams, which are Gutzwiller's specialty. But Gutzwiller notes that the Milan papyrus has significance far beyond the world of epigrams. Scholars know nothing of the mummy and its origin, because it is privately held. The scroll, however, is organized into nine surviving sections: stones, omens, dedications, grave epitaphs, statues, horse racing, shipwrecks, cures and character/manners. According to Gutzwiller, it: Offers the most significant discovery of previously unknown Greek literature in decades. The new scroll also "constitutes our earliest surviving example of a poetry book," she said. "It was elegantly constructed, a deluxe edition." Is remarkable for its length, its excellent state of preservation and for the information it provides about how poetry was arranged on papyrus rolls at this early period. Sheds new light on history, especially women's history. Posidippus wrote his poems for the Ptolemaic rulers of Egypt, who inherited that portion of Alexander the Great's kingdom after his death. In the dedications section, epigrams celebrate the cult worship of a queen who was regarded as a goddess after her death. In the racing section, Posidippus praises three Ptolemaic queens for their success in owning horses that won races throughout the Greek world. Provides documentation about art history. The statue section makes references to Polycleitus, Myron and Lysippus, three of the best-known Greek sculptors. Here is an example of one of the epigrams: Lysippus, Sikyonian sculptor, daring hand, learned artisan, your bronze statue has the look of fire in its eyes, that

one you made in the form of Alexander. The Persians deserve no blame. We forgive cattle for fleeing a lion. The scroll is particularly intriguing to Gutzwiller because it provides proof of a thesis she first espoused in her book, "Poetic Garlands: Hellenistic Epigrams in Context" (1998). The book, which won an award from the American Philological Association, argued that Greek epigrams had been placed in "collections" or scrolls of poetry as far back as the third century B.C. "Today we take collections of poetry for granted, but literature didn't appear in that form until after 300 B.C.," said Gutzwiller. "Before that, poetry was mostly performed as song." The poetry of Sappho, for example, was mostly sung and performed orally. Poetry books, like this one by Posidippus, were designed for reading, and that was new. Most Greek literature has come down to us by being copied and re-copied in manuscripts over a period of centuries, Gutzwiller said. Papyri from Egypt are our only source of new texts of Greek literature, and significant finds of this type are very rare. Most papyri are just scraps containing only bits of text, Gutzwiller said. "This is the better part of a whole scroll," she said. "We think we have the beginning and most of the scroll, although some poems at the end are missing." Aside from the Phoenix banquet, the scholars will meet at the Vernon Manor's Regency Room. Sessions are open only to scholars who have registered in advance and the news media. Conference agenda

<<http://classics.uc.edu/posidippus/posprog.html>>

<http://www.uc.edu/news/posid.htm>

| 4440|2002-10-24 00:58:01|mansu_musa|Re: some more information you should have included|

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> Nubian Fortress

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http://www.math.buffalo.edu/mad/special/fuller_thomas_1710-1790.html

Who Was "The African Calculator?"

"The African Calculator" was Thomas Fuller (1710-1790), a Virginia slave who could neither read nor write, but who could quickly solve complex math problems in his head. He was once asked how many seconds a man had lived if he was 70 years, 17 days, and 12 hours old. It took Fuller only a minute and a half of mental arithmetic to answer: 2,210,500,800 seconds. One of his questioners laboriously worked out the calculation with pencil and paper, told Fuller he was wrong, and triumphantly gave another answer. In response, Fuller simply

said, "You forgot the leap years."

http://www.africana.com/Facts/bl_fact_7.htm

<http://www.bu.edu/wcp/Papers/Afri/AfriKiro.htm>

The Meditations of Zara Yaqub

<http://www.washington-report.org/backissues/0390/9003045.htm>

the fellahin of upper egypt

Muhammad ibn Muhammad al-Fullani al-Kishnawi,
an African Mathematician in the early 1700's

http://www.math.buffalo.edu/mad/special/muhammad_ibn_muhammad.html

ANTON-WILHELM AMO

b. 1703 - d. 1756

return to SPECIAL ARTICLES

Amo's life followed a path considerable different from the 18th century Nigerian Mathematician Muhammad ibn Muhammad al-Fullani al-Kishnawi .

Amo was born on the Gold Coast (Axim(?) Ghana) about 1703. At the age of four he was seized by slavers, transported to the Dutch West Indies, and presented to the court of Herzog Anton Ulrich von Braunschweig-Wolfenbttel. He was then taken to Amsterdam, given to the Duke of Wolfenbttel, and baptised Anton Wilhelm. He was educated with support from the Princess of Braunschweig, graduated from Halle in 1727, and studied at the University of Wittenberg (with a Doctorate in Philosophy from Wittenberg in 1734), also learning Latin, Greek, Hebrew, French, German and Dutch. He became a lecturer at Halle and Wittenberg universities, but in the 1750s, after his patroness' death, he was forced by racists to return to Africa. In 1756, he died in a Dutch fort. The Martin Luther University of Halle-Wittenberg has an annual Anton Wilhelm Amo Prize of DM 2,000 in his honor.

<http://www.math.buffalo.edu/mad/special/amo-anton.html>

you should also include pictures of emir palace in kano
kano wall and others

http://www.st-gebrüder.org/gab_yared_music.htm

st yared a african composer

wrote notation

ignored by mainstream historians

| 4441|2002-10-24 01:28:03|mansu_musa|Re: some more information you should have included|

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> > Nubian Fortress

> > > Ancient Egyptians were famous for their huge buildings and

> > everyone

> > > has already heard something about the pyramids of Giza, the

> temple

> > > of

> > > Karnak and Abu Simbel but how many among us has already heard

> > > something about Egyptian fortresses ?

> > > A long time before the European fortresses were built, the

> > Egyptian

> > > already mastered the building of imposing military complexes.

> The

> > > Buhen fort in Nubia one of the best examples of it.

> > >

> > >

> >

> > protectID=034166044180056116050029203004129208071>?

> > > subject=Egyptian_Dream_NubianFortresspage>

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> > protectID=034166044180056116050029203004129208071>?

> > > subject=Egyptian_Dream_NubianFortresspage>

> > > Hatshepsut (1479-1458 BC) is famous for her peaceful reign.

She

> > > wasn't really a good military leader but she wanted to prevent

> > wary

> > > neighbouring kingdoms to cross the Egyptian border and bring

her

> > > peaceful reign to an end. In order to impress her direct

> > > neighbours,

> > > Hatshepsut ordered the construction of huge fortresses around

> > Egypt

> > > that would dissuade enemies from attacking the country. This

> > tactic

> > > worked for a while until Hatshepsut's enemies realised that

> those

> > > fortresses were only huge piles of rocks built to impress
> foreign
> > > armies. So let's have a closer look at one of these

fortresses,
> > the
> > > Nubian fortress of Buhen located 250 km south of Aswan in

Lower-
> > > Egypt.
> > >
> > > The first bricks of this building were laid during the Old
> > Kingdom.
> > > The building was then fortified during the 12th dynasty (1938-
> 1759
> > > BC). The fortress had one of its walls bordering the Nile

river
> > > which
> > > was streaming just behind the picture you can see above this
> text.
> > > The first wall you can see on the picture, the lower one, has

a
> > > thickness of 4 meters. Just behind the first wall, another
> bigger
> > > wall protected the fortress. A moat separated both walls. The
> > > second
> > > wall had one big tower at each of its extremities. The smaller
> > > towers
> > > you can see between the big towers were built with a distance

of
> 5
> > > meters from each other. If you count the amount of towers and
> > > multiply it by 5, you can see that the fortress had a width of
> > > about
> > > 100 meters ! The main entry was secured by two towers (the
> towers
> > > with the flags on the picture). A wooden gate blocked the

entry
> > and
> > > a
> > > draw bridge was used to cross the distance between the first

and

> > > the

> > > second wall.

> > > Inside the castle, you could find houses, a temple and the

> > > residence

> > > of the commandant which were all dedicated to the protection

of

> > > Egypt's border. But as the borders of Egypt were growing,

those

> > big

> > > castle became little cities while other castle where build

along

> > > the

> > > new borders.

> > > The remain of this fortress were discovered in 1819 but the

most

> > > important excavations date from this century. Just like lots

of

> > > other

> > > Egyptian fortresses, the Buhen fortress lies now under the

water

> > of

> > > the new Nasser lake which was artificially created with the

> Aswan

> > > Dam.

> > > Once more, the ancient Egyptians have shown us that they were

> real

> > > masters in the construction of huge buildings. The fortresses

> that

> > > were built in Europe during the Middle-Ages were much smaller

> than

> > > this one. We could consider those Egyptian fortresses as a

kind

> of

> > > precursor for the European fortified cities.

> > >

> > > The castle shown was built in Buhen by Nubians and Egyptians and

> it

> > > is from this castle and others like it that all other castles

> built

> > > came from. That particular castle's ruins are at Buhen, near

what

> > was

> > > the Nubian border

> > > Ancient kemetians built castles way before europeans

> >

> > YOu should also note that kemetians built a labyrinth that

> > herodotus claimed surpassed the pyramids

> > While Barry applied Western surgical techniques, nineteenth-

> century

> > travelers in Africa reported instances of indigenous people

> > successfully carrying out the procedure with their own medical

> > practices. In 1879, for example, one British traveller, R.W.

> Felkin,

> > witnessed cesarean section performed by Ugandans. The healer used

> > banana wine to semi-intoxicate the woman and to cleanse his hands

> and

> > her abdomen prior to surgery. He used a midline incision and

> applied

> > cautery to minimize hemorrhaging. He massaged the uterus to make

it

> > contract but did not suture it; the abdominal wound was pinned

with

> > iron needles and dressed with a paste prepared from roots. The

> > patient recovered well, and Felkin concluded that this technique

> was

> > well-developed and had clearly been employed for a long time.

> Similar

> > reports come from Rwanda, where botanical preparations were also

> used

> > to anesthetize the patient and promote wound healing

> >

> > http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html

> > <http://www.millersv.edu/~deidam/m301/yor1.htm>> A Number System

for

> > Mathematicians Only "One must be a mathematician to learn this

> > complex system" - Cladia Zaslavsky in Africa Counts The Republic

of

> > Nigeria is the most populous country of Africa, with 1/3 the

> > population of the USA in 1/10 of its area. It is the historical

> site
> > of several highly advanced civilizations, including the Nok (500

BC -

>
> > 200 AD) and Benin (15th-17th c.). 21% of the people are Yorubas,
> most
> > living in western Nigeria and preserving their old traditions.

They

> > were always a trading people, originally with the Islamic peoples
> > from northern Africa who brought knowledge from the great Islamic
> > University at Timbuktu in Mali (today 45% of Nigerians are
> Islamic).
> > And they had a unit of currency long before the Europeans, the
> cowrie
> > shell (sometimes, "cowry" - a spiral-shelled snail). The Yoruba
> > number system is extraordinarily complex,... The Yorubas could
> handle
> > fractions and powers: $\frac{1}{2}$ idaja [divide into 2] $\frac{1}{4}$ idamerin

4^2

> > erin lona meji 4^4 erin lona merin As a consequence of the
> complexity
> > of the Yorubas' number system, they became very efficient at

mental

> > calculation, a skill useful for going to the market and for
> > bargaining.
>
>
>
> http://www.math.buffalo.edu/mad/special/fuller_thomas_1710-1790.html
>
> Who Was "The African Calculator?"
> "The African Calculator" was Thomas Fuller (1710-1790), a Virginia
> slave who could neither read nor write, but who could quickly solve
> complex math problems in his head. He was once asked how many

seconds

> a man had lived if he was 70 years, 17 days, and 12 hours old. It
> took Fuller only a minute and a half of mental arithmetic to

answer:

> 2,210,500,800 seconds. One of his questioners laboriously worked

out

> the calculation with pencil and paper, told Fuller he was wrong,

and

> triumphantly gave another answer. In response, Fuller simply

> said, "You forgot the leap years."

> http://www.africana.com/Facts/bl_fact_7.htm

>

> <http://www.bu.edu/wcp/Papers/Afri/AfriKiro.htm>

>

> The Meditations of Zara Yaquob

>

> <http://www.washington-report.org/backissues/0390/9003045.htm>

>

> the fellahin of upper egypt

>

> Muhammad ibn Muhammad al-Fullani al-Kishnawi,

> an African Mathematician in the early 1700's

> http://www.math.buffalo.edu/mad/special/muhammad_ibn_muhammad.html

>

> ANTON-WILHELM AMO

> b. 1703 - d. 1756

> return to SPECIAL ARTICLES

> Amo's life followed a path considerable different from the 18th

> century Nigerian Mathematician Muhammad ibn Muhammad al-Fullani al-

> Kishnawi .

> Amo was born on the Gold Coast (Axim(?) Ghana) about 1703. At the

age

> of four he was seized by slavers, transported to the Dutch West

> Indies, and presented to the court of Herzog Anton Ulrich von

> Braunschweig-Wolfenbttel. He was then taken to Amsterdam, given to

> the Duke of Wolfenbttel, and baptised Anton Wilhelm. He was

educated

> with support from the Princess of Braunschweig, graduated from

Halle

> in 1727, and studied at the University of Wittenberg (with a

> Doctorate in Philosophy from Wittenberg in 1734), also learning

> Latin, Greek, Hebrew, French, German and Dutch. He became a

lecturer

> at Halle and Wittenberg universities, but in the 1750s, after his

> patroness' death, he was forced by racists to return to Africa. In

> 1756, he died in a Dutch fort. The Martin Luther University of

Halle-

> Wittenberg has an annual Anton Wilhelm Amo Prize of DM 2,000 in his
> honor.

> <http://www.math.buffalo.edu/mad/special/amo-anton.html>

>

> you should also include pictures of emir palace in kano

> kano wall and others

>

> http://www.st-gebrüder.org/gab_yared_music.htm

>

> st yared a african composer

>

> wrote notation

>

> ignored by mainstream historians

one kilometre from one of these twenty-five-century-old sites, a veritable city - Begho - is gradually emerging from the excavations. This is a much later settlement: carbon 14- dating has pinpointed the buildings as having been constructed between 1350 and 1750 A.D. Brong-Ahafo Region, close to the Black Volta, vestiges have now emerged of a civilization dating from 1700 to 1500 B.C., referred to as the Kintampo culture.

<http://www.ghana.com/republic/geninfo/history.html>

The Great Enclosure at Musawwarat es-Sufra is "an elaborate complex of temples, plazas, corridors, and ramps unparalleled elsewhere in the world"(NGS).

The missing head of this pyramid (now in the National Museum at Khartoum)- to represent the deceased - is considered as one of the finest and most unusual of Meroitic sculptures.

References: 1. Splendors of the Past - Lost Cities of the Ancient World by National Geography Society - ISBN 0-87044-358-5 2. Africa in Antiquity II. - The Arts of Nubia and the Sudan. The Catalogue,

<http://www.kmtspace.com/kush.htm>

| 4442|2002-10-24 05:01:02|mansu_musa|those wonderful ethiopians |

Associations of Black Students present:

Dr. Peggy Brooks-Bertam

Methodological Approaches to Rescuing African American Women Writers:

Drusilla Dunjee Houston an Uncrowned Queen

March 1, 2001

4:00 pm

University of Louisville

Student Activities Center in the Floyd Theater

Dr. Peggy Brooks Bertram is Associate for Faculty Development and Public Affairs at the State University of New York at Buffalo and is near completion of a second doctorate in American Studies at the University at Buffalo. The emphasis of her second doctorate is the life and writings of Drusilla Dunjee Houston, an African American woman from Oklahoma. Her independent research contributes to the field of inquiry emphasizing the "rescue" of the "intellectual capital" of African American women writers fell into literary obscurity for various and sundry reasons.

The only known authority on the many works of Drusilla Dunjee Houston, Dr. Bertram's current scholarship is the rescue of Houston's only known published work, *The Wonderful Ethiopians of the Ancient Cushite Empire*. In a painstaking project of analytical bibliography, Dr. Bertram completed *Wonderful Ethiopians* by adding a bibliography, footnotes, new index, maps, photographs, and other pertinent information. In addition, she wrote an extensive introduction containing previously unknown information on Houston's life and family, as well as identification of other unknown, unpublished Houston manuscripts. This work is currently under review with Indiana University Press. Although a voluminous writer, Houston's name and works remain obscure.

Her independent research contributes to the field of inquiry emphasizing the "rescue" of the "intellectual capital" of African American women who fell into literary obscurity for various and sundry reasons. Dr. Bertram's work helps to answer questions about how African American women and other women of color "fell between the cracks" in the publication and dissemination of their works - particularly those examining African history.

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(Free admission)

For more info contact Jemilla at 852-6656 or jemilla99@hotmail.com

<mailto:jemilla99@hotmail.com>

return

<<http://www.louisville.edu/provost/womenctr/whm022801to030301.html>>

<http://www.louisville.edu/provost/womenctr/flyer.html>

| 4443|2002-10-24 08:00:52|omari maulana|Re: Who were the sand dwellers??|

If I weren't informed of the region ascribed to the image, I would
>naturally assume it to have been from Kamat. This leads me to infer
>that the characteristics of the image reflect an art style rather than
>an actual appearance. I encounter the same thing when I view European
>pictures of people subjugated by them 400 years ago. The faces of
>various peoples had been rendered with a European appearance inspite
>of their actual features.

This is a possibility, or the representation could simply be one of a black Phoenician.

>

>Although the term "Arab" may not have been in use in 1500 BCE, the
>term "'Amw" could be employed as an equivalent term of the time as it
>had referred to what is usually translated as being an "Asiatic".

Yet again "Arab" TODAY means a culture not a specific phenotype - northern Sudanese are Arabs. So who did the AE consider "Asiatics" and what was their geographic range? Also what criteria did you use to psychologically read back over 3500 years into the mind of a AE? Thanks.

>Djehuti Sundaka

>

>

>--- In Ta_Seti@y..., "omari maulana" wrote:

>>

>>

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>>

>>

>>>Yes,I believe for a short period of time the kemetians occupied
>parts

>>>opfwhat is today palestine,syria,and as far as lebanon.

>>> THe phonecians however donot look africoid and I have seen
>mostof

>>>the ccaniteartifacts and none that I have seen look remotly like
>the

>>>ancient kemetians themselves.

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>> I never said they "ALL" did. But did you go to this link and see
>the image?

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>> If you look in rames III tomb you will

>>>see a straight haired captived tied up with nubians andothers,the

>>>straight haired pale skinned person is suppose tobe a phoencian,
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>>>leads me tobelieve phonecians caanites even though they are
>asociated

>>>with ham are not really black.

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>> Again I never said they were all black, or even the majority. But
>none?

>> Come on! My original point was that you can't ascribe a term like
>"Arab" to

>> a time and place where it didn't exist (ie, 1500 BC). I was only
>using the

>> Phoencians as an example of how populations can change through time.

>>

>> In looking at the image on the link it looks African to me! Does
>this mean

>> that they all were, of course not. But, it does suggest that there
>was

> > great diversity in the region during this time frame.
> >
> > > I have read the web address before, and I still don't buy it.
> > >
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> > _____
> > Internet access plans that fit your lifestyle -- join MSN.
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>

Surf the Web without missing calls! Get MSN Broadband.
<http://resourcecenter.msn.com/access/plans/freeactivation.asp>
| 4444|2002-10-24 08:27:22|omari maulana|Re: Who were the sand dwellers??|
Its *possible* that he's just a
>Phoenician who had Nilotic features, but (IMHO) not
>as probable as the other possibilities.

Why not?

>Could there have been other non-Nilotic Africoids in
>the Levant at the period or earlier (post-prehistoric)?
>Sure. I state that the possibility is there. I even offer
>some scant evidence. But I go no further.

- 1) Genetic evidence indicates that the Afro-Asiatic speakers originated in tropical Africa
- 2) Linguistic evidence indicates that the Afro-Asiatic languages oldest root is found in the area of Ethiopia
- 3) Larry Angel's studies indicate that Natufian (Neolithic Palestinian) crania have tropical African affinities
- 4) Brooks and Yellen (and Angel prior) note that Malaria may have been taken into SW Asia from the Sahara after the early neolithic period.
- 5) Neolithic remains from the Faiyum Oasis was deemed "Negroid".

Based on this evidence I find it highly probable that there was indeed a population with tropical African affinities in Palestine in the neolithic period. The real question we should be asking is when did this population assimilate into the modern Semetic type? Were there remnants of the older

(Natufian/Canaanite) type in existence during the bronze age? What effect did the Hyksos population have on altering the Levant?

>My exact words are:

>

>"It is not improbable to suppose that Phoenecia held
>within its borders an Africoid population; its size and
>overall significance is unknown."

This is true, that's why I said more research needs to be done.

>I do not assert the people of Phoenicia were Africoid
>in any majority or even sizeable significance.

I don't believe they were in the majority, but they could have had a significant presence at certain times. Again, we need more detailed, time specific research.

Unlimited Internet access -- and 2 months free!? Try MSN.

<http://resourcecenter.msn.com/access/plans/2monthsfree.asp>

| 4445|2002-10-24 11:26:23|Djehuti Sundaka|Re: Who were the sand dwellers??|

--- In Ta_Seti@y..., "omari maulana" wrote:

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> Yet again "Arab" TODAY means a culture not a specific phenotype -

northern

> Sudanese are Arabs. So who did the AE consider "Asiatics" and what

was their

> geographic range?

The term "'Amw" had been applied to the people of Djahy and had at least referred to people from as far north as Syria to people as far south as the Negeb. Whether or not it had applied to people further east I can't say with certainty but I don't see why not seeing as how it had been derived from a term indigenous to "Semitic" speakers. To quote from Redford:

"A more interesting term, and one that incidently helps answer the questions regarding the language and race of the Early Bronze Age folk, is the word '3mw, which modern students of Egyptology provisionally pronounce a'amu. ...We should, therefore, look for a West Semitic word, which the Egyptians presumably heard on the lips of the Asiatics themselves, with the consonantal sequence ' + l + m. The search is not difficult. Most West Semitic languages - Phoenician, Ugaritic, Amorite, Hebrew - all share a root 'alamu that means "young man" or, more generally, the generic "man(kind)." It is now clear that the Early Bronze Age Palestinians used the word to identify members of their own community."

"Egypt, Canaan, And Israel In Ancient Times" p. 32

Also, in Kamose I, 4-5, 13; II, 11-12, 15-16, the term "'Amw" is applied to the Hika Khaswt during the War of Liberation which had been certainly before 1500 BCE.

Djehuti Sundaka

Also what criteria did you use to psychologically
read

> back over 3500 years into the mind of a AE? Thanks.

>

>

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>

>>Djehuti Sundaka

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| 4446|2002-10-24 11:58:02|Edward Loring|Fw: Stand for peace |

----- Original Message -----

From: [Sergej Ivanov](#)

To: gnosarch@bluewin.ch

Sent: Thursday, October 24, 2002 9:32 AM
Subject: Stand for peace

Subject: Stand for peace

Date: Wed, 23 Oct 2002 20:00:06 -0400

Stand for Peace.

Islam is not the Enemy.

War is NOT the Answer.

Today we are at a point of imbalance in the world and are moving toward what may be the beginning of a THIRD WORLD WAR. If you are against this possibility, the UN peace movement is gathering signatures in an effort to avoid a tragic world event.

Please COPY (preferable) or FORWARD this e-mail in a new message, sign at the end of the list, and send it to all the people you know.

If you receive this list with more than 500 names signed, please send a copy of the message to President Bush in the White House at: president@whitehouse.gov

And to the United Nations at:

unicwash@unicwash.org

Even if you decide not to sign, please consider forwarding the petition on instead of eliminating it.

We the undersigned are against the war with Iraq:

- 1) Suzanne Dathe, Grenoble, France
- 2) Laurence COMPARAT, Grenoble, France
- 3) Philippe MOTTE, Grenoble, France
- 4) Jok FERRAND, Mont St. Martin, France
- 5) Emmanuelle PIGNOL, St Martin d'Heres, FRANCE
- 6) Marie GAUTHIER, Grenoble, FRANCE
- 7) Laurent VESCALO, Grenoble, FRANCE
- 8) Mathieu MOY, St Egreve, FRANCE
- 9) Bernard BLANCHET, Mont St Martin, FRANCE
- 10) Tassadite FAVRIE, Grenoble, FRANCE
- 11) Loic GODARD, St Ismier, FRANCE
- 12) Benedicte PASCAL, Grenoble, FRANCE
- 13) Khedaidja BENATIA, Grenoble, FRANCE
- 14) Marie-Therese LLORET, Grenoble, FRANCE
- 15) Benoit THEAU, Poitiers, FRANCE
- 16) Bruno CONSTANTIN, Poitiers, FRANCE
- 17) Christian COGNARD, Poitiers, FRANCE
- 18) Robert GARDETTE, Paris, FRANCE
- 19) Claude CHEVILLARD, Montpellier, FRANCE
- 20) gilles FREISS, Montpellier, FRANCE
- 21) Patrick AUGEREAU, Montpellier, FRANCE

- 22) Jean IMBERT, Marseille, FRANCE
- 23) Jean-Claude MURAT, Toulouse, France
- 24) Anna BASSOLS, Barcelona, Catalonia
- 25) Mireia DUNACH, Barcelona, Catalonia
- 26) Michel VILLAZ, Grenoble, France
- 27) Pages Frederique, Dijon, France
- 28) Rodolphe FISCHMEISTER, Chatenay-Malabry, France
- 29) Francois BOUTEAU, Paris, France
- 30) Patrick PETER, Paris, France
- 31) Lorenza RADICI, Paris, France
- 32) Monika Siegenthaler, Bern, Switzerland
- 33) Mark Philp, Glasgow, Scotland
- 34) Tomas Andersson, Stockholm, Sweden
- 35) Jonas Eriksson, Stockholm, Sweden
- 36) Karin Eriksson, Stockholm, Sweden
- 37) Ake Ljung, Stockholm, Sweden
- 38) Carina Sedlmayer, Stockholm, Sweden
- 39) Rebecca Uddman, Stockholm, Sweden
- 40) Lena Skog, Stockholm, Sweden
- 41) Micael Folke, Stockholm, Sweden
- 42) Britt-Marie Folke, Stockholm, Sweden
- 43) Birgitta Schuberth, Stockholm, Sweden
- 44) Lena Dahl, Stockholm, Sweden
- 45) Ebba Karlsson, Stockholm, Sweden
- 46) Jessica Carlsson, Vaxjo, Sweden
- 47) Sara Blomquist, Vaxjo, Sweden
- 48) Magdalena Fosseus, Vaxjo, Sweden
- 49) Charlotta Langner, Goteborg, Sweden
- 50) Andrea Egedal, Goteborg, Sweden
- 51) Lena Persson, Stockholm, Sweden
- 52) Magnus Linder, Umea, Sweden
- 53) Petra Olofsson, Umea, Sweden
- 54) Caroline Evenbom, Vaxjo, Sweden
- 55) Asa Peterson, Grimes, Sweden
- 56) Jessica Bjork, Grimes, Sweden
- 57) Linda Ahlbom, Goteborg, Sweden
- 58) Jenny Forsman, Boras, Sweden
- 59) Nina Gunnarson, Kinna, Sweden
- 60) Andrew Harrison, New Zealand
- 61) Bryre Murphy, New Zealand
- 62) Claire Lugton, New Zealand
- 63) Sarah Thornton, New Zealand
- 64) Rachel Eade, New Zealand
- 65) Magnus Hjert, London, UK
- 67) Madeleine Stamvik, Hurley, UK
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| 4447|2002-10-24 12:00:09|omari maulana|Re: Who were the sand dwellers??|
Djehuti

In "Egypt In Africa" Keita is critical of Snowden for using Hellenistic interpretations for modern population biology. It seems to me that it is even more improbable that we could use bronze age stella to interpret ancient groups for modern biological anthropological purposes. There is a gap of over three thousand years between the early bronze age in the Nile Valley and the 17th dynasty, for example. The distance between Tijuana and Los Angeles is equivilant to the distance between the Faiyum and the WestBank in Palestine. It is hard for me to imagine that "negroid" populations in the Faiyum wouldn't genetically effect Palestine in the neolithic, esspecially with the fluctuating climactic conditions following the early neolithic. If this was the case, then when did the "'Amw" begin to dominate this region. What is your timeline, please lay it out? There were no pockets of the original population that remained? Thanks.

>The term "'Amw" had been applied to the people of Djahy and had at
>least referred to people from as far north as Syria to people as
>far south as the Negeb. Whether or not it had applied to people
>further east I can't say with certainty but I don't see why not seeing
>as how it had been derived from a term indigenous to "Semitic"
>speakers. To quote from Redford:
>
>"A more interesting term, and one that incidently helps answer the
>questions regarding the language and race of the Early Bronze Age
>folk, is the word '3mw, which modern students of Egyptology
>provisionally pronounce a'amu. ...We should, therefore, look for a
>West Semitic word, which the Egyptians presumably heard on the lips of
>the Asiatics themselves, with the consonantal sequence ' + 1 + m. The
>search is not difficult. Most West Semitic languages - Phoenician,
>Ugaritic, Amorite, Hebrew - all share a root 'alamu that means "young
>man" or, more generally, the generic "man(kind)." It is now clear
>that the Early Bronze Age Palestinians used the word to identify
>members of their own community."
>"Egypt, Canaan, And Israel In Ancient Times" p. 32
>
>Also, in Kamose I, 4-5, 13; II, 11-12, 15-16, the term "'Amw" is
>applied to the Hika Khaswt during the War of Liberation which had been
>certainly before 1500 BCE.
>
>Djehuti Sundaka

>
>
>Also what criteria did you use to psychologically
>read
>> back over 3500 years into the mind of a AE? Thanks.
>>
>>
>>
>>
>>>Djehuti Sundaka
>>>
>>>
>>>--- In Ta_Seti@y..., "omari maulana" wrote:
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>
>>>>>Yes,I believe for a short period of time the kemetians occupied
>>>>parts
>>>>>opfwhat is today palestine,syria,and as far as lebanon.
>>>>> The phonecians however donot look africoid and I have seen
>>>>mostof
>>>>>the ccaniteartifacts and none that I have seen look remotly
>like
>>>the
>>>>>ancient kemetians themselves.
>>>>
>>>>> I never said they "ALL" did. But did you go to this link and
>see
>>>the image?
>>>>
>>>>> If you look in rames III tomb you will
>>>>>see a straight haired captived tied up with nubians
>andothers,the
>>>>>straight haired pale skinned person is supose tobe a phoencian,
>>>>> which
>>>>>>leads me tobelieve phonecians caanites even though they are
>>>>asociated
>>>>>>with ham are not really black.
>>>>
>>>>> Again I never said they were all black, or even the majority.
>But
>>>none?

I see their definite dominance as having taken effect by around 2500 BCE.

After 2300 BCE, I see the beginning of northern phenotypes from Anatolia entering the mix.

Whether or not the phenotype I speculate them to have had is to be classified as being "Negroid" is something I'll leave to everyone else to determine for themselves. My own designation of the phenotype would be "Pwanity" indicating my speculation of its origin in the Ethiopia/Eritrea region and applying to Cushitic and Semitic peoples.

Djehuti Sundaka

--- In Ta_Seti@y..., "omari maulana" wrote:

> Djehuti

>

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>>

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>>"Egypt, Canaan, And Israel In Ancient Times" p. 32

>>

>>Also, in Kamose I, 4-5, 13; II, 11-12, 15-16, the term "'Amw" is

>>applied to the Hika Khaswt during the War of Liberation which had
been

>>certainly before 1500 BCE.

>>

>>Djehuti Sundaka

>>

>>

>>Also what criteria did you use to psychologically

>>read

>>> back over 3500 years into the mind of a AE? Thanks.

>>>

>>>

>>>

>>>

>>>>Djehuti Sundaka

>>>>

>>>>

>>>>--- In Ta_Seti@y..., "omari maulana"

wrote:

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>
>>>>> Yes, I believe for a short period of time the kemetians occupied
>>> parts
>>>> of what is today palestine, syria, and as far as lebanon.
>>>>> The phonecians however donot look africoid and I have seen
>>> most of
>>>>> the ccanite artifacts and none that I have seen look remotly
>> like
>>> the
>>>>> ancient kemetians themselves.
>>>>>
>>>>> I never said they "ALL" did. But did you go to this link
and
>> see
>>> the image?
>>>>>
>>>>> If you look in rames III tomb you will
>>>>>> see a straight haired captived tied up with nubians
>> and others, the
>>>>>> straight haired pale skinned person is suppose to be a
phoenician,
>>>>> which
>>>>>> leads me to believe phonecians caanites even though they are
>>> associated
>>>>>> with ham are not really black.
>>>>>
>>>>>> Again I never said they were all black, or even the
majority.
>> But
>>>> none?
>>>>> Come on! My original point was that you can't ascribe a
term
>> like
>>>> "Arab" to
>>>>> a time and place where it didn't exist (ie, 1500 BC). I was
>> only
>>>> using the
>>>>>> Phoenicians as an example of how populations can change
through
>> time.
>>>>>>
>>>>>> In looking at the image on the link it looks African to me!
>> Does
>>>> this mean

>>>> > that they all were, of course not. But, it does suggest
that
>>there
>>>>was
>>>>> great diversity in the region during this time frame.
>>>>>
>>>>>> I have had the web address before, and I still don't buy it.
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>

>>>>> Internet access plans that fit your lifestyle -- join MSN.
>>>>> > <http://resourcecenter.msn.com/access/plans/default.asp>
>>>>>
>>>
>>>
>>>

```
>>> Surf the Web without missing calls! Get MSN Broadband.
>>> http://resourcecenter.msn.com/access/plans/freeactivation.asp
>>
>
>
>
```

> Internet access plans that fit your lifestyle -- join MSN.
> <http://resourcecenter.msn.com/access/plans/default.asp>
| 4449|2002-10-24 13:53:16|a.manansala@attbi.com|Re: Who were the sand dwellers??|
The real question we should be asking is when did this population
> assimilate into the modern Semetic type?

I would say that it was never completely assimilated and if fact remains present in strong numbers in the desert areas particularly among the Bedouin from the Levant to Yemen.

Were there remnants of the older
> (Natufian/Canaanite) type in existence during the bronze age? What effect
> did the Hyksos population have on altering the Levant?
>

Even earlier in Akkadian times, there were "white" Semites. The process of intermixing probably started in the Neolithic

itself. Of course, there was other northern influence from peoples like the Gutis, Hittites, etc.

Regards,
Paul Kekai Manansala
| 4450|2002-10-24 14:23:42|omari maulana|This is funny!|
Fact Paper 10-I

Myths, Mysteries and Misconceptions

It would seem from books on Egyptian history that it all began with a legendary "King Scorpion" and the First Egyptian Dynasty. The story usually begins with the ascent of this warlord and his successors up the Nile from the South (Upper Egypt) to conquer the northern region (Lower Egypt), including the river's fecund Delta. Little note is taken of the people who were conquered. It is as though they existed only to make place for the barons of Upper Egypt.

Who were these people?

The dean of Egyptian archaeologists, James Henry Breasted, to whom Egyptology is everlastingly indebted for having spent a lifetime copying and preserving Egyptian inscriptions, wrote of what he had learned about the Pre-Dynastic people of Lower (northern) Egypt. They were Asiatics, he pointed out, Semites who played a critical role in the birth of Egyptian civilization. As far back as 1905 Breasted wrote: "It was chiefly at the two northern corners of the Delta that outside influences and foreign elements, who were always sifting into the Nile valley, gained access to the country... The Semitic immigration from Asia, examples of which are also observable in the historic age, occurred in an epoch that lies below our remotest historical horizon."¹

Sir Flinders Petrie, whose status in Egyptology is on a par with that of the great Breasted, was similarly impressed by the extent of Semitic influence he found on his excavations in Egypt. He was convinced of the fundamental Semitic origin of Egyptian civilization.

These archaeological pioneers called attention to the multi-faceted impact of Semitic culture upon Lower Egypt. Agronomic, technological, and philological influences were presented; the similarity of the brick construction of the first pyramids with that of Akkadian ziggurats were emphasized; the introduction from Southwest Asia of copper work, as well as virtually every technological innovation that came into being in Egypt over a period of several millennia were cited as reflections of Mesopotamian culture. The appearance in Egypt of the cylinder seal testified to a

burgeoning influx of Mesopotamian traders. They cited pictures of Mediterranean-type boats in a tomb at Hieronkopolis and a Mesopotamian-type carved ivory knife-handle recovered from Jebel el-Arak. The carving depicts a full-bearded man dressed in a long cloak. He is in battle with two lions in a posture indistinguishable from that found in similar scenes on artifacts from Mesopotamia.

Later it became the fashion for many archaeologists to reject out of hand the evidence of these and numerous other examples of seminal Asiatic influence. It was claimed that these and other early diggers in ancient graves, garbage pits, and ruins had been unduly influenced by biblical lore. Certain conclusions of the doughty archaeological trailblazers were indeed found to be faulty. The revisionists promptly "threw the baby out with the bath-water."

How did civilization arise in Egypt? Let us examine the facts that are being shunted aside, facts derived from research done before political considerations brought down a cultural curtain.

Egypt's Prehistoric Period

The area west of the Nile (the Libyan and Nubian deserts) was periodically habitable during the Pluvial period. Various paleolithic cultures succeeded each other over a period of seven hundred thousand years as cycles of moist and arid climates affected the area. At the end of that period an arid phase occurred that created the desert condition as it now exists. Climatic changes after the seventh millennium B.C.E. left Upper Egypt, known as the "Red Land," virtually isolated. The Red Land had no resources to sustain much more than a Neolithic culture. Only the Nile served to link the region to both the peoples to the north and to the south.

During this latter period the Nile served as little more than a passageway for traders from the north to Nubia, which had valuable products to barter. There was habitation at spots along the Nile where the eastern escarpment receded enough to allow the growth of native plants sustained by the yearly flooding of the Nile. A primitive form of harvesting took place in these small tracts of such plants. In the Pre-Dynastic period no system of irrigation yet existed to expand the narrow strip of arable land on the western bank into the desert. The petty lords of these enclaves benefitted to some extent from granting passage rights to the commercial traffic on their way to and from Nubia.

Lower Egypt, however, especially the alluvial Nile Delta area, remained

remarkably fertile. It was known as the "Black Land." The Black Land had a different set of disadvantages. It was an extensive region encompassing the wide spread of the many-branched mouth of the Nile. Habitable land extended down the river for some distance to where the desert and the rugged cliffs of the Middle Nile encroached upon the river. The Black Land was a marshy region rich with the silt carried down from the distant mountains of Ethiopia and Central Africa and deposited by the annual floods. It was a fecund area, teeming with birds and animals adapted to the soggy environment.

The Delta was lush with foliage, but a quagmire which dried up sufficiently during a good part of the year to support many thousands of domesticated animals. The area had long served as a vital foraging reserve for the peoples of Southwest Asia. During these dry spells the Asiatics brought herds of cattle and flocks of sheep and goats from their parched pastures across the Sinai sands to graze in the lush land biblically referred to as Goshen.

Such an economy existed long before the time in which Abraham is said to have arrived with his entourage and his animals to await a better season for the completion of his aliya to Canaan. Thus, regardless of whether Abraham's odyssey is accepted as actually true or as a vivid tribal memory, the Bible does accurately reflect the economic reality of the region.

The area was not merely a seasonally pastoral Eden. Hillocks rising from the swampy areas provided islands of permanently dry land on which permanent agricultural settlements were established by the Asiatics. These gezirat (Arabic for "turtlebacks") are sedimentary relics that proliferated in the Delta in the Late Pleistocene Age. The limitation of a single gezira was resolved by connecting it to other nearby mounds. A village and its environs usually comprised a number of such consolidated mounds. These settlements were also situated athwart the trade routes. Some were close to a branch of the Nile. Many were placed at the junction of the ancient land routes with one of the waterways. Others were implanted at the junctions of land routes crossing the desert. A few of these routes led across North Africa but they were predominately passageways to and from Asia that converged to pass down along the Nile to Nubia.

Merimde beni-Salame

Such a hillock community was Merimde beni-Salame, situated thirty seven

miles northwest of present-day Cairo [map, p. 3]. It was discovered in the winter of 1927-28 by Professor Herrman Junker, director of the Vienna Academy of Natural Science's expedition to Egypt. A large flat area of almost fifty acres rose about two meters over the surrounding plain. It was strategically placed between the remaining semiarid pasture-lands of the encroaching desert and the rich alluvial bottomland. It is one of the earliest known farming villages in Lower Egypt, having been settled around 4880 B.C.E. and remaining occupied thereafter for approximately 650 years.

An astounding population of from five to sixteen thousand was projected from the great number of houses identified. The latter figure may be a cumulative one based on dwellings over a period of time. In any event, it is evident that, more than a thousand years before the purported invasion of the Scorpion King, a sizeable, productive, and culturally advanced Asiatic community already had been thriving on the mounds for more than six centuries.

It was immediately clear to the excavators that the Merimdens were radically different from the peoples of Upper Egypt in every respect - physically, culturally, and technologically. Their burial customs were similar to those of the southwestern, Semitic-type Asians, and strikingly different from those of all the Africans. Whereas the African tradition was to bury the dead with a variety of earthly goods to sustain them in the afterlife, and with amulets to protect them from malevolent spirits, the graves of the Merimdens contained no grave offerings of any kind.

Throughout the village clusters of baskets or jars serving as granaries were buried up to their necks in the ground, Circular, clay-lined threshing floors also seemed to be associated with individual dwellings. The Merimdens clearly lived in more or less economically independent single family units, the foundation of the same type of patriarchal system being formed at the time in the Semitic cultures of southwestern Asia. They contrasted sharply with the autarchic systems being generated in Upper Egypt.

[Merimbe] shows none of the distinctively Egyptian characteristics... In its general aspects, Merimde seems more like a village of sturdy yeoman farmers than a collection of peasants subject to the whims, avarice, and authority of a powerful man or a government, although some cooperative efforts (if not collectivization of food-producing tasks) are recalled by the threshing floors up to 13 feet in diameter.²

Merimde's pottery, while technically advanced for its time, was plain and practical, "a theme which sets apart this and later Delta sites from the ornament-ridden and display-oriented culture of Upper Egypt.³ The technological differences between the two regions were most conspicuous in the tools employed, particularly for husbandry and agriculture. Such tools

were then absent from Stone-Age Upper Egypt. "The site was originally settled by a people intimately familiar with the mixed herding and crop-raising techniques that dominated the Middle Eastern and Levantine worlds for two thousand years."⁴ The cultivation of grain crops like wheat and barley and useful plants like flax were all foreign to and entirely unknown in Egypt until that time. The cultivation of Levantine and Mesopotamian domesticated grains was introduced into Africa in a proliferation of gezirat villages such as that of the Merimdens.

The natives of Upper Egypt had not yet learned to farm. The arable enclaves along the Nile were not being cultivated. The natives sustained themselves by hunting, gathering, and raiding their neighbors.

The Fayoum Basin

A second important region of Pre-Dynastic settlement of the Asiatics was the Fayoum basin, a natural oasis. The surfacing of underground waters formed a substantial lake in this great depression far from the Nile in the heart of the desert southwest of the Delta. The Fayoum area accommodated agricultural settlements with the same cultural attributes of the hillock villages in the Delta.

Several sites north of the ancient lake, then called Lake Moeris and now known as Lake Karoun, were explored by Gertrude Caron-Thompson and her geologist colleague Elinor Gardner in the winters of 1924-25 and 1925-26. The site Ms Gardner designated "Fayoum A" produced artifacts markedly dissimilar from those of the surrounding indigenous Saharan cultures as well as from those of Upper Egypt. The conduct of farming and husbandry underlined the unmistakable difference between the lifestyles of these peoples and those of the indigenous Africans.

Grains of emmet wheat and six-row barley filled many of the sunken silos that clustered on the high ground overlooking the village. Both of these plants are Middle Eastern domesticates and their presence in fully developed form in Fayoum A underscores the speed with which Neolithic economy moved into Egypt during the middle of the Neolithic Subpluvial (ca. 5000 B.C.). Not only Middle Eastern plants, but domesticated animals abounded in Fayoum

A sites, including sheep or goat, cattle and pig.... Contacts with other lands are attested by objects like pierced marine shells from both the Mediterranean and Red Seas.⁵

The cultivation of the six-row barley referred to requires a large amount of water and therefore such domesticated crops could not have been developed in Upper Egypt. In contrast, an early example of this variety of barley was identified at the Mesopotamian site of Ali Kosh, where it was dated to ca. 6000 B.C.E. The grain became widely cultivated in the Land of the Twin Rivers after 5500 B.C.E. with the proliferation of irrigation systems.⁶

These and other equally Asiatic plants and animals that appear both in the Delta and the Fayoum through the next thousand years render unambiguous testimony to the Asiatic contribution to Egypt of the two facets of civilization, husbandry and agronomy. In an article in the journal *Science*, F. Wendorf compared the indigenous Paleolithic culture with that of the Fayoum A culture that displaced it. He found the differences so gross as to affirm that the new population of Asiatic peoples installed a cultural foundation in Lower Egypt on which all subsequent Egyptian civilization was based.⁷

El Omari; The Asiatics Move Upstream

During the Naqada period the Asiatic communities of Lower Egypt began to spread upstream (southward). Several groups of farming communities were established just below modern Cairo. In 1924 a young Egyptian mineralogist, Amin el Omari, discovered the ruins of such a community in the periphery of his home town, Helwan, about twenty-three kilometers south of Cairo. Tragically, the youthful scientist died shortly thereafter. The town, and other such villages found in the region thereafter were named after him - Omari A, B, and C, as was the culture they represented.

The Omari villages were urbanized centers into which was introduced an impressive array of Asian agricultural products such as sycamore dates and figs, domesticated wild sugar, emmer wheat, and an evolved type of barley. The domesticated Omari animals, like those of Fayoum A and Merimde, were Mesopotamian varieties of pigs, goats, and cows. The bones of such animals were found in abundance, along with an assortment of the bones of wild

animals, birds and fish of Lower Egypt. The separate housing and facilities of the villagers, each of which was self-contained, reflect the egalitarian character of Omari life. The tools, the pottery, and the method of burial of the earlier Omari periods all resembled those of southwestern Asia and those of the other Asiatic villages to the north. Archaeologists took note of this distinct culture by referring to it as the "Deltic Tradition."

Subsequently, the Omari culture began to absorb some of the burial and other customs of the Upper Egyptians, an evolutionary cultural trend that intensified in both directions with the increase in social intercourse. Grave offerings of imported ornaments, such as stone and shell beads, began to appear in some of the later burials. In one grave a staff was found clutched in the hand of the deceased, interpreted by some archaeologists as a symbol of authority, a symbol that was never found in earlier Asiatic graves.

Nonetheless, the social stratification that is clearly evident in the contemporary Amratian and Gerzean societies of Upper Egypt was comparatively minimal among the Omarians.⁸

One of the most significant discoveries was that the El Omarian as well as the Deltic communities grew fodder vetch, a crop specifically produced for the feeding of domesticated animals and especially suitable for feeding the most common Asiatic draft animal, the Asiatic donkey.

The donkey was alien to Egypt. In fact, the Egyptians had never employed pack animals during the Pre-Dynastic period. The Egyptians first laid their eyes on the braying beasts when Asiatic merchants passed through on the way to trade with the Nubians. The indigenous Egyptians were therefore long cognizant of the existence and use of draft animals. They had not, however, as yet developed an economy that required the use of "beasts of burden."

The only remains of donkeys found in Pre-dynastic Egypt were those unearthed from the ruins of the Asiatic villages.

Ma'adi: Industrial and Trade Center

A large quantity of such bones and the trappings of pack animals were conspicuous in the ruins of Ma'adi, another Asiatic community ten miles northwest of El Omari. The quantity of the relics of trade unearthed attested to Ma'adi's importance to the commercial traffic passing through.

Ma'adi flourished at a time coeval with that of the southern "Naqada" culture. The community flourished until its destruction in the Early Dynastic period. The sprawling town covered eighteen hectares. On its northern periphery extensive granaries consisting of meter-high jars were nested deep into the sandy soil, a system of storage reminiscent of that at Merimde. In addition, however, the Ma'adians employed substantial storage pits whose sides were reinforced with mud or basket-work. They were found to contain not only carbonized grain but basalt vases, carnelian beads, and other precious items. The people of Ma'adi were clearly industrially advanced. They engaged in hunting and gathering to a far lesser extent than the precedent peoples of the Delta and Fayoum. Having less wild life to draw upon, they became even more expert in agronomy and turned more importantly to crafts. The sophisticated products of the Ma'adis attest to the fact that they were accomplished artisans.

"Copper axe-head spoiled in casting and masses of copper ore indicate that copper was being processed at Ma'adi. Ma'adi is the oldest site in northern Egypt in which copper artifacts have been found."^{8b} The axes, daggers, and other cast copper tools found in the north, and the few such tools that begin to appear in the Gerrzean sites to the south, may well have been produced at Ma'adi.

Importing was an activity which is eloquently evidenced by the donkey bones excavated from Ma'adi's ruins and is further attested to by artifacts and materials of foreign origin. Albeit Ma'adi is situated at the western end of a Wadi which leads to the copper deposits at Jebel 'Ataqa and the Sinai, it appears that the Ma'adis imported the material rather than mined it. "Ma'adi was an important entrepot handling trade between the Nile Valley, the Sinai Peninsula, and Palestine [Sic]." Much early Bronze Age "Palestinian" pottery coeval with the Pre-Dynastic period was unearthed from Ma'adi.⁹ These artifacts, and a variety of other evidences of imported materials amplify the importance of Ma'adi as an industrial and commercial center.

The physical differences between the peoples of Pre-dynastic communities of the Delta, Fayoum and of villages like Merimde, El Omari, and Ma'adi are even more striking than the differences in housing and technology. "The Upper Egyptian people were mostly small in stature and had long, narrow skulls, dark wavy hair, and brown skin... Skeletons found at Merimde, El Omari and Ma'adi suggest that the peoples of the Predynastic Delta were taller and more sturdily built than the inhabitants of Upper Egypt, and their skulls were broader. The larger, mesocephalic peoples, whose skeletons were found as far as Abydos by the time of the First Dynasty, were the Armenoid type of Western Asia,"¹⁰

The people of Ma'adi were among the communities of Asiatic peoples who were

still productively active in the north at the time it was invaded and their communities destroyed. The Asiatics suffered a cruel thanks for the technology and culture they had introduced. "Ma'adi met a violent end as witnessed by widespread ash and human bones over the settlement. If so, then perhaps this was the 'final solution' arranged for the heterogenous society of Ma'adi by the victorious kings of the First Dynasty."¹¹

The Asiatic communities were ravaged, the peoples enslaved, and progress in all of Egypt virtually ceased.

Impact of Asiatic Culture on Upper Egypt

Egyptologists generally divide the late prehistorical period of Upper Egypt into two phases of the Neolithic period. The first, addressed above, took place between c. 5000 B.C.E. and c. 3500 B.C.E. During this extended period the practice of husbandry and agronomy filtered slowly down along the Nile from the Delta and the Fayoum. The following Badarian culture of Upper Egypt (after the site of el Badari) was in turn followed by what was designated as the Naqada period. (After the site of Naqada near Koptos). The Naqada period was further subdivided into two phases. The first of these was designated the Amratian culture (after el Amri near Abydos).

In the Naqada II phase, further distinguished as the Gerzean culture and dated from c. 3500 B.C.E. to c. 3170 B.C.E., the glimmerings of the Chalcolithic (Copper-Stone) Age appear in Egypt. Mesopotamian and Levantine trade coursed through Egypt not only down along the Nile, but also from the east across the desert and the Red Sea [see map, p. 4]. The name that characterized the period, "Naqada," literally means "The Golden Town," reflecting the fact that the gold of the eastern desert and that of Nubia passed through it. The traffic along these routes imprinted the passage of itinerant Asiatic merchants and their influence upon the area through which they passed.

"This essentially African [Naqada] culture might have remained static at this stage of development, as it did in the Sudan for much longer, if it had not apparently been re-animated from Western Asia, whence some significant introductions now came."¹²

Sun-dried mud bricks, a building material characteristic of Lower Mesopotamia, were first employed in Upper Egypt during this period. The use of a distinctly Mesopotamian device, the cylinder seal was introduced and traces of writing appeared. Their images bore a marked resemblance to those

of the Land of the Twin Rivers. The pear-shaped stone mace-heads found in an earlier context in the Deltic Asiatic communities such as Merimde, replications of Mesopotamian models, appear in the south in the Gerzean period. The use of metal tools was non-existent in Upper Egypt until the latter part of the Gerzean period. A few metal pins and ornaments first appear which may well have been trade goods. Toward the end of the period a few crude, locally made copper tools do appear. The Copper-Stone Age had finally arrived.

During that same time period, the latter half of the fourth millennium before the Common Era, Mesopotamia had crossed into the Bronze Age. The peoples speaking related "Semitic" dialects were spreading out along the Fertile Crescent from the great cities along the crown of the Crescent. They moved south and east to absorb Sumer, situated strategically athwart the area where the Euphrates and the Tigris meld into the Arabian Gulf. Trade with the peoples of another great and early civilization in the Indus Valley of India reached significant proportions. Traders were likewise ranging westward and established karums, trading villages adjoining the cities of Anatolia. The flow of Asiatic traders down the Nile burgeoned. Along the way they paid tribute to the petty princes along the cliff-lined banks for the right of passage.

Conquest of Lower Egypt

A graphic depiction of the manner in which the Upper Egyptians gained and maintained power is supplied by the famous Egyptian "Narmer Palette," cited by archaeologists as one of the earliest and by far the most definitive record of events that transformed Egyptian history.

On one side of the palette, the king, Namer, is proudly wearing the White Crown of Upper Egypt and is portrayed in the act of bashing in the head of a resistant northerner. The Semitic features of this and the other slaughtered enemies below are clearly evident.

On the reverse side the scene shifts in time to the end of a campaign, and the Egyptian king is seen in procession from a fort or building. It is a Sumerian pictograph of URU, meaning "guarded place," that is, a walled fortified area. The inscriptions near the head of the attendant behind the king are likewise rendered in Sumerian, identifying him as a "runner forth," designating his function. The king, now wearing the Red Crown of Lower Egypt, is calmly gazing upon rows of beheaded enemies (their heads are nested conveniently between their legs).

The third register depicts the entwined necks of two feline serpopods, a design found in Mesopotamian seals and carvings. They are typically Elamite or western Asiatic. Other details likewise stem from a Sumerian pictographic origin.¹³

The remarkable aspect of the Narmer Palette is that it employs Sumerian words and pictographs, a clear indication of the root from which Egyptian writing stemmed. The Palette became typical of the self-aggrandizing iconography of future pharaohs, the proud possessions of museums and collectors. The grandiose monuments erected to themselves by the succession of Egyptian kings are taken as definitive markers of an advanced society. The dearth of such vainglorious art and architecture in the relatively egalitarian Semitic societies led historians to assume a low cultural level of those societies. The agronomic and technological advances wrought by these precedent cultures are given little weight in the scale of civilization. The fact that the great monuments, palaces, rich palatial accouterments, and the iconography so prominently displayed in museums were made possible by the technological advances of the conquered peoples are given no account.

Large numbers of artists and craftsmen were indentured or enslaved to produce luxury goods in metal, wood, and stone for the royal Egyptian courts and hierarchy. "These craftsmen... evolved a coherent style and established artistic canons that were to remain an integral part of the elite culture of Ancient Egypt."¹⁴ The abundance of food produced in Lower Egypt was traded for Canaanite goods. Additional material goods were seized by the early pharaohs in raids upon their neighbors. Great quantities of Canaanite pottery vessels of the Early Bronze Age have been extricated from the tombs of the First Dynasty.

Other aggressive nomarchs (Ka and Aha), overlords of local principalities or nomes along the Nile, are mentioned as donning the White or Red Crowns. Finally, we are told, a Theban ruler appears, Menes, who invaded the North, took firm control and initiated the first All-Egyptian Dynasty. Whether

Menes, Narmer, and Scorpion are in fact one and the same, or whether one or the other of the Upper Egypt warlords was the actual conqueror of the Asiatic communities and initiator of the Dynastic era remains a mystery and a matter of scholarly debate. What is evident is that the villages of Lower Egypt were transformed from members of a loosely organized society in which autonomous chieftains and "carpetbagging" merchants played the most significant roles, to one of vassals under the centralized control of an imperial king.

The glory which modern-day Egyptologists (and their credulous disciples) have attributed to the "unification" of Egypt is belied by the record of the dire consequences of the imposition of southern rule upon what was until then a flourishing and developing economy. Manfred Bietak, the renowned excavator in the Delta region, was struck by finding that the glory attributed to the early dynasties was but an illusory facade, and that, in fact,

...development was cut short after Egypt had been unified under a single monarch and a stable, centralized government had been established by the kings of the first two dynasties, Foreign trade became the monopoly of the crown and was organized from the royal residence, a change that deprived the oldest towns, which had already been stripped of their political strength, of their economic role as well. Because of this cutting-off of former resources, the old centers, especially those in the Delta, vanished, and impetus to settle in other areas of the Delta reduced. For example, in the eastern Delta and along the land routes to Syria and Palestine [sic], we have relatively good evidence of settlement at the very end of the Predynastic Period and at the beginning of the First Dynasty. But there is almost no [such] evidence from the Old Kingdom.¹⁵

Little attention is being paid by many current archaeologists and historians to the civilization that was overtaken by the petty princes of Upper Egypt. In place of delving further into the evidence of that seminal civilization, they strive mightily to prove that Egyptian civilization arose by its own bootstraps. In this they are like the Egyptians, who believed that scarabs were miraculously created in the dung heaps in which they were found.

Since the advent of the State of Israel in 1948 the issue has assumed over-riding political overtones. It is no longer merely an issue of national pride. The Egyptian and Islamic worlds strive to lay an archaeological foundation beneath their geopolitics. As a result, a cultural curtain has been dropped between the two founts of Egyptian civilization, Asiatic and autochthonous. It is now "politically correct" to give credence only to facts that support the indigenous origin of Egyptian culture and to ignore or negate contradictory evidence.

In 1995 for example, a tableau of some figures scratched into limestone dating to the time of the legendary King Scorpion were found by Dr. John Coleman Darnell and his wife, Dr. Deborah Darnell [see p. 8]. The figures were rendered in a primitive fashion, no different than those of similar representations by pre-literate societies the world

some dating back 10,000 years or more. The single fact that included among the figures were what appear to be a scorpion and a falcon, led to the conjecture that this might be a verification of the legend of King Scorpion. In addition, the interpretation was stretched to an inference that here was the precursor of a written language predating that of Sumeria.

Such flights of fancy are being seriously considered by a number of Egyptologists despite contradictory cultural and technological evidence. The great technological gap between the two cultures, the Mesopotamian, already in the Bronze Age and the Upper Egyptian just emerging from the Stone Age, is overlooked. The comparison of the primitive elements of Egyptian society with the populous Asiatic cities, the agronomic expertise of their peoples, the extensive trade activity the Asiatics carried on from India to Anatolia to Nubia was not taken into account. The fact that the tablet was found at the convergence of trade routes that had been in use by non-Egyptian traders for many centuries before the establishment of the First Egyptian Dynasty, was likewise ignored. The weight given to such tenuous iconography belies the fact that the origin of pictographic writing in Egypt already had been accounted for.

Pictographic writing in Sumer, far more sophisticated than that of the limestone fragments found in Egypt dates back to between 3500-3400 B.C.E. of the Uruk Period. At that early date, when the population of Lower Egypt was as yet confined to tiny enclaves, two already sizable Uruk towns coalesced to form a city whose walls enclosed 450 hectares in which as many as 50,000 people could have been housed. A large trove of clay tablets dating to shortly after 3300 B.C.E. was found, inscribed with than 700 signs. They registered the transfer of commodities such as grain, beer, and livestock as well as lists used by scribes learning how to write. The significance of these massive business and schooling records is that the system of writing must have had a long prior development period, probably of several hundred years. That the single primitive Egyptian tableau, even if it does date to the same period, can be held to be the precursor of the Sumerian script is clearly stretching credibility beyond its limit.

During the subsequent Jemdet Nasr Period, contemporary with that of the Egyptian tableau, the pictographs became more symbolic of motions and ideas. H. J. Kantor noted that "The first attempts at a pictographic system of writing [in Egypt] has been traced by some scholars to the Jemdet culture

[of Mesopotamia]."16 Sumerian writing soon passed on to the logographic phase, in which the drawings became stylistic symbols for an object or an idea. This interim phase. was clearly a precursor of the cuneiform characters (phonograms) that followed, and eventually to the Aleph-bethic system.

The Egyptian passage from one phase to another reflected this process, but at an infinitely slower pace. Only crude phonograms were ever employed, and the ancient Egyptians never arrived at an aleph-bethic system.

Early Consensus about the Semitic Foundation of Egyptian Civilization

Through the mid-twentieth century the Asiatic origin of Egyptian technology gained affirmation from an ever-growing corpus of new discoveries. The flush of the discovery of the well-preserved desert Egyptian culture and its spectacular artifacts was mitigated by an understanding that the less well-preserved Mesopotamian cultures were more ancient and more advanced than that of the Egyptians and worthy of examining for a better understanding of the evolution of civilization. The rush for unearthing exotic, museum-worthy Egyptian artifacts gave way to soberer and more scientific archaeological disciplines. Many scholars came to appreciate the validity of Petrie's opinions and the value of Breasted's observations. Evidence was continuously coming to light that Asiatic influence was particularly potent during two periods: the Pre-Dynastic period, and again under the six Asiatic kings during two centuries of the "Second Intermediate Period" (15th - 13th centuries B.C.E. - the subject of the subsequent Fact Paper).

Will Durant, (Our Oriental Heritage, 1954) summarized the consensus of the

archaeologists about cultural leap made in Egypt under the Semitic kings, noting that Semitic influence can, in fact, be traced much further back: "The further back we trace the Egyptian language the more affinities it reveals with the Semitic tongues of the Near East. The pictographic writings of the pre-dynastic Egyptians seems to have come in from Sumeria."¹⁷

Percy Handcock, (*Mesopotamian Archaeology*, 1963), confirmed Breasted's observations: "The Semites swept over Egypt and the north coast of Africa, impressing their indelible and unmistakable stamp upon the foundation-structure of the Egyptian and Libyan languages."¹⁸

John A Wilson (*The Culture of Ancient Egypt*, 1963) agreed: "At this point there was an artistic, intellectual, and technical fructification from Babylonia, and Egypt made a great spurt toward history."¹⁹

W. Wendorf (*Egyptian Prehistory, Some New Concepts*, 1969) summed up by stating that the early pre-Dynastic cultures record the arrival of a new population in Egypt, who brought with them the cultural base from which Egyptian civilization was to develop."²⁰

Sir Alan Gardner, (*Egypt of the Pharaohs*, 1979), concurred: "Many affinities (of the Egyptian language) with the Hamitic and in particular with the Berber dialects have been found... on the other hand the relationship with Semitic (Hebrew, Arabic) is equally unmistakable."²¹

It was then recognized that Egyptian culture and economy was given a second and most potent thrust forward during a Semitic influx in the so-called Second Intermediate Period. During the two centuries of that period under the rule of six Asiatic ("Hyksos") chieftains, Egypt was boosted from the Chalcolithic into the Bronze Age.

William Hayes, in compiling "A background for the Study of Egyptian Antiquities in the Metropolitan Museum of Art," concluded that: "Over the Hyksos Bridge there flowed into the Nile Valley in unprecedented quantity new blood strains, new religious and philosophical concepts, and new artistic styles and media, as well as epoch-making innovations of a more practical nature."²²

That remarkable record is the subject of the Fact Paper 10-II: Egypt and the Semites; The Second Intermediate Period.

Exclusionary Politics and Science

The realization by Egyptologists of Semitic seminality produced a bizarre result. The search for pre-dynastic evidence virtually ceased! Dr. Trigger, of the McGill Department of Anthropology, pondered upon this peculiar circumstance: "The conviction that Egypt was not an important center of plant and animal domestication and a consequence shift of interest to south-western Asia are, in part, responsible for the dearth of field-work on Pre-Dynastic sites in recent years."²³

On the one hand, sites such as el Yehudiya ("Jew-Town" - see map on page 3) were abandoned, left for scavengers to ravage its remaining artifacts. On the other hand, attention was focused on every minutia of Egyptian origin to bolster the theory of autochthonous cultural development in Egypt.

A hiatus in Egyptological research also resulted from a lack of attention to the life of ordinary people, a defect of archaeological research that has only recently been addressed. The Asiatic communities were farmers, artisans and traders, headed by local chieftains. No massive monuments were erected in their villages for future tourists to gawk at, no hedonistic sculptures were produced for museums to vie over, nor were the chieftains entombed with golden artifacts for future collectors to salivate over.

"It is no wonder that the present state of studies of ancient Egyptian civilization is enormously one-sided," declared Manfred Bietak, excavator of Qantir, the site on which the biblical city of Avaris was identified. "In Egypt, temple sites and cemeteries have been chosen as objects of excavation and study because they yield more museum objects and, with their imposing architecture and representations of fine arts, are far more likely to impress the trustees of institutions than the decayed mud-brick architecture of town sites with their tons of potsherds."²⁴

History, it was wisely said, repeats itself. After 1500 years of periods of stagnation another Semitic influx had a revolutionary impact upon the culture of Egypt. Their contribution is being likewise ignored or denigrated.

The story of how the Semites brought the Bronze Age to Egypt follows.

Additional Material Submitted by Visitors

No material has been submitted for this fact paper.

Do you have more facts about the subject of this Fact Paper? We encourage our readers to submit whatever information they have that is pertinent to the subject. In order to maintain scholarly standards, we ask that sources be given for such information. If accepted, the information will be added to this page with credit given to the submitter.

Your name:

Your email:

Your contribution including sources:

NOTES

1: James Henry Breasted, A History of Egypt, 1905, reprint, Bantam, NY 1964, 4,20.

2: Michael A. Hoffman, Egypt Before the Pharaohs London, 1980, 27.

3: Hoffman, Ibid, 181.

4: Hoffman, Ibid, 169.

<http://www.hebrewhistory.org/factpapers/10-1egypt.html>

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<http://resourcecenter.msn.com/access/plans/freeactivation.asp>

| 4451|2002-10-24 23:25:35|Edward Loring|Re: Stand for peace |

Dear Sergej,

I sent your peace-mail on to several places.

I hope that nobody any of us knows is being held by the terrorists. Now the world sees the true face of the Chechnians, not freedom fighters, just cowardly terrorists.

I wonder if people in the West know that hostage-taking has, historically, always been the method of Chechians. They can not call themselves mudjauddin, because "din" means the faith called Islam and is a faith which they neither know nor keep.

I believe the only answer is for a neutral country to make it clear to the Chechnian leaders in the Caucasus, or wherever they are, that this action is bad for their cause and generally catastrophic for Islam's image internationally. Therefore, they should tell their creatures in Moscow to stop.

I wonder if Americans realize that the Chechnian terrorist movement is supported by their NATO partner, Turkey? ...that means "indirectly" by Zion, Bush & Partners Co. Inc. I wonder if Westerners realize that this is part of the same plan for a new Turk empire, reaching from the Aegean to China, that caused the situation in Afghanistan.

I wonder if the terrorists realize that they insult the teachings of the Prophet Mohammed, may peace be on him, when they preach hatred and murder under banners inscribed with the principle tenet of Islam.

They are in no way real Muslims.

Salam...

Edward

| 4452|2002-10-25 00:29:40|Edward Loring|Re: This is funny!|

Omari, ...thanks for the interesting, well researched paper.

The question of Semites will go on and on, but I would like to call attention to one

important date in the semitization of Mesopotamia: in ca. 2316 BCE, Lugalzagesi of Sumer, not a Semite, was defeated by Sargon ('the Great') of Akkad, a Semite.

Thus we can maintain that Mesopotamian influences in Kmt prior to that date were not Semitic. I think there are still some out there who have not understood that Sumerians were not Semites.

In this context here is something funny, too. In early 1969 I was in Aden discussing a field project in the then Peoples' Democratic Republic of South Yemen with the Director of Antiquities, M. adb'ul-Wahid (M.A. Cambridge). He said that it would be OK as long as I didn't bring any 'Semites' to his country. Obviously the gentleman meant Zionists, but it shows how confus-ed/-ing people can get.

http m stp n mAat

Ed Loring

| 4453|2002-10-25 00:55:08|mansu_musa|Re: Stand for peace|

--- In Ta_Seti@y..., "Edward Loring" wrote:

>

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of the Prophet Mohammed, may peace be on him, when they preach hatred and murder under banners inscribed with the principle tenet of Islam. They are in no way real Muslims.

>

> Salam...

>

> Edward

YOU know what is real stupid copts and muslims in egypt killing each other. Both the copts and the muslims are ethnic egyptains, but still fanatic muslims continue to threaten copts and I personally think this is not fair. My grandmother was a copt and there is no difference between the copts and the muslims, we are both egyptains.

I don't want to offend anybody but egyptains converting to islam and receiving a pseudo arab identity has been the worst thing they could have ever done. Egyptains are not even taught about

ancient egypt nor do they really care about the anceint past that much. It really supries me how bad egyptains want to identify with being arabs,when they are not.

http://www.dfat.gov.au/qwon/1999_2001/010228a.html

Stop the massacre of innocent copts!!!!!!!!!!!!

| 4454|2002-10-25 06:04:45|Edward Loring|Re: Stand for peace|

----- Original Message -----

From: "mansu_musa" <alberto34482@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, October 25, 2002 9:55 AM

Subject: [Ta_Seti] Re: Stand for peace

> --- In Ta_Seti@y..., "Edward Loring" wrote:

> >

> > Dear Sergej,

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> ancient egypt nor do they really care about the ancient past that
> much. It really surprises me how bad egyptains want to identify with
> being arabs, when they are not.

>

Alberto,you do not offend in any way and what you say is true. I observed the expropriation of Coptic property under Gamal ab'ul Nassar and all such actions are wrong. I have seen the tragedy in many ex-colonial countries that happened to people who converted to Christianity to get a better job, and to their families after them when the colonialists left. We both know the same thing. Unfortunately there are many variants in too many places.

Speaking of Copts; perhaps not many of us know who they were. In the last year,

Maya and I have been researching 'Copts' in preparation for an exhibition of "Coptic" textiles in the Museum of Cultures, Basel in 2004. I can not state it briefly, but I can assure you that your grandmother came from a great and highly developed cultural tradition combining the teachings of the Kmtjw, the Greeks and the Christians. Do not forget that in the teachings of the Prophet Mohammed, peace be on him, that Christ, good be on his name, is also a Prophet and that the beliefs of both Jews and Christians are to be respected on the basis that they, just as Muslims, have books of law given directly by the one god, al-Wahid.

There are Egyptians now who are seeing that the pre-Islamic past is taught. One who I know is Prof. Dr. Adel Kamal Ismail, Deputy Chairman, Central Metallurgical R&D Institute in Helwan. He was educated in Moscow at the Academy of Sciences of the USSR (now Russian Academy of Sciences).

Everyone is entitled to his/her own religion, but that is a personal, not a state or a political, matter.

Peace,

EL

| 4455|2002-10-25 09:13:41|mansu_musa|Re: Stand for peace|

--- In Ta_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: "mansu_musa"

> To:

> Sent: Friday, October 25, 2002 9:55 AM

> Subject: [Ta_Seti] Re: Stand for peace

>

>

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> Everyone is entitled to his/her own religion, but that is a

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> state or a political, matter.

>

> Peace,

>

> EL

Well what you may know most Egyptians at one time were Coptic up until the invasion of 640 AD.

The Byzantines oppressed the Egyptians, so the Egyptians allowed the invading Arabs into their community to get rid of the Byzantines, but little did they know that Islam would engulf and destroy a culture over 5,000 years old. Older than Mohammed, Abraham and the Torah.

Muslim Extremism in Egypt, The Prophet and the Pharaoh, by Gilles Kepel, University of California Press 1993

Many Copts today -- who form less than 10 percent of Egypt's population -- claim to be the true descendants of Pharaonic Egypt. Modern research suggests, however, that many if not most of Egypt's Muslims descend from one-time Coptic converts.

Despite the wrench in the country's identity witnessed in the early Islamic centuries, researchers see remarkable signs of continuity

throughout Egypt's 5,000-year history.

In one example, Hansen showed that Pharaonic concepts that male impotence was caused by magic which "bound" the man's ability carried on in Islamic Egypt. Today, impotent men are referred to in Egyptian and other Arabic dialects as "marbout," or "tied."

Coptic legal texts show a large smattering of Arabic terms after the conquest of Egypt, said Sebastian Richter of Leipzig University. Egypt's Arabic dialect is full of Coptic words, and classical Arabic also has words of Coptic origin.

<http://www.library.cornell.edu/colldev/mideast/egconts.htm>

For more than 4500 years, Egyptians have been celebrating one of the oldest local festivities, namely; Sham El-Nassem. The harvest season in ancient Egypt was called "Shamo", wherefrom the present name: "Sham El-Nassem" was derived

Sham El-Nessim comes immediately after the Easter; so, it always occurs on Monday. Among old Coptic feasts, the Sham El-Nassem is the Spring Day or the day celebrating new crops.

<http://www.sis.gov.eg/calendar/html/cleaster.htm>

| 4456|2002-10-26 02:49:03|mansu_musa|Letting the people go |

Letting the people go

Our only source of information about Moses, the lawgiver of the Jews, is the Old Testament account in Exodus. Jill Kamil puts the emigration of the Canaanites from Egypt in a historical context

Click to view caption

The Canaanites were not all cattle-herders and brick-makers. This talatat from the jubilee Temple of Akhenaten shows a Canaanite headman adoring Egypt's Pharaoh in the early 14th century BC, and a spearman as a member of his bodyguard

Levantines from all walks of life have been settling in Egypt from very early times. Their presence can be traced back to the Middle Kingdom about 2000 BC, and they came in increasing waves from the New Kingdom, about 1567 BC, when Egypt commanded a vast empire that included Syria and northern Mesopotamia. They settled all over the country and were not all the brick-makers dissatisfied with their lot as described in Exodus.

Ordinary folk became farmers in their new land; craftsmen settled in cities to take up their former professions; and there was doubtless more than a sprinkling of traders and merchants. Many found employment in the "workers' communality" at Deir Al-Medina on the Theban necropolis. By the second generation, Jews had lost the use of their native tongue; many bore Egyptian names, and not a few of the biblical stories (such as those of Joseph, his brethren, and Moses) are also of certain Egyptian folkloric tradition.

In the biblical record Egypt appears alternately as a place of slavery and of refuge, a land of plenty for the foreigner or a place from which he could flee. It was a country characterised by a high level of cultural and religious tolerance. Throughout the millennia foreigners were absorbed into Egyptian society, among them Hebrews as attested by carved reliefs in the jubilee temple of Akhenaten at Thebes (Luxor). This was the Pharaoh who, in the early 14th century BC, worshipped a single god as the creator and preserver of mankind. One of the talatat (the distinctive carved stone of which his temples were constructed) show Levantine headmen in his court, while another shows spearmen as loyal members of his bodyguard.

The ancient city of Memphis was marked out with quarters for Phoenicians, Syrians and other Semitic peoples. Among the Asiatic deities popular among the foreign community at Thebes were Baal, a war god of Canaan who has been identified with the Egyptian god Seth, and Resheph, a Canaanite-Phoenician god of thunder. Temples to alien gods were a familiar sight in Egypt.

Evidently the settlers were mostly happy with their lot. Some married Egyptians and gave their children Egyptian names. Others rose to high positions. Moses, for example, was born in Egypt of Levantine parents and raised in Pharaoh's court. His name was derived from msw ("child") and, according to the Bible, " ...Moses was learned in all the wisdom of the Egyptians" (Acts of the Apostles 7:22).

However, there were groups of immigrants, especially those who settled in the fertile triangle between the modern towns of Zagazig, Tel Al-Daba'a (the ancient Hyksos capital) and Ismailiya, who seem to have been less than satisfied with their position. This area might have been the "Land of Goshen" of biblical tradition, and taxes were apparently levied on newcomers in the form of compulsory labour. These people were set to manufacture bricks for the construction of the new Delta capital, the "House of Ramses", which has been identified as Tel Al-Daba'a near the modern village of Khatana-Qantir.

[Click to view caption](#)

According to biblical accounts in Exodus, Moses' first exposure to Sinai was when he fled there after incurring the wrath of Pharaoh by killing an Egyptian who had caused suffering to the Hebrews. On that occasion it is probable that he escaped along the well-beaten track in north Sinai, "the Way of Shur" (see map). After several days of fugitive life, Moses was resting by a well when the daughters of Nethro, a priest of Midian -- whose location is not known -- came to water their father's flocks. Moses helped them, which courtesy they recounted to their father. He offered Moses hospitality, and subsequently his daughter in marriage and a new life in Midian. Moses appears to have settled happily into his new circumstances and his wife, Zipporah, bore him a son.

According to the Bible, "In process of time ... the king of Egypt died," and there is no doubt that Moaes heard of his death and perhaps considered returning to his family in Egypt. Be that as it may, the decision was taken out of his hands by the spectacular vision of the burning bush on Mount Horeb, identified by biblical scholars with Mount Sinai. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush... " He was told to remove his shoes because he was on holy ground -- a detail which has captured the imagination of believers, scholars and artists ever since -- and God commanded him to lead his people out of Egypt. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." His own inclinations thus given reassuring confirmation, Moses, with God's guidance, set out on his journey to Egypt where he met his brother Aaron, whose eloquence persuaded the elders of the Hebrew community to adopt Moses' plan for their delivery out of Egypt, and "unto the land flowing with milk and honey".

Some of his people who felt economically trapped in Egypt, and no doubt felt resentful of their situation, were only too happy to fall in with Moses' plan. But it is difficult to picture all the Jewish communities in Egypt willing to abandon the country for an uncertain future. In fact, it is difficult to estimate the number that did.

According to Exodus it was three million, but British archaeologist William Flinders Petrie suggested that the number was much smaller. He pointed out that the word alaf meant both "a thousand" and "a family" and, by calculating an estimated number of men and their dependents, he concluded that the number may have been nearer 27,000. There is no evidence of this episode in Egyptian records, perhaps because people of different nationalities were free to come and go as they wished. Egyptians were unconcerned by the migration of a community of foreigners; they had abundant human resources of their own.

The Exodus and the subsequent 40 years' wandering in the wilderness have been a subject of debate since early Christian times. Hermits and monks who sought refuge from Roman persecution in the Sinai peninsula were familiar with the Old Testament story, but had no idea of the route taken by Moses and his people. The Bible refers to the "mountain of God" as either Horeb or Sinai, nowhere making clear whether this was a single peak, two different mountains, or even the names used by different tribes to describe the same mountain.

In the 19th century, when Sinai became popular amongst explorers in search of holy places, some effort was made to trace the exact sites mentioned in the Bible. These researches were based on documentary and inscriptional evidence, and on the geographical characteristics of the land. Among those who published opinions (that were each, in turn, refuted) were JL Burckhardt, E Robinson, HS Palmer, WH

Bartlett, Flinders Petrie, Y Aharoni, CS Jarvis, C Beke, A Musil, A Lucas and D Nielson. No more agreement could be reached among modern scholars than among ancient hermits. Even the exact point at which Moses crossed to Sinai was a subject of dispute.

There were three dominant views: the first was that the emigrants reached the Red Sea -- which is supposed to have extended further north in biblical times -- at or near Suez, and crossed to the Spring of Moses (Ain Musa). The second was that they proceeded southwards on the Egyptian shore and crossed the Gulf of Suez at Ain Sukhna, moving across to that spring. The third was that they travelled from the Nile Delta towards Sinai along the Wadi Tumilat to Lake Timsah and the Bitter Lakes, where the crossing was made. The latter hypothesis, the most generally accepted by the 20th century, became cemented in the 21st in accordance with active religious tourism promotion.

This is the traditional route of the Exodus, and the sites tourists are taken to are the Spring of Moses, some 28 kilometres south of Suez; biblical Elim, which has been identified with several sites including Wadi Garandel; the "Wilderness of Sin", the large open plain of Al-Markha, 10 kilometres south of Abu Zeneima; biblical Rephidim, as either Wadi Watia or Wadi Firan; and the plain of Raha, taken as the site where Moses and his people encamped for an extended period of time. To the west of this plain is a hill, on a spur of which is a chapel believed to be the place where Aaron placed the golden calf, the graven image they had carried out of Egypt.

Towards the north, the narrowing plain of Raha leads to Safsaf, hills with bold precipices which some biblical scholars posited was a more accessible point for Moses to have received the law than Mount Sinai. From there Moses and his people made frequent journeys to Kadesh Barnea, a site in north-eastern Sinai which is strong in biblical tradition. Kadesh Barnea, present day Ain Gedeirat, is situated about six kilometres east of Kuseima, one of the oldest Bedouin settlements in the area known as Moses Valley, an extremely fertile area which shares a tradition, with Wadi Firan, of being where Moses produced water from a rock.

Modern biblical scholars, however, observed that despite the fertile areas around valleys and oases in southern Sinai, vegetation was limited and it was doubtful whether it could ever have been sufficient to sustain a large number of people as well as vast herds of sheep and goats over a period of 40 years. This, together with studies based on historic and geographical evidence, gave rise to the theory that Moses and the Hebrew tribes crossed northern Sinai.

To fit the theory, one hypothesis was that Moses led his people out of Egypt via Succoth (biblical Pithom, present-day Tel Al-Maskuta), from which point he travelled along the Way of Shur across the dunes of north Sinai to Mount Hilal (claimed as the Mount of the Law).

Another, which is based on archaeological studies in the north-

eastern Delta and on the northern coast of Sinai, has tended to support an even more northerly route: Moses travelled north towards the Al-Tina mud flats and Lake Bardawil, the site of the crossing, and from there south to the Kadesh Barnea of the Bible. Philologists have hastened to point out that yam saf, which has been translated into "Red Sea", was actually the "Sea of Reeds", the lakes between Port Said and Al-Arish. These are well over two metres below sea level and, moreover, have rushes and reeds on the southern shores that fit the biblical description. Furthermore, the northern coast is the only route for which a logical explanation can be presented for the drowning of the Pharaoh's pursuing army; they could have been caught on the sandbars by the incoming tide.

Advocates of the northerly routes point out that ancient Egyptians occupied most of southern Sinai during the period of the Hebrew sojourn since their turquoise and copper mines were located there. Indeed, there is evidence that southern Sinai was heavily garrisoned by Egyptian forces, and their barracks were within easy distance of the Plain of Raha and the Hebrew encampment.

Another observation that favours the northern route is that the tamarisk trees, which produce the gum known as manna, are plentiful in northern Sinai; that quails are common all along the coast and not infrequently land on the shore or seek cover in the scrub during the autumn migration; and, the most convincing argument of all, the only cultivable land large enough to support a horde of people, their goats and cattle, lies in the Al-Arish- Rafah-Kuseima triangle. This is the same area as Kadesh Barnea of the Bible, where the 12 tribes are described as pitching their tents around the sacred tabernacle.

Additionally, a number of names in northern Sinai strongly resemble places mentioned in Exodus: Kadeis (Kadesh Barnea), Hazira (Hazereth), Libni (Libnah) and Arish (Alush) whereas, in the south of the peninsula, tamarisks are rare, quails are seldom seen, and the only area with an arguable connection may be Wadi Firan (the wilderness of Pharan). As for a suitable Mount of the Law, northern Sinai is not lacking in this either. Mount Hilal is 892 metres high. The Arabic word hilal means "crescent", but the word halal means "lawful" in the context of ritual slaughter, or sacrifice, of animals.

Although it has not proved possible to map out correctly the route along which Moses led his people out of Egypt, scholars have noted the profound influence of Egyptian culture on the Hebrews, especially the similarity of the Old Testament Book of Proverbs. "Yahweh (Jehovah) weigheth the hearts," it is written in Proverb 21:2, and the only doctrine in which a god weighs the human heart is in the court of Osiris in the underworld. Similarly, the biblical description of men being fashioned out of clay by Yahweh is so akin to the ancient Egyptian image of men being fashioned on a potter's

wheel out of the clay of the river Nile by the god Khnum that the connection is indisputable: "The potter of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary" (Book of Wisdom XV, 7). Finally, the sage Amenemope, whose work is written in demotic (British Museum Papyrus 10474), admonished: "Set yourself in the arms of god," while Moses said in his blessing: "The eternal God is a dwelling place, and underneath are the everlasting arms."

The "Instruction of Amenemope" comprises 30 numbered chapters on right thinking and right action. It covers justice (Chapter VI) with "not (to) move the boundary-stone nor shift the surveyor's rope ... do not tamper with the widow's land- bounds"; coveting (Chapter XI) in "covert not the poor farmer's property nor hunger after his bread: the peasant's morsel will gag in the throat and revolt in the gullet"; morals and neighbourly love (Chapter XIII) " ...it is better to be praised for neighbourly love than have riches in the storeroom; better to enjoy your bread with a good conscience than to have wealth weighed down by reproaches"; and consideration towards those afflicted (Chapter XXVII) in "mock not the blind nor deride the dwarf, nor block a cripple's path".

"It can hardly be doubted that the author of Proverbs was acquainted with the Egyptian work and borrowed from it," wrote Miriam Lichtheim in her *Ancient Egyptian Literature*, Vol II, "for in addition to the similarities in thought and expression, 'Have I not written for you 30 sayings of admonition and knowledge' derives from the author's acquaintance with the '30 chapters' of Amenemope."

The Hebrew culture did not emerge in a vacuum. It was subjected to influences from many quarters, among them the wisdom of Egypt. Moses and his people carried much more than a graven image out of Egypt.

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<http://www.ahram.org.eg/weekly/2002/609/hr1.htm>

| 4457|2002-10-26 03:08:01|Edward Loring|Chronology|

Dear Hans,

Thanks for all the useful info. I looked at your website and found the chrono-history ...very interesting indeed! I am always inspired by the scholars of earlier periods who saw the value of establishing relationships, but lacked the tools to build a dynamic correlation; it was the same when we started with the WB ten years ago. While I am typing this, a different PC is generating, year for year, the comparative chrono of Egypt and West Asia from 3000 BCE to 300 CE. Of course, I don't have all the rulers and dates, but the main ones are there. From -1550 on, we have the regnal years of the Egyptian kings numbered and attached to numerical dates. I have used v. Beckerath's high numbers as a start in order to give a provisional continuum. It is clear that many will disagree with some or all of the numeric dates,

but the idea is to have something real to start with, discuss and correct. The regnal years (ex.: "18.02.21 Amenophis I., anno 21/21, 1505-1504 BCE") are separate (dimensionless=no numerical time index) text records which are linked to the numerical time-axis. In the case of this example with -1505 and -1504, as the regnal year falls in two Julian years. If/when there is a need to change the numerical values, one must only change the links between the relative (text) values and the absolute (numerical) time-axis. In the case of the regnal year in this example, we can see that in Anatolia, the fifth Hittite king, Chantilis probably died and a five year period of chaos with three kings started (Zidantas, Amunas, Chuzzijas). In Egypt we

see the death of Amenophis I. and the accession of Thutmose I. The output records are prefixed with "Field Names" (remember the long discussions about that in Horsson (sp?)) such as "first date", "last date", "died", "accession". The solution to the field-name problem was to make them "floating". That means that any record can be assigned a field-name by integrating it with a separate system called "tags", which is of course also a controlled terminology.

I have seen a website with an Egyptian chronology, but it is static HTML and not multicultural. It probably has many different numerical values. It would be interesting to put our table on an I&E-website page, at first as static HTML, to allow comparison

and discussion. As everything that I make, my table is only a suggestion and a starting point for discussion. I doubt that others have such a table and there is no point in reinventing the wheel again and again. If everyone in our group were to lend their knowledge and efforts to a single, collective project, the results would be to the general good.

The next phase of the chronology project (dynamic time-axis) will be to find an algorithm to float the dates, so that selected sections of the continuum can be experimentally or permanently moved on the scale as corrections should make such necessary.

The chronology is not meant to be an end in itself, but rather serve as a tool for historical studies.

Historical data (thesaurus "event") are to be attached to the time-axis. This will allow wide-spectrum views of history rather than fragmented, in vitro views of individual cultures. Even with the small amount of data which we have now, one can see interesting questions revealed by this method. I think that I told you about one such case:

In the year 890 BCE the system shows the accession of two kings, one of the 22 Dynasty in Bubastis and one in Assyria. The Bubastide (?Libyan?) king is the rather obscure Takeloth I. (890-877 BCE), the Assyrian king is, for me at least, equally obscure Tukulti-Ninurta II. (890-884 BCE). Both of these names contain the radicals tklt which we also know very well from Tiglatpileser (g=k) of Assyria (Tiglatpileser I. 1115-1077 BCE, Tiglatpileser III 744,747 BCE). I am no expert on this matter, but I must ask why, if the Bubastides are Libyan, do the kings named Takeloth have an Assyrian label (?). That is just a small example of the kind of thing that turns up in a system using dynamic relationships. Perhaps someone can answer this question.

Well, this letter turned out to be of general interest and so I will put on the I&E04 and Ta_Seti forums. By the way, I realize that many colleagues do not think well of Ta_Seti, but as humanists we should respect everyone's right to state their hypotheses and Ta_Seti brings a lot of very interesting and valuable information (particularly in anthropology/ethnology), literature sources, website addresses etc. It also has an actual political aspect and is worth looking at.

Cheers,

Edward

| 4458|2002-10-26 14:36:29|Mickel Hendrix|Re: Who were the sand dwellers??|

Hotep Brotha Omari,

Shall we say the term applies to specific tribal peoples, or nations? And that the aboriginal Arabs were Cushite, meaning black? But, with the way Europeanism has affected African peoples worldwide, black people perceive who's black and who's not through European eyes, which is why they'll say the Phoenicians weren't black. I've done extensive research on the ancient inhabitants of the Levant, and have come to the basic or simple conclusion that the ancient Phoenicians were descendants of black people. That's that. Were to take a look at their human remains, we'd discover that they were black, beyond the European version of what black means, such as the racist concoction Negroid.

P.E.A.C.E. Proper Education Always Corrects Errors!

--- omari maulana <omari_maulana@hotmail.com> wrote:

> Arab is a culture not a "race". I wouldn't place
> this culture as far back
> as the bronze age. The peoples living in Palestine
> probably changed
> through-out the ages. Canaan was listed as a
> descendent of HAM in the table
> of nations. I have seen iconography of a Canaanite
> ruler with a tropical
> African phenotype. More research needs to be done
> in this area.

>

>

>>From: "mansu_musa" <alberto34482@yahoo.com>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com

>>Subject: [Ta_Seti] Who were the sand dwellers??

>>Date: Wed, 23 Oct 2002 02:25:03 -0000

>>

>>I notice that the ancient kemetians refer to a

> people who lived in

>>the modern day nation of palestine as sand

> dwellers. Who exactly were

>>these people and who are their modern desdants?? I

> have always

>>thought that their desedants were arabs ???

>>

>>

>>

>>

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<http://webhosting.yahoo.com/>
| 4459|2002-10-26 15:58:27|Mickel Hendrix|Re: Mother Nature|
Hotep Adreon,

If we glance at the Kemetic language, we'd discover two words that fit the expression Mother Nature. Mut is the Mother Goddess. And Neter is the Almighty Supreme being whom is Man's Nature. Plus Nut the Sky-Goddess.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- Adreon Cole <adreoncole@yahoo.com> wrote:
>
> Can anyone tell me the origin of the phrase Mother
> Nature?...Was this an African saying or was this
> introduced by the Europeans.
>
> Adreon
>
>
>
> -----
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| 4460|2002-10-27 07:49:21|mansu_musa|European cannibalism |

Oct. 25 ? Possible evidence for cannibalism and witchcraft recently was found during excavation work at a site for Eton College's rowing course at Dorney Lake in Berkshire, England.

Five human leg bones displaying what could be signs of cannibalistic activity were unearthed at the site, which is now owned by Eton, a posh British secondary school favored by royals. The bones, dating from 2000-1000 B.C., may add to the growing body of evidence that the early Celts practiced cannibalism. Last year, similar bones from approximately the same time period were discovered in a cave at Alveston, South Gloucestershire

Findings about the Eton excavation are published in the latest issue of Current Archaeology.

The Eton leg bones were described as having "smashed ends" and "signs of gnawing."

Tim Allen, author of the paper and a researcher with Oxford Archaeology, the firm responsible for the Eton dig,

wrote, "Microscopic analyses showed clear traces of cut marks as well, suggesting that the bones had been deliberately defleshed and damaged before deposition."

Cannibalism generally is associated with religious activity, according to Mark Horton, an archaeologist at Bristol University in England. He discovered the Alveston bones last year.

The Eton bones were found with evidence supporting the theory that rituals took place at the Berkshire site, which consists of three islands flanked on the east by the River Thames and on the west by a small stream called Crest Brook. During the Bronze and Iron ages a number of bridges were constructed from the islands across the Thames.

"The bridges were not just structural, they also had a ritual element, for they appeared to be used as platforms for offerings," Allen wrote.

Upright wooden stakes with pots at their bases were found near the bridges. In addition to the human bones, animal skulls were found at a sandbank in the middle of a channel.

"We interpret all this as a deliberate burial rite, placing bodies or their bones on sandbanks or directly in the river," explained Allen.

Tim White, professor of integrative biology at the University of California at Berkeley, and author of the Princeton University Press Book Prehistoric Cannibalism, believes that it's possible cannibalism took place at the Eton site.

"Paola Villa and colleagues in France have published extensively on

continental Neolithic and Bronze Age cannibalism," said White. "(However) damaged bones don't necessarily imply cannibalism; it is the nature and context of the damage that is important in warranting such claims."

White added that gnawing by dogs or other animals must be ruled out first.

Another finding indicates that the final early resident of the Eton site may have been an Anglo-Saxon 6th-7th century witch.

"(Her grave) was accompanied by a collection of objects including an amethyst pendant," wrote Allen. "Such isolated burials have been seen as wise women or witches kept separate from the community, or as foundation burials linking new settlements (such as nearby Saxon Boveny) with the distant past."

Evidence of Celtic Cannibals Found

By Jennifer Viegas, Discovery News

March 1, 2001 ? The fictional character Dr. Hannibal Lecter would have felt at home in old England, as archaeologists have just uncovered evidence for early cannibalism in a cave at Alveston, South Gloucestershire.

Prior to the discovery, researchers had speculated that human flesh consumption in the region had taken place up to the Iron Age 2,000 years ago, but no direct evidence was cited.

Numerous human bones found recently in the cave likely confirm the speculation, scientists said. With only five percent of the bone deposit excavated, already the remains of at least seven individuals have been identified.

At least one skull showed signs that it had been pole-axed and then crushed. Another bone appeared to have been deformed. An adult femur bone, however, shed light on what was probably going on in the cave. Mark Horton at the archaeology department of Bristol University in England and his colleagues radiocarbon-dated the bone, which indicated it was buried 2,000 years ago. Analysis then revealed that the thighbone had been split in half lengthwise presumably so the marrow could be scraped out.

"Essentially the marrow is being removed, and it is of course possible that some really weird ritual was going on, but the simplest explanation is that the marrow was for consumption," explained Horton. "(Cannibalism) has been suggested on other Iron Age sites in Britain where cut marks have been found on human bone, suggesting some form of butchery, but (until now) nobody has been brave enough to claim cannibalism in print yet."

The discovery was announced Wednesday at a press conference. This evening, a documentary on the project will run on Britain's Channel 4.

Horton theorizes that the practice was associated with religious

activity. Caves and sink holes throughout Southern England appear to have been used as burial sites during the Neolithic and Bronze Ages (4,000-1,500 B.C.) with objects hidden into deeper wells. Later, Horton says Roman temples were built on or near the sites. He believes the Celts may have been worshipping an unusual deity. "The Celtic hound God, Cunomaglus, is shown on a number of local Roman temple reliefs associated with Apollo, and seems to be guarding the underworld," he said. While the Romans built near the Celtic ritual areas, they had little tolerance for cannibalism. "The Romans would have extinguished it, and human sacrifice...," said Horton. Miranda Green, professor of culture, archaeology, religion and biogeography at University College Wales at Newport, visited the Alveston cave while Horton and his team were working there. She agreed cannibalism likely occurred at the site. Further excavations of the South Gloucestershire cave deposits will take place in the summer.
<http://dsc.discovery.com/news/briefs/20010226/celts.html>

UNIVERSITY OF BRISTOL

Cannibalistic Celts discovered in South Gloucestershire
Archaeologists from Bristol University have uncovered evidence for the most recent cannibalism in the British Isles in a cave at Alveston, South Gloucestershire. Dr Mark Horton, Reader in Archaeology, has been working with a local caving group who made the discovery of numerous bones, some ten metres below ground. Radiocarbon dating of the bones from the cave suggests that they were buried around 2,000 years ago, at the very end of the Iron Age or the beginning of the Roman occupation. Last September, the cave excavations were filmed as part of Channel 4's Time Team archaeology series, and the full horror of the cave's grisly contents came to light. About five percent of the bone deposit has so far been excavated, and the remains of at least seven individuals have been discovered. At least one had been murdered, as the rear of the skull was first pole-axed and then smashed inwards; another bone showed evidence of a deformity, and a third showed traces of Pagets disease. But the most interesting find was an adult human femur, which had been split longitudinally and the bone marrow scraped out. This practice, which cannot happen accidentally, is considered to be very good evidence of cannibalistic activity. The clue as to why these bones were placed in the cave comes from the other finds. These included numerous dog bones, as well as the occasional cattle bone, and a possible vertebra of a bear, as well as

wooden twigs.

Dr Horton said: 'This was a highly structured deposit that can only have got there as a result of some form of ritual activity. This region was an important centre for underworld cults during the later Iron Age, some of which survived into the Roman period; in particular the Celtic Hound God, Cunomaglus, was represented as a dog guarding the underworld in local temple sculpture.'

Archaeologists have been suspecting Iron Age cannibalism for some time, from bones found in rubbish pits, but this is the first time that strong evidence has been found for the practice. Roman sources describe human sacrifice among the Celts, but do not mention cannibalism. The sheer scale of cave deposits, and the identical radiocarbon dates from the bones might suggest a single great massacre and feast, perhaps involving over 50 individuals, whose remains were then placed in the cave.

It is hoped that further excavations will take place this summer.

<http://www.bris.ac.uk/Depts/Info-Office/news/archive/cannibal.htm>

Sorry this topic is off topic after reading racist books about africans comitting cannbalism and even ea wallis budge in his book mentions that coptics committed cannbalism

I must showcase there was cannbaslism in europe also.

The vikings also when they defeated an enemy in battle used to take his head and use it for a beer mug

| 4461|2002-10-27 22:29:22|Edward Loring|Terrorists|

President V.V. Putin made the correct strategic decision on the advice of the best expert. Alpha-Force behaved correctly. ... no unnecessary shooting. Whoever dosed the gas lacked the necessary experience. That was an understandable error at a tactical level. Now the greatest damage will be wrought bysecond-guessing softie armchair heros in the West who have never been in such places. By the way, whydoes CNN constanty refer to the Chechnian terrorists as 'rebels'? If they had been holding Zionists, I am sure you would have called them terrorists.

Edward Loring, Informatiker

U.S. Citizen

Basel, Switzerland

| 4462|2002-10-28 03:57:51|mansu_musa|Re: Terrorists|

--- In Ta_Seti@y..., "Edward Loring" wrote:

> President V.V. Putin made the correct strategic decision on the

advice of the best expert. Alpha-Force behaved correctly. ... no unnecessary shooting. Whoever dosed the gas lacked the necessary experience. That was an understandable error at a tactical level. Now the greatest damage will be wrought by second-guessing softie armchair heros in the West who have never been in such places.

>

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terrorists as 'rebels'? If they had been holding Zionists, I am sure you would have called them terrorists.

>

> Edward Loring, Informatiker

> U.S. Citizen

> Basel, Switzerland

Ana Bakarah AL ARABI !!!!!!!!!!!

HAHAHAHAHAHAHAHAHAHAHAHAHA

}

| 4463|2002-10-28 08:16:14|omari maulana|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

Follow up:

"A similarity in dental traits is noted between epipaleolithic Nile Valley populations and modern West Africans and also found for craniometric traits (Strouhal 1984)"

S.O.Y. Keita

History in Africa 20 (1993)

>Paul

>

>I can except a time frame of 2000BC for the Hyksos period.

>However, initially the peopling of the eastern sahara would have its

>origins in the middle nile region. These populations exhibited tropical

>African affinities with central west African types. Due to extreme

>climactic fluctuations these populations evolved the unique Sahelian

>phenotype exhibited in dynastic times. It's hard for to except that there

>were great phenotypic variances in the easrtern desert during the Neolithic

>period (8000BC - 4000BC). Please provide references.

It seems that you are agreeing there were phenotypic differences, which you assign to the Holocene climate changes. At the same time, you seem to be disagreeing?

Keita states that these traits,

>labeled mixed are the result of central West African's evolving in a

>deteriating Sahelian climactic zone. The rapidity of the deterioration

>corresponds with these unique physical traits.

>

>

I sincerely do not remember Keita specifying 'central West Africans' in reference to the development of the Sahelian type. From my perspective the source of most ancient NE Africans is either East Africa or, indirectly, Central Africa (Great Lakes region).

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| 4464|2002-10-28 08:21:42|a.manansala@attbi.com|Re: What Do We Know Of The Ethnicity Of Eratosthenes? w/attachment|

> Follow up:

>

> "A similarity in dental traits is noted between epipaleolithic Nile Valley
> populations and modern West Africans and also found for craniometric traits
> (Strouhal 1984)"

>

> S.O.Y. Keita

> History in Africa 20 (1993)

>

>

Omari, the similarity between these early populations and modern West Africans could arise from gene flow from a number of periods (including the Neolithic) and the direction of the flow could be in either or both directions.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4465|2002-10-28 08:37:40|Paul Kekai Manansala|(no subject)|

Here is an abstract of another follow-up by the researchers that proposed a relationship between ancient Greeks and ancient Egyptians/Ethiopians.

Regards,

Paul Kekai Manansala

Tissue Antigens 2002 Aug;60(2):111-21

Population genetic relationships between Mediterranean populations determined by HLA allele distribution and a historic perspective.

Arnaiz-Villena A, Gomez-Casado E, Martinez-Laso J.

HLA genes allele distribution has been studied in Mediterranean and sub-Saharan populations. Their relatedness has been tested by genetic distances, neighbour-joining dendrograms and correspondence analyses. The population genetic relationships have been compared with the history of the classical populations living in the area. A revision of the historic postulates would have to be undertaken, particularly in the cases when genetics and history are overtly discordant.

HLA genomics shows that: 1) Greeks share an important part of their genetic pool with sub-Saharan Africans (Ethiopians and west Africans) also supported by Chr 7 Markers.

The gene flow from Black Africa to Greece may have occurred in Pharaonic times or when Saharan people emigrated after the present hyperarid conditions were established (5000 years B.C.). 2) Turks (Anatolians) do not significantly differ from other Mediterraneans, indicating that while the Asians Turks carried out an invasion with cultural significance (language), it is not genetically detectable. 3) Kurds and Armenians are genetically very close to Turks and other Middle East populations. 4) There is no HLA genetic trace of the so called Aryan invasion, which has only been defined on doubtful linguistic bases. 5) Iberians, including Basques, are related to north-African Berbers. 6) Present-day Algerian and Moroccan urban and country people show an indistinguishable Berber HLA profile. | 4466|2002-10-28 08:42:59|omari maulana|Re: (unknown)|
Indeed,

But my original point was that the "original" population of the western desert shared traits with later groups now known as "negro". The narrow nose, narrow faced morphology developed out of this epipaleolithic type. This epipaleolithic type also overlapped with early Natufian's and inhabitants of the Fayium mesolithic. This all goes back to the question regarding the origins of the Berbers.

>From: "Paul Kekai Manansala" <a.manansala@attbi.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] (unknown)

>Date: Mon, 28 Oct 2002 16:37:37 -0000

>

>Here is an abstract of another follow-up by the researchers that

>proposed a relationship between ancient Greeks and ancient

>Egyptians/Ethiopians.

>

>Regards,

>Paul Kekai Manansala

>---

>

>Tissue Antigens 2002 Aug;60(2):111-21

>

>Population genetic relationships between Mediterranean populations

>determined by HLA allele distribution and a historic perspective.

>

>Arnaiz-Villena A, Gomez-Casado E, Martinez-Laso J.

>

>

>

>HLA genes allele distribution has been studied in Mediterranean and

>sub-Saharan populations. Their relatedness has been tested by

>genetic distances, neighbour-joining dendrograms and correspondence

>analyses. The population genetic relationships have been compared

>with the history of the classical populations living in the area. A

>revision of the historic postulates would have to be undertaken,

>particularly in the cases when genetics and history are overtly

>discordant.

>

>HLA genomics shows that: 1) Greeks share an important part of their

>genetic pool with sub-Saharan Africans (Ethiopians and west

>Africans) also supported by Chr 7 Markers.

>

>The gene flow from Black Africa to Greece may have occurred in

>Pharaonic times or when Saharan people emigrated after the present

>hyperarid conditions were established (5000 years B.C.). 2) Turks

>(Anatolians) do not significantly differ from other Mediterraneans,

>indicating that while the Asians Turks carried out an invasion with

>cultural significance (language), it is not genetically detectable.

>3) Kurds and Armenians are genetically very close to Turks and other

>Middle East populations. 4) There is no HLA genetic trace of the so

>called Aryan invasion, which has only been defined on doubtful

>linguistic bases. 5) Iberians, including Basques, are related to

>north-African Berbers. 6) Present-day Algerian and Moroccan urban
>and country people show an indistinguishable Berber HLA profile.
>
>

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| 4467|2002-10-28 08:49:50|omari maulana|Re: (unknown)|

This is interesting. But I wonder which Berber groups were sampled?
Probably not Tuareg. Keita found that there was no exact correlation
between genetics and language in Africa. Hence, a Berber speaker could be
genetically related to a host of peoples. Regarding the relations between
Greeks and Sub-Saharan populations, I'm surprised there have been no
challenges to this by Eurocentrics.

>From: "Paul Kekai Manansala" <a.manansala@attbi.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] (unknown)

>Date: Mon, 28 Oct 2002 16:37:37 -0000

>

>Here is an abstract of another follow-up by the researchers that
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>Egyptians/Ethiopians.

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>Regards,

>Paul Kekai Manansala

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>

>Tissue Antigens 2002 Aug;60(2):111-21

>

>Population genetic relationships between Mediterranean populations
>determined by HLA allele distribution and a historic perspective.

>

>Arnaiz-Villena A, Gomez-Casado E, Martinez-Laso J.

>

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>genetic distances, neighbour-joining dendrograms and correspondence
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>3) Kurds and Armenians are genetically very close to Turks and other
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>linguistic bases. 5) Iberians, including Basques, are related to
>north-African Berbers. 6) Present-day Algerian and Moroccan urban
>and country people show an indistinguishable Berber HLA profile.
>
>

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| 4468|2002-10-28 08:53:33|a.manansala@attbi.com|Re: (unknown)|

But does the "Negro" type originate in central West
Africa? Your original statement suggested that the
Sahelian type developed from populations in that region
or that migrated from that region. Did I read this
correctly?

Regards,
Paul Kekai Manansala

> Indeed,
>
> But my original point was that the "original" population of the western
> desert shared traits with later groups now known as "negro". The narrow
> nose, narrow faced morphology developed out of this epipaleolithic type.
> This epipaleolithic type also overlapped with early Natufian's and
> inhabitants of the Fayium mesolithic. This all goes back to the question
> regarding the origins of the Berbers.
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>>To: Ta_Seti@yahoogroups.com

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>

| 4469|2002-10-28 09:06:38|omari maulana|Re: (unknown)|

Therein lies the confusion. I was using "Central West African" as a type, not commenting on local of origin within Africa itself. But this raises an interesting question. Is the trait of a broad nose traceable to the Central West African climate zone (hot/moist)? How far east did this climate range extend in the paleolithic? To Ishango?

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] (unknown)

>Date: Mon, 28 Oct 2002 16:53:31 +0000

>

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| 4470|2002-10-28 09:28:27|a.manansala@attbi.com|Re: (unknown)|

The broad nose trait was nearly universal in the early
Paleolithic to my knowledge not only in Africa but
elsewhere. It seems to have been carried over from the
early AMH ancestors.

Regards,

Paul Kekai Manansala

> Therein lies the confusion. I was using "Central West African" as a type,
> not commenting on local of origin within Africa itself. But this raises an
> interesting question. Is the trait of a broad nose traceable to the Central
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>>Reply-To: Ta_Seti@yahoogroups.com
>>To: Ta_Seti@yahoogroups.com
>>Subject: Re: [Ta_Seti] (unknown)
>>Date: Mon, 28 Oct 2002 16:53:31 +0000

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>>> desert shared traits with later groups now known as "negro". The narrow
>>> nose, narrow faced morphology developed out of this epipaleolithic type.
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>>>>Reply-To: Ta_Seti@yahoogroups.com
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>

| 4471|2002-10-28 11:06:13|omari maulana|Re: (unknown)|

True, in the "Early" Paleolithic. However, by 17000bc Europeans, SouthWest Asians, and inhabitants of the NW Africa had lost many of their tropical adaptations. This trait (broad nose) was reintroduced either during the Wild Nile flood stage (10000bc) or at the end of the early neolithic (6500bc) or both.

If the narrow nose, narrow faced morphology was a result of hot/dry climactic fluctuations, why wouldn't it effect populations that inhabited the Sahara off and on since 25000bc?

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>>>Reply-To: Ta_Seti@yahoogroups.com
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| 4472|2002-10-28 11:31:50|Djehuti Sundaka|Re: Black Athena|

You might find Molefi Asante's book "The Egyptian Philosophers" to be of interest.

You also might find a comparison of Anaximander's "philosophy" with the Khmnw creation perspective and the idea of Maat to be of interest concerning the supposed originality of Greek philosophy. Overall, pre-Socratic philosophy seems to have been inspired by theological perspectives associated with Djhwtj. The Eurocentric perspective attempts to distinguish Greek philosophy as being a non-mythological intellectual endeavor due to a non-theistic expression of ideas. However, not only are theistic concepts to be found at the roots of these "non-theistic" endeavors, the speculations involved had been no different than the speculations of the myth makers. Pre-Socratic Greek philosophy is for the most part deistic mythology no less fictional than anything before it.

Djehuti Sundaka

--- In Ta_Seti@y..., "zingha" wrote:

> All the help I've rec'd here has been so great. Thx so much. Just
> one more question: Who are our Black philosophers? I mean,
> those who expressed their philosophies through nonfiction. Like,
> who's our Socrates, etc. Sorry for the Eurocentric example.
>
> Speaking of which, I'd heard that Socrates was Black. DOes
> anyone know of any works that argue this?

>
>
> --- In Ta_Seti@y..., "tarik M salaam" wrote:

>> Ankh Udja Soneb.

>>

>> On that list, i would include the works of Jacob Carruthers,
> Mdw Ntr in specific. Carruthers is an excellent scholar and his
> works, once read and digested, prove to be well prepared and
> thought out.

> >
> > I would also have to include Civilization or Barbarism by
> Cheikh Anta Diop. His other works can be used as well (for
> reference purposes).
> >
> > Ancient Egypt, Light of the World by Gerald Massey is an
> interesting read as well. Though not a scholar in the field of
> Kemetology, his works are extensive and inspirational.
> >
> > You may want to include the books of Agyei Akoto. (The
> Sankofa Movement in particular).
> >
> > Just some suggestions.
> >
> > Alafia Ndugu.
> > --
> >
> > On Sat, 12 Oct 2002 00:04:21
> > zingha wrote:
> > >What do you think of the book Black Athena by Martin Bernal?
> > >If you were to offer someone a booklist for Ancient African
> > >Civilization/African heritage, which titles would be on it? What
> > >about books for kids?
> > >And, which books are good and well-argued? Some books
> just
> > >seem to be a set of claims, while other authors back up their
> > >opinions.
> > >
> > >Thx
> > >
> > >
> > >
> >
> >
> >
> _____
> _____
> > Watch a championship game with Elway or McGwire.
> > Enter Now at <http://champions.lycos.com>
| 4473|2002-10-28 14:18:07|a.manansala@attbi.com|Re: (unknown)|

> True, in the "Early" Paleolithic. However, by 17000bc Europeans, SouthWest
> Asians, and inhabitants of the NW Africa had lost many of their tropical
> adaptations.

Are you sure of this? Most of the paleolithic and neolithic skulls from Africa and Asia that I'm aware of are markedly broad-nosed, or at least mesorrhine. There are a few examples of narrow noses arising around 9,000 BP, but there were more the exception than the rule.

Regards,

Paul Kekai Manansala

| 4474|2002-10-28 14:55:33|omari maulana|Re: (unknown)|

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>skulls from Africa and Asia that I'm aware of are
>markedly broad-nosed, or at least mesorrhine.

If this were the case then what crainial evidence would exist in the Natufian culture for an infussion from the Nile Valley to distinguish it from the prior period?

There are

>a few examples of narrow noses arising around
>9,000 BP, but there were more the exception than the
>rule.

I'll have to dig up some records from home, but 9000bp seems to be a late date for the evolution of this trait. I'll get back to you.

>

>Regards,

>Paul Kekai Manansala

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| 4475|2002-10-28 15:02:17|mansu_musa|Re: (unknown)|

--- In Ta_Seti@y..., "omari maulana" wrote:

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> >indicating that while the Asians Turks carried out an invasion with
> >cultural significance (language), it is not genetically detectable.
> >3) Kurds and Armenians are genetically very close to Turks and

other

> >Middle East populations. 4) There is no HLA genetic trace of the so
> >called Aryan invasion, which has only been defined on doubtful
> >linguistic bases. 5) Iberians, including Basques, are related to
> >north-African Berbers. 6) Present-day Algerian and Moroccan urban
> >and country people show an indistinguishable Berber HLA profile.
> >
> >
> >
> >
> >
> >
> >

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cavilini sfoza says that tuareges group in with other sub saharan
africans.

Last time I checked

| 4476|2002-10-28 15:35:10|a.manansala@attbi.com|Re: (unknown)|

> >Are you sure of this? Most of the paleolithic and neolithic
> >skulls from Africa and Asia that I'm aware of are
> >markedly broad-nosed, or at least mesorrhine.
> >
> > If this were the case then what crainial evidence would exist in the
> >Natufian culture for an infussion from the Nile Valley to distinguish it
> >from the prior period?
> >

I don't think one should place an over emphasis on nose
breadth. Even within broad-nosed or narrow-nosed
populations one can find quite a bit of divergence. For example, West African,
South Indian, Australian Aborigine and southern Chinese
populations are all broad-nosed, yet still very
different.

There are a number of discrete features which relate Natufian with Faiyum populations including many dental traits. But that doesn't mean the pre-Natufian population was narrow-nosed.

I should also note that quite a lot of people mistakenly claim that the "Cro-Magnoid" types are orthognathous and leptorrhine. This is a misinterpretation of the data. The type is strongly prognathous and although a few mesorrhine populations exist, I don't know of any *series* that are leptorrhine.

Of course, one can find individuals here and there that are narrow-nosed but that's always been the case everywhere. Even in modern West Africa one can find a fairly large percentage of *individuals* with narrow noses.

Regards,
Paul Kekai Manansala

Regards,
Paul Kekai Manansala
| 4477|2002-10-28 15:56:46|omari maulana|Re: (unknown)|

>I don't think one should place an over emphasis on nose
>breadth. Even within broad-nosed or narrow-nosed
>populations one can find quite a bit of divergence.

I agree.

For example, West African,
>South Indian, Australian Aborigine and southern Chinese
>populations are all broad-nosed, yet still very
>different.

There are even differences between "broad-nosed" populations in West Africa.

>
>There are a number of discrete features which relate
>Natufian with Faiyum populations including many dental
>traits. But that doesn't mean the pre-Natufian population
>was narrow-nosed.

In reading C Coon, SOY Keita, Theodore McCown, and L Angel I didn't get the impression that the difference or change was between two "broad-nosed" populations. Of course we would need data on the Kebaran population that preceded the Natufian.

>I should also note that quite a lot of people mistakenly
>claim that the "Cro-Magnoid" types are orthognathous and
>leptorrhine. This is a misinterpretation of the data.

This may be the case, I'll have to investigate this further.

The type is strongly prognathous and although a few mesorrhine
>populations exist, I don't know of any *series* that are
>leptorrhine.
>

>Of course, one can find individuals here and there that
>are narrow-nosed but that's always been the case
>everywhere.

Even in modern West Africa one can find a
>fairly large percentage of *individuals* with narrow
>noses.

Many modern West Africans (Fulani) migrated into the region from the Sahel within the last 4000 years.

>
>Regards,
>Paul Kekai Manansala
>Regards,
>Paul Kekai Manansala

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| 4478|2002-10-28 16:12:45|a.manansala@attbi.com|Re: (unknown)|

> Even in modern West Africa one can find a
> >fairly large percentage of *individuals* with narrow
> >noses.

- >
- > Many modern West Africans (Fulani) migrated into the region from the Sahel
- > within the last 4000 years.
- >

Do you think narrow noses cannot develop in tropical moist climates?

I've always been doubtful of some of the theories regarding nasal breadth. Even Brace admits there are some problems with the dry-frigid climates > narrow nose theory.

For example, Australian Aborigines who have lived in one of the driest regions of the world for thousands of years also have some of the world's broadest noses.

Also, from my examination of the data there has always been a percentage of people in the tropical belt with narrow noses.

Regards,
Paul Kekai Manansala
| 4479|2002-10-28 16:30:53|omari maulana|Re: (unknown)|

- >Do you think narrow noses cannot develop in tropical moist
- >climates?

They can also develop in cold climates as well.

- >I've always been doubtful of some of the theories regarding
- >nasal breadth. Even Brace admits there are some problems with
- >the dry-frigid climates > narrow nose theory.
- >
- >For example, Australian Aborigines who have lived in one
- >of the driest regions of the world for thousands of years
- >also have some of the world's broadest noses.

Perhaps its in conjunction with rapid, extreme dessication, not simply the aridity?

- >Also, from my examination of the data there has always
- >been a percentage of people in the tropical belt with
- >narrow noses.

Tropical includes the Sahel, correct?

>Regards,
>Paul Kekai Manansala

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| 4480|2002-10-28 21:41:30|Clyde Winters|Re: (unknown)|
Hi

You are correct Paul.Omari,please provide your citations for this opinion.
In a reevaluation of the emergence of humans in West Asia by Holliday, it
was reported that the people living in this area between 80000-10000
BP (including the Natufians) were mainly of the Sub Saharan type or
Blacks. See: T.W. Holliday, "Evolution at the Crossroads: modern Human
emergence in Western Asia", American Anthropologist 102(1), pp.54-68.
Omari, please tell us where researchers report that the SW Asians and
North Africans had lost their tropical features by 17000BC.

C.A. Winters

At 10:18 PM 10/28/02 +0000, a.manansala@attbi.com wrote:

>

>> True, in the "Early" Paleolithic. However, by 17000bc Europeans,

SouthWest

>> Asians, and inhabitants of the NW Africa had lost many of their tropical
>> adaptations.

>

>

>Are you sure of this? Most of the paleolithic and neolithic
>skulls from Africa and Asia that I'm aware of are
>markedly broad-nosed, or at least mesorrhine. There are
>a few examples of narrow noses arising around
>9,000 BP, but there were more the exception than the
>rule.

>

>Regards,
>Paul Kekai Manansala

>

>

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>

>

>

| 4481|2002-10-29 06:53:23|a.manansala@attbi.com|Re: (unknown)|

>>Do you think narrow noses cannot develop in tropical moist

>>climates?

>

> They can also develop in cold climates as well.

>

>>I've always been doubtful of some of the theories regarding

>>nasal breadth. Even Brace admits there are some problems with

>>the dry-frigid climates > narrow nose theory.

>>

>>For example, Australian Aborigines who have lived in one

>>of the driest regions of the world for thousands of years

>>also have some of the world's broadest noses.

>

> Perhaps its in conjunction with rapid, extreme dessication, not simply the

> aridity?

>

Maybe, although I haven't heard that as an explanation.

What I have heard is that the narrow passage way helps trap moisture or humidity which supposedly gives some survival advantage in dry or cold climates.

>>Also, from my examination of the data there has always

>>been a percentage of people in the tropical belt with

>>narrow noses.

>

> Tropical includes the Sahel, correct?

>

Yes, but also other areas where the climate is very humid, and you still see narrow noses.

Regards,

Paul Kekai Manansala

| 4482|2002-10-29 07:22:24|omari maulana|Re: (unknown)|

>From: Clyde Winters <cwinters@enc.k12.il.us>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] (unknown)

>Date: Mon, 28 Oct 2002 23:42:04 -0600

>

>Hi

>

>You are correct Paul.Omari,please provide your citations for this
>opinion.

>In a reevaluation of the emergence of humans in West Asia by Holliday, it
>was reported that the people living in this area between 80000-10000

>BP (including the Natufians) were mainly of the Sub Saharan type or

>Blacks. See: T.W. Holliday, "Evolution at the Crossroads: modern Human
>emergence in Western Asia", American Anthropologist 102(1), pp.54-68.

> Omari, please tell us where researchers report that the SW Asians
>and

>North Africans had lost their tropical features by 17000BC.

Regarding NW Africa and SW Asia I will research and get back to the group on this issue, but please note that I said "many of their tropical adaptations". Regarding Europeans I now note:

"In fact, it took a long time for modern humans to adapt biologically to their new environment; it was only toward the end of the Upper Paleolithic that their body proportions lost all the features (such as long limbs)reminiscent of their tropical origins."

Jean-Jacques Hublin

Archaeology Magazine

September/October 2000

Page 54

This is interesting in light of the fact that S.O.Y. Keita notes a divergence between epipaleolithic Nile Valley remains and their European and NW African counterparts. Similarity was found between epipaleolithic Nile Valley remains and early Natufian hunters, however.

I will research more and get back to you.

Thanks.

>
>C.A. Winters
>
>
>At 10:18 PM 10/28/02 +0000, a.manansala@attbi.com wrote:
>>
>>> True, in the "Early" Paleolithic. However, by 17000bc Europeans,
>SouthWest
>>> Asians, and inhabitants of the NW Africa had lost many of their
>tropical
>>> adaptations.
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>>Are you sure of this? Most of the paleolithic and neolithic
>>skulls from Africa and Asia that I'm aware of are
>>markedly broad-nosed, or at least mesorrhine. There are
>>a few examples of narrow noses arising around
>>9,000 BP, but there were more the exception than the
>>rule.
>>
>>Regards,
>>Paul Kekai Manansala
>>
>>
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>>Ta_Seti-unsubscribe@yahoogroups.com
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>

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| 4483|2002-10-29 07:24:04|omari maulana|Re: (unknown)|

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] (unknown)
>Date: Tue, 29 Oct 2002 14:53:20 +0000
>
>
>>>Do you think narrow noses cannot develop in tropical moist
>>>climates?
>>
>> They can also develop in cold climates as well.
>>
>>>I've always been doubtful of some of the theories regarding
>>>nasal breadth. Even Brace admits there are some problems with
>>>the dry-frigid climates > narrow nose theory.

Please put forward your theory.

>>>
>>>For example, Australian Aborigines who have lived in one
>>>of the driest regions of the world for thousands of years
>>>also have some of the world's broadest noses.
>>
>> Perhaps its in conjunction with rapid, extreme dessication, not simply
>the
>> aridity?
>>
>
>Maybe, although I haven't heard that as an explanation.
>What I have heard is that the narrow passage way helps
>trap moisture or humidity which supposedly gives some
>survival advantage in dry or cold climates.
>
>
>
>>>Also, from my examination of the data there has always
>>>been a percentage of people in the tropical belt with
>>>narrow noses.
>>
>> Tropical includes the Sahel, correct?
>>
>
>
>Yes, but also other areas where the climate is very humid,
> and you still see narrow noses.

Please provide examples of such groups. Thanks.

>

>Regards,

>Paul Kekai Manansala

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| 4484|2002-10-29 07:37:46|a.manansala@attbi.com|Re: (unknown)|

> >From: a.manansala@attbi.com

> >Reply-To: Ta_Seti@yahoogroups.com

> >To: Ta_Seti@yahoogroups.com

> >Subject: Re: [Ta_Seti] (unknown)

> >Date: Tue, 29 Oct 2002 14:53:20 +0000

> >

> >

> > >Do you think narrow noses cannot develop in tropical moist

> > >climates?

> > >

> > >They can also develop in cold climates as well.

> > >

> > >I've always been doubtful of some of the theories regarding

> > >nasal breadth. Even Brace admits there are some problems with

> > >the dry-frigid climates > narrow nose theory.

>

> Please put forward your theory.

>

I have no really theory as to the origin of narrow noses.

Obviously in individuals they can arise due to simple genetic variation. Why they would be selected is another matter.

> > > >

> > > >For example, Australian Aborigines who have lived in one

> > > >of the driest regions of the world for thousands of years

> > > >also have some of the world's broadest noses.

> > > >

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> >the

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>> Maybe, although I haven't heard that as an explanation.
>> What I have heard is that the narrow passage way helps
>> trap moisture or humidity which supposedly gives some
>> survival advantage in dry or cold climates.
>>
>>
>>
>>> > Also, from my examination of the data there has always
>>> > been a percentage of people in the tropical belt with
>>> > narrow noses.
>>>
>>> Tropical includes the Sahel, correct?
>>>
>>
>>
>>
>> Yes, but also other areas where the climate is very humid,
>> and you still see narrow noses.
>
> Please provide examples of such groups. Thanks.
>

There is a percentage of such individuals in *all* groups
regardless of location.

Regards,

Paul Kekai Manansala

| 4485|2002-10-29 07:43:31|a.manansala@attbi.com|Re: (unknown)|

>> From: Clyde Winters <cwinters@enc.k12.il.us>
>> Reply-To: Ta_Seti@yahoogroups.com
>> To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com
>> Subject: Re: [Ta_Seti] (unknown)
>> Date: Mon, 28 Oct 2002 23:42:04 -0600
>>
>> Hi
>>
>> You are correct Paul. Omari, please provide your citations for this
>> opinion.
>> In a reevaluation of the emergence of humans in West Asia by Holliday, it
>> was reported that the people living in this area between 80000-10000
>> BP (including the Natufians) were mainly of the Sub Saharan type or
>> Blacks. See: T.W. Holliday, "Evolution at the Crossroads: modern Human

> > emergence in Western Asia", American Anthropologist 102(1), pp.54-68.
 > > Omari, please tell us where researchers report that the SW Asians
 > > and
 > > North Africans had lost their tropical features by 17000BC.
 >
 > Regarding NW Africa and SW Asia I will research and get back to the group on
 > this issue, but please note that I said "many of their tropical
 > adaptations". Regarding Europeans I now note:
 >
 > "In fact, it took a long time for modern humans to adapt biologically to
 > their new environment; it was only toward the end of the Upper Paleolithic
 > that their body proportions lost all the features (such as long
 > limbs) reminiscent of their tropical origins."
 >
 > Jean-Jacques Hublin
 > Archaeology Magazine
 > September/October 2000
 > Page 54
 >

e should note here though that while limb ratios are usually considered in the sense of tropical adaptation, nasal breadth is not so commonly viewed.

Probably most people living in non-tropical environments in Asia and pre-contact America had rather broader noses.

Broad noses are very common in Neolithic Europe. A rather dated but still useful book on nasal breadth worldwide at different periods is Roland Dixon's _The racial history of man_.

Regards,
 Paul Kekai Manansala
 Regards,
 Paul Kekai Manansala

| 4486|2002-10-29 08:04:36|omari maulana|Re: (unknown)|

> From: a.manansala@attbi.com
 > Reply-To: Ta_Seti@yahoogroups.com
 > To: Ta_Seti@yahoogroups.com
 > Subject: Re: [Ta_Seti] (unknown)
 > Date: Tue, 29 Oct 2002 15:42:36 +0000
 >
 >

> > > From: Clyde Winters <cwinters@enc.k12.il.us>
> > > Reply-To: Ta_Seti@yahoogroups.com
> > > To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com
> > > Subject: Re: [Ta_Seti] (unknown)
> > > Date: Mon, 28 Oct 2002 23:42:04 -0600
> > >
> > > Hi
> > >
> > > You are correct Paul.Omari, please provide your citations for this
> > > opinion.
> > > In a reevaluation of the emergence of humans in West Asia by Holiday,
> > > it
> > > was reported that the people living in this area between
> > > 80000-10000
> > > BP (including the Natufians) were mainly of the Sub Saharan type or
> > > Blacks. See: T.W. Holliday, "Evolution at the Crossroads: modern
> > > Human
> > > emergence in Western Asia", American Anthropologist 102(1), pp.54-68.
> > > Omari, please tell us where researchers report that the SW
> > > Asians
> > > and
> > > North Africans had lost their tropical features by 17000BC.
> > >
> > > Regarding NW Africa and SW Asia I will research and get back to the
> > > group on
> > > this issue, but please note that I said "many of their tropical
> > > adaptations". Regarding Europeans I now note:
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> > > "In fact, it took a long time for modern humans to adapt biologically to
> > > their new environment; it was only toward the end of the Upper
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> > > limbs) reminiscent of their tropical origins."
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> > > Jean-Jacques Hublin
> > > Archaeology Magazine
> > > September/October 2000
> > > Page 54
> > >
> > >
> > >
> > > e should note here though that while limb ratios are
> > > usually considered in the sense of tropical adaptation,
> > > nasal breadth is not so commonly viewed.
> > >
> > > Probably most people living in non-tropical environments

>in Asia and pre-contact America had rather broader noses.

This is interesting in light of the claims for pre-Columbian African contact with the Olmec.

>

>Broad noses are very common in Neolithic Europe. A rather

>dated but still useful book on nasal breadth worldwide

>at different periods is Roland Dixon's 'The racial history

>of man'.

>

>Regards,

>Paul Kekai Manansala

>Regards,

>Paul Kekai Manansala

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| 4487|2002-10-29 08:15:24|Djehuti Sundaka|Tale of Two Deserts |

<http://www.alphagalileo.org/index.cfm?fuseaction=readRelease&Releaseid=11388>

There is a popular misconception that Middle Eastern deserts were once fertile because the climate was wetter in Roman times and that they lost their fertility because of mismanagement by man.

In fact, research by University of Leicester archaeologists, with colleagues from the Universities of Bournemouth and Exeter, shows that the situation was more complex than that ? given that the climate was actually much the same in those days as it is now.

Two studies, one on the Libyan and one on the Jordanian desert, show that they were green and fertile because local communities managed the landscape imaginatively and efficiently by floodwater farming - trapping seasonal rainfall and diverting it into fields.

Professor Graeme Barker, who leads the research, explained: 'Small-scale erosion did occur in Libya because of intensive farming methods, but this was limited by farmers' management of the landscape. In these areas farming therefore continued for centuries without any serious environmental impact.'

?In Jordan, on the other hand, local farmers stripped the landscape and caused enormous erosion. So in two rather similar desert landscapes, both facing similar cultural situations and agricultural intensification to meet the demands of the Roman market, communities behaved differently and had very different impacts on the landscape.?

In the case study of Jordan's Wadi Faynan area the situation was also made worse by mining and metal processing on such a scale that it was probably a key factor in the collapse of the Roman settlement there.

More sobering still is the thought that this pollution of the land from 2,000 years ago continues to create problems for the Bedouin people today. Pollutants still get into the food chain through the crops they grow and the animals they graze.

Professor Barker concluded: ?It is interesting that the Libyan example of good landscape management involved local people, managing their own land ? ?bottom-up? decision-making ? whereas the Wadi Faynan example of bad management and environmental pollution was a ?top-down? system of decision-making by Roman administrators backed by military force.

?That has a certain resonance with the politics of development today!

?While archaeology can certainly be enjoyable ? as the popularity of ?Time Team? and ?Meet the Ancestors? shows ? it also has serious things to say about human societies: past, present and future.?

Notes for editor

Further information is available from Professor Graeme Barker, University of Leicester's School of Archaeology and Ancient History, telephone +44 (0)116 252 2612, facsimile +44 (0)116 252 5005, email gba@le.ac.uk
| 4488|2002-10-29 08:26:26|omari maulana|Re: (unknown)|

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] (unknown)
 >Date: Tue, 29 Oct 2002 15:37:45 +0000
 >
 >
 >>>From: a.manansala@attbi.com
 >>>Reply-To: Ta_Seti@yahoogroups.com
 >>>To: Ta_Seti@yahoogroups.com
 >>>Subject: Re: [Ta_Seti] (unknown)
 >>>Date: Tue, 29 Oct 2002 14:53:20 +0000
 >>>
 >>>
 >>>>>Do you think narrow noses cannot develop in tropical moist
 >>>>>climates?
 >>>>
 >>>> They can also develop in cold climates as well.
 >>>>
 >>>>>I've always been doubtful of some of the theories regarding
 >>>>>nasal breadth. Even Brace admits there are some problems with
 >>>>>the dry-frigid climates > narrow nose theory.
 >>
 >> Please put forward your theory.
 >>
 >
 >
 >
 >
 >I have no really theory as to the origin of narrow noses.
 >Obviously in individuals they can arise due to simple
 >genetic variation.

Were discussing phenotype not genotype, correct?

Why they would be selected is another
 >matter.

Then why not accept the narrow-nose, dry/hot theory?

>
 >>>>>
 >>>>>>For example, Australian Aborigines who have lived in one
 >>>>>>of the driest regions of the world for thousands of years
 >>>>>>also have some of the world's broadest noses.
 >>>>>
 >>>>> Perhaps its in conjunction with rapid, extreme dessication, not
 >simply

>>>the
>>>> aridity?
>>>>
>>>>
>>>>Maybe, although I haven't heard that as an explanation.
>>>>What I have heard is that the narrow passage way helps
>>>>trap moisture or humidity which supposedly gives some
>>>>survival advantage in dry or cold climates.
>>>>
>>>>
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>>>>>>Also, from my examination of the data there has always
>>>>>>been a percentage of people in the tropical belt with
>>>>>>narrow noses.
>>>>>>
>>>>>> Tropical includes the Sahel, correct?
>>>>>>
>>>>>>
>>>>>>Yes, but also other areas where the climate is very humid,
>>>>>> and you still see narrow noses.
>>>>>>
>>>>>> Please provide examples of such groups. Thanks.
>>>>>>
>>>>>>
>>>>>>
>>>>>>There is a percentage of such individuals in *all* groups
>>>>>>regardless of location.

Today, but we were discussing the stone age. As mentioned in previous posts by Mr. Winters many areas of West Africa had very low population densities. The McIntosh's note that much of the population growth in West Africa comes during the post Saharan dessication period. Hence there probably were narrowed nosed populations migrating as far south as the Cameroon (Fulani?).
>
>Regards,
>Paul Kekai Manansala

Please, alberto, explain what bakarah means what? Hate? or cow, in arabic?

-Amneh

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "Edward Loring" wrote:

> > President V.V. Putin made the correct strategic decision on the
> advice of the best expert. Alpha-Force behaved correctly. ... no
> unnecessary shooting. Whoever dosed the gas lacked the necessary
> experience. That was an understandable error at a tactical level.

Now

> the greatest damage will be wrought by second-guessing softie
> armchair heros in the West who have never been in such places.
> >

> > By the way, why does CNN constanty refer to the Chechnian
> terrorists as 'rebels'? If they had been holding Zionists, I am
sure

> you would have called them terrorists.

> >

> > Edward Loring, Informatiker

> > U.S. Citizen

> > Basel, Switzerland

>

>

> Ana Bakarah AL ARABI !!!!!!!!!!!

>

> HAHAAHAHAHAHAHAHAHAHAHAHAHAHAHA

> }

| 4490|2002-10-29 15:38:02|mansu_musa|Re: Terrorists|

--- In Ta_Seti@y..., "amnehtt" wrote:

> Please, alberto, explain what bakarah means what? Hate? or cow, in
> arabic?

>

> -Amneh

>

> --- In Ta_Seti@y..., "mansu_musa" wrote:

> > --- In Ta_Seti@y..., "Edward Loring" wrote:

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> > advice of the best expert. Alpha-Force behaved correctly. ... no
> > unnecessary shooting. Whoever dosed the gas lacked the necessary
> > experience. That was an understandable error at a tactical level.

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> > >

> > > By the way, why does CNN constanty refer to the Chechnian

> > terrorists as 'rebels'? If they had been holding Zionists, I am
> sure
> > you would have called them terrorists.
> > >
> > > Edward Loring, Informatiker
> > > U.S. Citizen
> > > Basel, Switzerland
> >
> >
> > Ana Bakarah AL ARABI !!!!!!!!!!!
> >
> > HAHAAHAHAHAHAHAHAHAHAHAHAHA

bakarah means hate

As in the number one song in egypt which is
ANA BAKARAH ISRAEL

by the way amenhtt I am of Egyptain desent also.
SALAMAAT

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

> > }
| 4491|2002-10-30 08:33:43|omari maulana|Global Project on Genetic Variation Begins |
The fact that they are using large groups may submerge specific details.
For example they may come back and state that there is greater genetic
affinity between Ethiopians and Semites than say Ethiopians and
Nilo-Saharan. The sample population may be a group like Amhara instead of
population like the Sidama which probably has greater isolation from SW Asia
(Yemen).

Global Project on Genetic Variation Begins
Scientists Hope Effort Leads to Better Understanding of Common Diseases'
Hereditary Basis

By Justin Gillis
Washington Post Staff Writer
Wednesday, October 30, 2002; Page A04

A worldwide coalition of scientists launched a broad effort yesterday to understand human genetic variation, vowing to create a new type of gene map that may propel medical research forward by explaining such common ailments as heart attacks, diabetes and obesity.

The three-year, \$100 million project is one of the biggest scientific undertakings since the Human Genome Project, out of which it grows. Scientists will study genes from people in Japan, China, Africa and the United States, a geographic range that they believe will reveal most, if not all, of the common human genetic variations.

The analytical work will be carried out in public and private laboratories in the United States, Britain, Japan, Canada and China.

The project could have "a profound impact on the future of medicine," said Francis S. Collins, director of the National Human Genome Research Institute in Bethesda, a prime sponsor. He said at a news conference in Washington yesterday that it was an essential next step in turning the promise of the Human Genome Project into concrete health information.

The Human Genome Project, which produced draft genetic maps two years ago amid White House fanfare, is an effort to determine the genetic makeup of what amounts to a theoretical average person. With a nearly complete reference genome in hand, scientists now need to know the ways in which people diverge from that average -- and to determine which of those patterns can be linked to illness.

Some efforts have been made in this direction already, particularly by a coalition of public laboratories and large drug companies. But the new project is designed to be more complete.

It is expected to take advantage of a key discovery about human genetic variability. Instead of being transmitted to succeeding generations at random, genes tend to be passed down in large blocks. These gene groups are known as haplotypes, and the project announced yesterday is called the International HapMap Project.

For a given haplotype, scientists expect to find only three or four common variations, even in ethnic groups separated by oceans and thousands of years of evolution. The subtle genetic differences among these variants are believed to produce subtly different chemistry in people's bodies, and the cumulative effects over a lifetime may help explain why some people suffer from heart attacks, others from cancer, and so forth.

Scientists have long hunted associations between genes and illness, with notable success in diseases caused by a single defect.

But mankind's great killers are believed to be caused, or accelerated, by patterns of a dozen or so genes working together, and scientists have had a harder time nailing down those associations, in part because they lacked a catalogue of the common variants.

"The HapMap project will create a powerful tool for linking differences in the genome to differences in health, including increased risk for common illnesses," said Huanming Yang, director of a genetic institute in Beijing and leader of China's contribution to the project.

There is potential for controversy. The HapMap project superficially resembles the Human Genome Diversity Project, an attempt more than a decade ago to use genetic sampling to determine relationships of the world's ethnic groups and, particularly, to determine how small, isolated groups might differ biologically from the mainstream.

That project was eventually scrapped after a storm of protest in poor countries that it might lead to exploitation of vulnerable populations, including patents in Western countries on the genetic variations found in remote tribes. Opponents labeled it the "vampire project."

HapMap organizers, including ethicists, said yesterday they had taken pains to avoid repeating the mistakes of the Human Genome Diversity Project. Their goals are medical, not anthropological. They will carefully solicit informed consent from genetic donors and go to great lengths to protect identities, the organizers said.

And the donors are expected to come from large groups: people of Han Chinese and Japanese ancestry, people from the Yoruba group in Nigeria, and Americans of European ancestry.

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| 4492|2002-10-30 15:40:08|a.manansala@attbi.com|Re: (unknown)|

> >From: a.manansala@attbi.com

> >Reply-To: Ta_Seti@yahoogroups.com

> >To: Ta_Seti@yahoogroups.com

>>Subject: Re: [Ta_Seti] (unknown)
 >>Date: Tue, 29 Oct 2002 15:37:45 +0000
 >>
 >>
 >>>>From: a.manansala@attbi.com
 >>>>Reply-To: Ta_Seti@yahoogroups.com
 >>>>To: Ta_Seti@yahoogroups.com
 >>>>Subject: Re: [Ta_Seti] (unknown)
 >>>>Date: Tue, 29 Oct 2002 14:53:20 +0000
 >>>>
 >>>>
 >>>>>>Do you think narrow noses cannot develop in tropical moist
 >>>>>>climates?
 >>>>>
 >>>>> They can also develop in cold climates as well.
 >>>>>
 >>>>>>I've always been doubtful of some of the theories regarding
 >>>>>>nasal breadth. Even Brace admits there are some problems with
 >>>>>>the dry-frigid climates > narrow nose theory.
 >>>>
 >>> Please put forward your theory.
 >>>
 >>
 >>
 >>
 >>
 >>I have no really theory as to the origin of narrow noses.
 >>Obviously in individuals they can arise due to simple
 >>genetic variation.
 >
 > Were discussing phenotype not genotype, correct?
 >

Yes, but genetic variation still accounts for differences
 like those in nasal breadth. Otherwise, we might be
 drifting into Lamarckism.

> Why they would be selected is another
 >>matter.
 >
 > Then why not accept the narrow-nose, dry/hot theory?
 >

Mainly because the data isn't consistent with this theory.

> > There is a percentage of such individuals in *all* groups
> > regardless of location.
>
> Today, but we were discussing the stone age. As mentioned in previous posts
> by Mr. Winters many areas of West Africa had very low population densities.
> The McIntosh's note that much of the population growth in West Africa comes
> during the post Saharan dessication period. Hence there probably were
> narrowed nosed populations migrating as far south as the Cameroon (Fulani?).
> >
> > Regards,
> > Paul Kekai Manansala
>
>

So you seem to be suggesting all narrow-nosed populations have their origin in the Sahara-Sahel?

That sounds sort of like a reverse version of Eurocentric theories like those of Risley in India.

I believe the evidence clearly shows that a single trait like this can easily arise indenpendently in a number of different environments.

Regards,
Paul Kekai Manansala
| 4493|2002-10-30 16:06:56|omari maulana|Re: (unknown)|

> From: a.manansala@attbi.com
> Reply-To: Ta_Seti@yahoogroups.com
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] (unknown)
> Date: Wed, 30 Oct 2002 23:40:07 +0000
>
>
> > > From: a.manansala@attbi.com
> > > Reply-To: Ta_Seti@yahoogroups.com
> > > To: Ta_Seti@yahoogroups.com
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> > >Regards,
> > >Paul Kekai Manansala
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> >
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>So you seem to be suggesting all narrow-nosed populations
>have their origin in the Sahara-Sahel?

No, as far as I can tell these traits are related to adaptations to either
hot/dry or cold climates.

>
>That sounds sort of like a reverse version of Eurocentric
>theories like those of Risley in India.

Please elaborate.

>
>I believe the evidence clearly shows that a single trait
>like this can easily arise indenpendently in a number
>of different environments.

What evidence, you haven't presented your theory!

>
>Regards,

>Paul Kekai Manansala

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| 4494|2002-10-30 16:22:22|Djehuti Sundaka|Hermeticism|

Attachments :

<http://www.belinus.co.uk/mythology/Hermeticism.htm>

Hermeticism

"I wish to learn about the things that are, to understand their nature and to know God.

How much I want to hear!"

from [Discourse] of Hermes Trismegistus : Poimandres

Hermeticism

"The fifteen tractates of the Corpus Hermeticum, along with the Perfect Sermon or Asclepius, are the foundation documents of the Hermetic tradition. Written by unknown authors in Egypt sometime before the end of the third century C.E., they were part of a once substantial literature attributed to the mythic figure of Hermes Trismegistus, a Hellenistic fusion of the Greek god Hermes and the Egyptian god Thoth.

This literature came out of the same religious and philosophical ferment that produced Neoplatonism, Christianity, and the diverse collection of teachings usually lumped together under the label "Gnosticism": a ferment which had its roots in the impact of Platonic thought on the older traditions of the Hellenized East. There are obvious connections and common themes linking each of these traditions, although each had its own answer to the major questions of the time."

John Michael Greer : An Introduction to the Corpus Hermeticum

"The Corpus Hermeticum landed like a well-aimed bomb amid the philosophical systems of late medieval Europe. Quotations from the Hermetic literature in the Church Fathers (who were never shy of leaning on pagan sources to prove a point) accepted a traditional chronology which dated "Hermes Trismegistus," as a historical figure, to the time of

Moses. As a result, the Hermetic tractates' borrowings from Jewish scripture and Platonic philosophy were seen, in the Renaissance, as evidence that the Corpus Hermeticum had anticipated and influenced both. The Hermetic philosophy was seen as a primordial wisdom tradition, identified with the "Wisdom of the Egyptians" mentioned in Exodus and lauded in Platonic dialogues such as the Timaeus. It thus served as a useful club in the hands of intellectual rebels who sought to break the stranglehold of Aristotelian scholasticism on the universities at this time.

It also provided one of the most important weapons to another major rebellion of the age - the attempt to reestablish magic as a socially acceptable spiritual path in the Christian West. Another body of literature attributed to Hermes Trismegistus was made up of astrological, alchemical and magical texts."

John Michael Greer : An Introduction to the Corpus Hermeticum

Hermes was given as the author of a series of treatises. It was from Egypt that the Hermetica emerged, evolved and became the form that we know them now.

"Enter thou into my spirit and my thoughts my whole life long, for thou art I and I am thou; thy name I guard as a charm in my heart."

and

"I know thee Hermes, and thou knowest me: I am thou, and thou art I"


from Greek Hermetic papyri : quoted in S. Angus : The Mystery Religions and Christianity

Scholars such as Diodorus Siculus (from Sicily, writing in the 1st century BC) studied the Hermetic writings, and like many others, believed that all original knowledge had originated from Egypt. The Greek and Roman God's had been 'born' there. Egypt was the source of wisdom, and knowledge, and was considered a sacred land.

Alexandria, until the destruction of its famous library was the melting pot of Hellenism, Hellenistic Jewish beliefs, Egyptian beliefs, and later on Christian philosophy. This was natural, with its library, in the Serapeum (dedicated to Serapis), containing a fabulous collection of ancient knowledge.

"... are you ignorant, O Asclepius, that Egypt is the image of heaven? Moreover, it is the dwelling place of heaven and all the forces that are in heaven. If it is proper for us to speak the truth, our land is the temple of the world."

from the Asclepius

 **"There is no beginning to what you seek, and no end.
There is no time and no place.
No limit and no boundary.
The knowledge that you seek is contained wholly within
your love of the truth.
The love that you seek is contained within the
knowledge that will be revealed to you.**

**In the beginning was the Demiurge.
And this had cognisance of itself and its surroundings
[environment]
It knew itself and was content.**

**But contentment never lasts.
At last it began to feel a need to expand.
To seek to see if there was More - that it did not Know.
And to seek this Knowledge, it decided to Create.**

**From this initial Creation all else follows.
From this Act - the search began.
And that search is out of love for all creation.
And all creation is out of love for this seeking."**

(3.7.99)

NB. the use of the word Demiurge puzzled me but in Hermetic and Gnostic writings it is used for the creator God, the *demiourgos*, 'one who works for the people', the 'workman' or 'craftsman'. Plato used this term in his *Timaeus* for the maker of the cosmos. The Demiurge came to be seen on Platonism as a second God, the Intellect (*nous*), the agent or *logos* of the Supreme God. in the Chaldean Oracles, there is the passage: "*The Father brought everything to completion and handed it over to the second mind, whom you - all humankind - call the first.*"

" 'The elements of nature - whence have they arisen?'

'From the counsel of god which, having taken in the word and having seen the beautiful cosmos, imitated it, having become a cosmos through its own elements and its progeny of souls. The mind who is god, being androgyne and existing as life and light, by speaking gave birth to a second mind, a craftsman, who, as god of fire and spirit, crafted seven governors; they encompass the sensible world in circles, and their government is called fate.' "

Modern scholars sometimes distinguish between two types of Hermetica, the philosophocal works, and the more occult orientated treatises. To some extent this is an artificial division, as others have put it, whether practical or theoretical, magical or philosophical, the

corpus of works all came out of the same 'very complex Greco-Egyptian culture of Ptolemaic, Roman and early Christian times.'

Several of these occult works deal with astrology, often in specialised circumstances, such as the *Brontologion*, which analyses the significance of thunder heard in different months especially in relation to astrology; and the *Peri seismos* which did the same for earthquakes. The *Iatromathematika* is a collection of treatises on astrological medicine, such as the *Book of Asclepius Called Myriogenesis* which looks at the medical aspects of the theory of correspondance between the human microcosm, and universal macrocosm.

The Holy Book of Hermes to Asclepius looks at plants from an astrological point of view, whilst the *Fifteen Stars, Stones, Plants and Images*, looks at the some stars for their medical properties.

Alchemical works appeared under the name of Hermes, some before the Christian era. A prologue from one of these works, the *Kuranides*, says that:

"the god Hermes Trismegistus received this book from the angels as god's greatest gift and passed it on to all men fit to receive secrets."

The first of the six surviving *Kuranides* has 24 chapters, one for each letter of the Greek alphabet that begins the names of the plant, bird, fish, and stone treated in that chapter. It is likely that all these books can be traced back to Bolos Democritus of Mendes who dates back to some time after 200 BC.

To the people's of this long period, there was no clear distinction between religion - as it regards the fate of the soul, and magic - as a practical, if lesser, art of achieving defined aims. Often they both talk of the recipient being inspired (inspiration = *enpneumatosis*), literally being filled with *pneuma* or spirit (= Holy Spirit).

"Salvation in the largest sense - the resolution of man's fate wherever it finds him - was a common concern of theoretical and technical Hermetica alike, though the latter texts generally advertised a quotidian deliverance from banal misfortunes of disease, poverty and social strife, while the former offered a grander view of salvation through knowledge of God, the other and the self."

Brian P. Copenhaver : Hermetica

In some of these excerpts, the soul's functions in light of its astral origins are described as well as how the embedded soul has been

influenced by variations in its astrological and elementary mix. Others go on to talk of the intimate relationship between the breath (*atmos*) and the soul - a very Eastern idea. At least one text indicates that this 'breath in soul' is necessary to achieve enlightenment.

The Hermeticum literally burst again upon the western world when Cosimo de Medici had Marsilio Ficino make a Latin translation of a Greek text brought to Italy from Byzantium. Christian and Pagan symbolism became fused together, and in art in particular, classical symbolism was understood and incorporated at all levels of meaning. A picture by Pintoricchio in the Vatican for instance, shows the Goddess Isis sitting on a throne instructing both Hermes *and* Moses.

Connections

In the late 1940's a number of Gnostic texts were found in Chenoboskion, in Upper Egypt, which had been hidden away sixteen centuries earlier. There were 49 works in the library (with several repetitions). Included in this Gnostic library however are some Hermetic works. Jean Doresse suggests the: "*intentional juxtaposition of Hermetic writings and Gnostic treatises shows that some interchange was then going on between the two schools of doctrine. Here ... is that syncretic movement which associated the Gnostic prophets not only to the Hermes of Cyllene, but also to the more learned Hermes of the Greek mystical treatises.*"

"The Trismegistus, then, came under the influence of the early Christian Gnostics, many of whom adopted large chunks of it in defense of their 'heresies'. The most notable of these was Basilides, whom the great psychologist Carl Jung believed to be either a fragment of his own group soul guiding him in trance through the Seven Sermons of the Dead, or himself in a former life. The Valentinian Gnosis was also strongly Hermetical. The Gnostic flavor in the Trismegistus literature is therefore obviously very strong, so it will pay the student to strip away some of these Christo-Gnostic overleaves in order to get a little nearer to the Egyptian original."

Murray Hope : Practical Egyptian Magic

| 4495|2002-10-30 16:33:51|Djehuti Sundaka|Hermes|

<http://www.belinus.co.uk/mythology/Hermes.htm>

Hermes is linked and may have originally been derived from Thoth, the Ibis headed God, a link to the birds. Thoth is the Egyptian God of wisdom and learning but fulfilled many general purpose rolls, particularly at the judgement of the dead person ,where he is shown as a

dog-headed Ape, where he sits on the top of the balance that weighs the heart of the dead to determine if it 'light as ma'at'. Ma'at is a concept of truth, justice, and "that which is straight". The Ape Thoth informs the Ibis Thoth if the balance is at equilibrium but it is the other gods who then pass judgement on that person. Thoth was said to have invented writing (he is often shown carrying a pen and scrolls of paper), and to have written the Egyptian Book of the Dead and in the context to have been the founder of the magic arts (he is often associated with the Tarot for instance) - here again a link to Hermes, and later Hermeticism. Thoth is described as being self-created in the beginning, with his consort, the goddess Ma'at. They were eight children, the most important being Amon.

"The Greeks had identified their god Hermes with the Egyptian god Thoth, scribe to the gods, and himself a god of wisdom."

David Stevenson : The Origins of Freemasonry

| 4496|2002-10-30 16:38:07|a.manansala@attbi.com|Re: (unknown)|

> > > Were discussing phenotype not genotype, correct?
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> > Yes, but genetic variation still accounts for differences
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> Genetic variation is ultimately the result of genetic mutations. These
> mutations result in greater or lesser adaptability of phenotype to a given
> ENVIRONMENT. They're enter related, correct? What came first the chicken
> or the egg?
>

They are connected but variation does not arise out of adaptation. Variation is random.

> >
> > > Why they would be selected is another
> > > > matter.
> > >
> > > Then why not accept the narrow-nose, dry/hot theory?
> > >
> >
> >
> > Mainly because the data isn't consistent with this

> > theory.
>
> How so? I'm still waiting for your theory.
>

There doesn't have to be a theory. The evidence doesn't show a clear connection between hot/dry or cold climates and narrow noses.

> > I believe the evidence clearly shows that a single trait
> > like this can easily arise independently in a number
> > of different environments.
>

The evidence in terms of cranial studies. Narrow noses are found in reasonable percentages in all populations even when the average may be mesorrhine or even platyrrhine. They are found in tropical areas too.

Do you really think that narrow nasal breadth in the Mesoamerica is connected with the Olmecs (who seemed more broad-nosed from their sculpture) via Africa?

Regards,
Paul Kekai Manansala
| 4497|2002-10-31 08:05:53|omari maulana|Re: (unknown)|

> From: a.manansala@attbi.com
> Reply-To: Ta_Seti@yahoogroups.com
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] (unknown)
> Date: Thu, 31 Oct 2002 00:37:37 +0000
>
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> > ENVIRONMENT. They're enter related, correct? What came first the
> chicken
> > or the egg?
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>
> They are connected but variation does not arise out of
> adaptation. Variation is random.

I don't believe that anything is random. There is a need in biological anthropology for more detailed study.

>
>
>
> > >
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> > > > matter.
> > > >
> > > > Then why not accept the narrow-nose, dry/hot theory?
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> There doesn't have to be a theory. The evidence doesn't
> show a clear connection between hot/dry or cold climates
> and narrow noses.

Ok, we just disagree.

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> > > I believe the evidence clearly shows that a single trait
> > > like this can easily arise independently in a number
> > > of different environments.
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>The evidence in terms of cranial studies. Narrow noses
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>platyrrhine. They are found in tropical areas too.
>
>Do you really think that narrow nasal breadth in the
>Mesoamerica is connected with the Olmecs (who
>seemed more broad-nosed from their sculpture) via
>Africa?

Were they narrow or mesorrhine?

>
>Regards,
>Paul Kekai Manansala

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| 4498|2002-10-31 09:31:39|Djehuti Sundaka|Djhwty, the Thrice Great|
Although both Pythagoras and Plato had been known to have studied in
Kamat, the foundation for the ideas of the Greek philosophers had been
introduced by Anaximander for whom history is silent on the source of
his ideas. However, one can find that Anaximander had proposed a
rational world composed of four substances and their waring
opposites/compliments (making eight) plus a fifth undifferentiated
substance from which the others had been derived. This fifth substance,
called Apeiron, had been "unlimited" or "infinite" in a temporal sense
and had been seen as a divine being who "steers all things". Some hold
that the process by which Anaximander thought it had produced the world
had been via the concept of an egg. Overall, Anaximander had conceived
of the world as an orderly place composed of opposites constantly
trading off dominance to each other expressed in moral terms.
Pythagoras had later conceived of the Apeiron in a dualistic way
composed of "limit" and "unlimited" while Heraclitus had conceived of
the Apeiron as the Logos which had been identified with Hermes in later
Greek theology and Mercurius in later Roman theology.

In Khamanw natjar-sia (i.e. Hermopolis theology), we find that the god
Djhwty is an eternal (or self-begotten) creator god who is referred to
as "the Chief of Five" and is responsible for having brought forth the
four primal principals of the world (with their female compliments
making the "eight" for which the city of Khamanw had been named). At

least one version has him do it in the form the Great Cackler that lays the cosmic egg from which all of creation had been derived. Other versions have him speak the world into existence. As the god of equilibrium, Djhwti is the "Lord of Maat" who keeps the world regulated. Maat itself expresses both physical and moral orderliness in the world and is really the abstract female counterpart of Djhwti.

Although many point to Min-nafr natjar-sia (i.e. Memphite theology) as the source for the concept of a god creating the world through speech, it should be remembered that this concept had simply been adopted by subordinating Djhwti (and his powers) to Ptah. And while the creation myth centered upon Ptah may not have been in the general minds of the people of Kamat for over 2000 years since the city of Min-nafr had been the capital, knowledge of the myth of Djhwti creating the world through speech had probably never been forgotten. Thus, in comparison with the ideas of Anaximander, there are definite parallels to suggest that the philosophical ideas of the Greeks had a specific root in the priesthood of Djhwti. There is also the fact that as the original creator by divine utterance, Djhwti is found to have been the ultimate template upon which both the creator god of the P-document and the Logos of Xristianity had been based. Ultimately, Djhwti can be seen as being behind the god of the Bible, the god of the philosophers, and the savior god of Xristianity.

Djehuti Sundaka

| 4499|2002-10-31 19:52:24|Demetreis|Re: Djhwti, the Thrice Great|

History may have been silent but I think we can all make that "mental leap" or is it is just a small step to realize the source.

Thussaara

----- Original Message -----

From: [Djehuti Sundaka](#)

To: [Ta Seti](#)

Sent: Thursday, October 31, 2002 9:43 AM

Subject: [Ta_Seti] Djhwti, the Thrice Great

Although both Pythagoras and Plato had been known to have studied in Kamat, the foundation for the ideas of the Greek philosophers had been introduced by Anaximander for whom history is silent on the source of his ideas. However, one can find that Anaximander had proposed a rational world composed of four substances and their waring opposites/compliments (making eight) plus a fifth undifferentiated substance from which the others had been derived. This fifth substance, called Apeiron, had been "unlimited" or "infinite" in a temporal sense

and had been seen as a divine being who "steers all things". Some hold that the process by which Anaximander thought it had produced the world had been via the concept of an egg. Overall, Anaximander had conceived of the world as an orderly place composed of opposites constantly trading off dominance to each other expressed in moral terms. Pythagoras had later conceived of the Apeiron in a dualistic way composed of "limit" and "unlimited" while Heraclitus had conceived of the Apeiron as the Logos which had been identified with Hermes in later Greek theology and Mercurius in later Roman theology.

In Khamanw natjar-sia (i.e. Hermopolis theology), we find that the god Djhwtj is an eternal (or self-begotten) creator god who is referred to as "the Chief of Five" and is responsible for having brought forth the four primal principals of the world (with their female compliments making the "eight" for which the city of Khamanw had been named). At least one version has him do it in the form the Great Cackler that lays the cosmic egg from which all of creation had been derived. Other versions have him speak the world into existence. As the god of equilibrium, Djhwtj is the "Lord of Maat" who keeps the world regulated. Maat itself expresses both physical and moral orderliness in the world and is really the abstract female counterpart of Djhwtj.

Although many point to Min-nafr natjar-sia (i.e. Memphite theology) as the source for the concept of a god creating the world through speech, it should be remembered that this concept had simply been adopted by subordinating Djhwtj (and his powers) to Ptah. And while the creation myth centered upon Ptah may not have been in the general minds of the people of Kamat for over 2000 years since the city of Min-nafr had been the capital, knowledge of the myth of Djhwtj creating the world through speech had probably never been forgotten. Thus, in comparison with the ideas of Anaximander, there are definite parallels to suggest that the philosophical ideas of the Greeks had a specific root in the priesthood

of Djhwti. There is also the fact that as the original creator by divine utterance, Djhwti is found to have been the ultimate template upon which both the creator god of the P-document and the Logos of Xristianity had been based. Ultimately, Djhwti can be seen as being behind the god of the Bible, the god of the philosophers, and the savior god of Xristianity.

Djehuti Sundaka

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| 4500|2002-11-01 09:13:40|Derrick, Alexander|Osiris statue|
Ed, and Marc here are the correct notes on the Osiris statue.

Hastings, Elizabeth Anne, _Sculpture from the Sacred Animal Necropolis at N. Saqqara_ 1964-76

95. Standing Statue of Osiris
Wood
Late new Kingdom
Dynasty XXVI
Manchester Museum

-----Original Message-----

From: Edward Loring

To: Ta_Seti@yahoogroups.com

Sent: 10/17/2002 2:22 AM

Subject: Re: [Ta_Seti] Re: Black Athena (Osiris)

Hmmm.. You are probably correct Ed, if anything the photo might have been mislabeled, or my notes were incorrect.

I am returning to the library this weekend and I'll try and get to the bottom of this.

Alex

(EL)....the very elongated head/neck is interesting. One must always be careful of info from older books and it is important to give authors names and publication data. There have always been badly mistaken scholars.

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<http://rd.yahoo.com/M=212804.2460941.3878106.2273195/D=egroupweb/S=1705106854:HM/A=810327/R=1/*http://geocities.yahoo.com/ps/info?.refer=blrecs>

<<http://us.adserver.yahoo.com/l?M=212804.2460941.3878106.2273195/D=egroupmail/S=:HM/A=810327/rand=120149767>>

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<<http://docs.yahoo.com/info/terms/>> .

| 4501|2002-11-01 12:14:31|Derrick, Alexander|Re: Djhwty, the Thrice Great|
Maybe I am splitting hairs, but is "source" the correct word to use regarding teachings from KMT in Greece? I think *cause* might be a more accurate word.

Regarding the cause of the heliocentric model. Copernicus studied texts from Heraclitus. Heraclitus believed that the earth rotated through space around a central fire. Philolaos (Pythagorean?) who is mentioned by Aristotle also stated
the rotation of the earth, its movement of translation, and the natural analogy between the earth and the heavenly bodies which move around a central fire. This idea was rejected by Aristotle and others (the eleatics?).

We need to look at the calendar system of KMT if we are to confirm the source of heliocentrism. If Pythagoras needed proof of the heliocentric model the Egyptians priests could provide astronomical data to satiate his inquiry. This could indicate that the cause was KMT and not other teachers in the Orient or Greece.

Pythagoras son of Mamarchos probably appropriated the heliocentric model from Egypt. Iamblichos specifies that he remained for 22 years in Memphis and in Thebes where he was taught mathematics and astronomy.

What of the other places that Pythagoras studied? Could they have had a calendar/astronomical system sophisticated enough to successfully demonstrate that the earth rotated around the sun based upon their knowledge of the movement of the stars?

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuiinteractive.com
<http://highculture.8m.com/>

-----Original Message-----

From: Demetreis [mailto:demetreis@bigvalley.net]

Sent: Thursday, October 31, 2002 7:53 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Djhwty, the Thrice Great

History may have been silent but I think we can all make that "mental leap" or is it just a small step to realize the source.

| 4502|2002-11-01 15:51:32|mansu_musa|Re: Djhwty, the Thrice Great|

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

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- > regarding teachings from KMT in Greece? I think cause might be a

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>

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

> <http://highculture.8m.com/> <<http://highculture.8m.com/>>

>

> -----Original Message-----

> From: Demetris [mailto:demetris@b...]

> Sent: Thursday, October 31, 2002 7:53 PM

> To: Ta_Seti@y...

> Subject: Re: [Ta_Seti] Djhwty, the Thrice Great

>

> History may have been silent but I think we can all make

that "mental leap"

> or is it is just a small step to realize the source.

here is some information that might help you out

96.0946

ADJAMAGBO, Kossivi and Cheikh M'Back IOP, Sur la mesure du cercle et de la sphère en Égypte ancienne, Ankh. Revue d'Égyptologie et des civilisations africaines, Gif-sur-Yvette 4/5 (1995-1996), 222-245. (fig., ill.).

Two mathematical problems treated in two Egyptian papyri are commented upon: the calculation of the surface of a circle (Pap. Rhind) and of a hemisphere (Moscow Mathematical Papyrus). These calculations are the first known formulation, in the universal history of mathematics, of the following problems: the quadrature of the circle, the straightening of the circumference, and the levelling of a curved surface. The important role of the notion of measure in the Egyptian formula reveals an implicit theoretical thought process as well as the building of algorithmic and numerical efficient techniques in order to solve concrete problems. Authors

The volumes of pyramids were measured almost equally early, long before the time of Eudoxos, who according to Archimedes was the first person to do so.⁵⁷ Archimedes' "balanced scales" and "screw" were in use in Egypt centuries before the Greek scientist was born.

http://web.bryant.edu/~history/h453proj/spring_99/geometry/Egyptian.htm

according to bernal kemetians had the area of a circle, volume of the pyramids, and screws before archimedes

reference to this is richard j gillings mathematics in the time of the pharaohs

| 4503|2002-11-01 16:01:24|mansu_musa|Re: Djhwty, the Thrice Great|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "Derrick, Alexander"

> wrote:

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> > Knowledge Adventure

> > (310) 649-8360

> > aderrick@v...

> > <http://highculture.8m.com/> <<http://highculture.8m.com/>>

> >

> > -----Original Message-----

> > From: Demetreis [mailto:demetreis@b...]

> > Sent: Thursday, October 31, 2002 7:53 PM

> > To: Ta_Seti@y...

> > Subject: Re: [Ta_Seti] Djhwty, the Thrice Great

> >

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- > reference to this is richard j gillings mathematics in the time

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- > the pharaohs

<http://www.hao.ucar.edu/public/education/sp/images/ptolemy.html>

martin bernal also suggests that claudius ptolomey is of upper egyptian ancestry ???

Is this true

???

| 4504|2002-11-01 16:27:09|mansu_musa|Question about the parian marables ???|

Archaeology provides intriguing hints that the story might be true.

Several Egyptian pharaohs claimed ownership over the land of Haunebut, which means "Behind the Islands." This may well have been Greece. The Greek portion of the Rosetta Stone text clearly translates the phrase Haunebu ? meaning "the people of Haunebut" ? as Greek or Hellene. And Greece does lie "behind the islands" of the Aegean, when viewed from Egypt.

Later Greeks accepted the tale of Danaos as true. In Greco-Roman times, tourists would make pilgrimages to Apobathmi, the place where Danaos allegedly made his first landfall. Apobathmi was the Plymouth

Rock of its day. The Greeks even believed that they knew the exact date of Danaos' landing. An inscription on the Parian Marble pinpoints the event in the year 1511 B.C..

<http://216.247.220.66/poe/poe06-08-00.htm>

Can somebody help me out with this information and tell me where exactly is richard poe getting this information. I am surious ignore the politics of the article and please answer my question
| 4505|2002-11-01 19:32:25|ptah_seker_ausar777|Kemetic Origin of the Greek Gods | Hotep,

As an aside to several recent posts regarding the Kemetic origin of Greek Gods, it was reported by Herodotus that Hercules and Pan were originally Kemetic gods, long before the time of the Greeks. Herodotus tells us that Hercules was one of the Twelve Great Gods, while Pan was of the Family of the Eight Great Gods, which preceded the Twelve. Now, we have to ask ourselves why the numbers Eight and Twelve are mentioned in his report of the Kemetic origin of the so-called Greek Gods?

A tedious perusal of the Kemetic Theology will bottom the significance of the Eight and Twelve Great Gods, with the latter being of a later time. Apparently, the Company of the Eight Gods stems from the Stellar Theology, which is the oldest Doctrine of the ancient Kemites, being founded on Ta-urt and the Seven Stars or her Seven Children, who revolved around the Pole Star of the Northern part of the Celestial Heaven, and was the Height of the Celestial Heaven. Sut, in this case, would be the Child of Ta-urt or representative of the Seven Children of the Lesser Bear of the Constellations.

Pan, being of the Company of the Eight Great Gods, is the equivalent of Sut, who was of the Stellar Theology, long before he became the personification of Evil in the Solar Doctrine. Just as Pan is part Goat, Sut is associated with the Oryx, which is a type of animal synonymous with the Goat. Just as the name Pan is the root of the terms Panic, Pandemonium, and Pandemic, Sut symbolized similar attributes, such as when someone among the Kemites became Ill, it was attributed to Sut.

When the Stellar Doctrine was superceded by the Solar Doctrine, Ta-urt and the Seven Stars took on Evil personifications, which can be identified in Revelations, as the Seven Arch-Demons or Rebels, who rebelled against God in Heaven before being casted out, the story itself also being recorded in the texts of the Kemites, where Sut and his Seven Followers, known as the Tesheru, the Red-Devils, were

thrown out of Heaven by Ra, who is the Great God of the Solar Doctrine. Ta-urt and Sut are also mentioned in the scriptures as the Harlot and the Bastard Child, without the Father, because the Stellar Theology was founded on the Mother and Child, the original of the biblical Mary and Jesus.

As for Hercules being of the Family of the Twelve Great Gods, it is only fitting that he is, because the Twelve are of the later Solar Doctrine, as are the Twelve Signs of the Zodiac, which veils the Twelve Labors of Hercules. Therefore, Hercules is none other than a personification of the Sun, or a Sun-God; where the Sun traversed through the Twelve Signs of the Celestial Zodiac, which results in the Great Year of the ancient Kemites, period that lasts for about 26,000 Years.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!
| 4506|2002-11-02 05:54:48|mansu_musa|Re: Kemetic Origin of the Greek Gods|
--- In Ta_Seti@y..., "ptah_seker_ausar777"

wrote:

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>

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>

> P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

Didn't the 4 other greek writer plutarch object to hercules being
from KMT ??

I remeber Oplutarch calling a herdotus a liar about hercules ??

| 4507|2002-11-02 06:04:02|mansu_musa|declining health of native americans before columbus
arrived |

HEALTH OF AMERICAN INDIANS ON DECLINE BEFORE COLUMBUS ARRIVED IN NEW WORLD

COLUMBUS, Ohio The health of indigenous people in the Western Hemisphere was on a downward trajectory long before Columbus set foot in the Americas, researchers say.

Richard Steckel

The rise of agriculture is partly to blame, said Richard Steckel <<http://www.econ.ohio-state.edu/rsteckel/>>, a professor of economics <<http://www.econ.ohio-state.edu/index2.htm>> and anthropology <<http://monkey.sbs.ohio-state.edu/>> at Ohio State University. The demands of tending domestic crops encouraged people to settle in larger communities, where disease was more easily spread.

The rise of towns and cities during industrialization took a serious toll on health, but new evidence establishes a very long trail of poor health that followed the collective pre-Columbian efforts in creating modern civilization, Steckel said. He co-edited a book that looks at health trends in the Western Hemisphere throughout the last seven millennia.

The health index gives us one way to trace the emergence of modern diseases as well as a way to track the early impacts that globalization had on the spread of disease.

According to some archeologists, the urban revolution began long before Europeans settled the Americas. Sophisticated cities flourished and expanded throughout North and South America once people mastered agriculture. Researchers believe that indigenous people began domesticating crops more than 5,000 years ago.

The current research suggests that the overall health of the average person declined with the development of agriculture, government and urbanization.

We know that certain health problems increased thousands of years before Columbus set foot in the New World, Steckel said. We also know that complex indigenous cities were thriving by then, particularly in Central America.

While the undisputed devastation of Indians in North and South America by New World immigrants has been the focus of historians who study the indigenous experience, patterns of health prior to the late 1400s have largely been ignored, Steckel said.

He and his colleagues used a new tool called the health index to analyze more than 12,500 skeletons excavated from 65 sites in North and South America. The sites ranged in age from 5,000 BC to the late 19th century. The index helped researchers analyze skeletal remains and, in doing so, determine the extent of certain chronic health problems.

Skeletons are warehouses of health history. They are the major source

of information on the co-evolution of humans and disease, Steckel said.

The researchers share their findings on the co-evolution of humans and disease in "The Backbone of History: Health and Nutrition in the Western Hemisphere," <<http://titles.cambridge.org/catalogue.asp?isbn=0521801672>> (Cambridge University Press, 2002). Steckel edited the book with Jerome Rose, a professor of anthropology at the University of Arkansas <<http://www.uark.edu/>>. The project was sponsored by the National Science Foundation <<http://www.nsf.gov/>> and Ohio State.

The book includes chapters on the health of Euro- and Afro-Americans in North America and Indians throughout North, Central and South America. The contributors gathered evidence on seven basic indicators of health used to assess chronic conditions that affected people living in the Western Hemisphere during the last 7,000 years. The health index gave researchers the basic tools to evaluate and compare the health of societies living in various ecological zones.

The index includes seven indicators of skeletal health measured at 65 locations in the Western Hemisphere: degenerative joint disease; trauma; dental health; stature; anemia; enamel hypoplasias; and skeletal infection.

Each indicator was scored from zero to 100 zero meant that the individual had had the worst possible case of the indicator, while 100 meant that the skeleton had no sign of the affliction.

The healthiest group, according to the index, lived along the coast of Brazil about 1,200 years ago. In fact, Indian groups were among the healthiest of all groups in the study indigenous sites occupied the top 14 spots of the health index, and 11 of these sites predate Columbus arrival. These sites ranged in age from 75 to 7,425 years old, and covered territory in North and South America. The groups ranged from coastal city dwellers to the Plains Indians of the American Midwest.

But Indians also accounted for some of the most unhealthy groups, occupying eight of the nine least-healthy slots on the index. The Zuni of Hawikku, New Mexico, were ranked last. At least 400 years old, this site presumably met its demise before European settlers made contact. Six other indigenous sites in the least-healthy category were dated at least 500 years before Columbus arrived.

The index also included European and African American groups. With a rank of 28 out of 65, antebellum blacks buried at Philadelphia's African Church in the 1800s were in the top half of the health index. This group had health superior to small-town, middle-class whites, Steckel said.

It suggests that it was possible for a socially disadvantaged group to carve out a life with reasonably good health in an early 19th-century city, Steckel said.

On the other hand, plantation slaves buried in a South Carolina site ranked third to last on the health index.

While its not surprising that slaves ranked lowest among the African-American sites, it is remarkable that the slaves were so near the bottom in overall rankings, Steckel said. Their health was comparable to pre-Columbian Indian populations threatened with extinction.

Many of the healthiest groups included in the index lived along the coast. Others lived in the interior of the United States, where they presumably hunted for and gathered food. The healthiest sites were typically the oldest sites, substantially predating Columbus arrival. But equestrian nomads of the 19th century were also among the healthiest groups in the study.

People living in rural settlements were typically healthy skeletons found in these areas had less evidence of any of the negative health indicators than did skeletons excavated from large settlements.

While living in small settlements seemed to decrease the development and spread of disease, congested living, laced with migration and trade, helped lead to a decline in health, Steckel said. Infections increased as people began congregating in cities, and the worldwide spread of disease had begun by the 1400s.

The health index gives us one way to trace the emergence of modern diseases as well as a way to track the early impacts that globalization had on the spread of disease.

Studying historical data can help researchers learn about the resilience of health in developing countries, as many modern health problems have roots reaching deep into the past.

But the long-term evolution of health and disease is not simply a story that follows from the rise of settled agriculture and urbanization, Steckel said. There are other variables responsible for health, including climate, elevation, proximity to the coast and topography.

The researchers plan to analyze future versions of the health index using such variables.

The Western Hemisphere project has been a pilot for a project with global vision, Steckel said. We want to develop these tools and use them in archeological sites around the world.

#

Contact: Richard Steckel, Steckel.1@osu.edu

<<mailto:Steckel.1@osu.edu>>. Please contact Holly Wagner for Dr. Steckels phone information.

Written by Holly Wagner, (614) 292-8310; Wagner.235@osu.edu

<<mailto:Wagner.235@osu.edu>>

<http://www.osu.edu/researchnews/archive/humhelth.htm>

| 4508|2002-11-02 06:06:18|mansu_musa|Stoned in the Eastern Desert |
Stoned in the Eastern Desert

Those resourceful Romans would go to any lengths to keep the empire's

subversive elements out of the way, even cutting 30-metre granite columns on a mountain. Jenny Jobbins gets lost in time

[Click to view caption](#)

The ruins of Mons Claudianus are dominated by a giant granite column

All you need is a case of water and a four-wheel drive and you can go anywhere. You can also get lost -- but until you run out of water and petrol you don't need to panic.

We encountered such a mild case of non-hysteria in the Eastern Desert -- not once, but three nights in a row. The fourth night we hit the M□□pick on Crocodile Island in Luxor. The culture shock was profound, and as I flopped into the swimming pool and gorged myself on the best breakfast of my life the contrast with the previous few days seemed all the greater.

Not that we were in the desert for the entire time. We had drifted in on the first morning and become absorbed with hyrax tracks and wadi views, only realising too late that the sun was dropping and we had no time to find our way back to the road: it was all we could do to find a place to pitch a tent before darkness fell. All we had to eat were a few dried dates and some melted chocolate, but we had enough bottled water for a token shower.

The same thing happened on the second night -- though in the meantime we had driven back to the coast, filled up the petrol tank and the case of water and had a good fish lunch. That night, back in the desert again, we lost our bearings a bit and once more had to stop driving just before it got dark. For supper we shared a packet of crisps. On the third day we found our way back to the coast and up to Hurghada, where again we ate fish. We planned to cross the Eastern Desert to Qena before nightfall, but it was further than we expected...

Across the desert to Qena we ran alongside the Via Porphyrites, the old Roman route from the quarry at Mons Porphyrites, source of much of the beautiful red granite porphyry which the Romans prized and mined in great quantities. The stone-filled carts were pulled by oxen from the quarries to the Nile and floated by barge and ship to Rome and far corners of the Empire. Up to seven or eight years ago the old Roman cart ruts were still visible in some places, but these have now been obliterated by careless tyre tracks.

It was the search for quarries which took us into the desert on the first morning. We were driving up the coast from Ras Banas, 123kms south of Mersa Alam. At Port Safaga we turned off to look for the ruins of the quarrymen's town of Mons Claudianus, which lie somewhere at the end of a road leading north from the paved road running from Port Safaga to Qena. This road stops at Bir Abdel-Wahab, and from there you can easily find the way to Mons Claudianus. If you have a

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We didn't, on both counts.

But we did find a soft, wide nook in a sheltered wadi to make camp, and lying under a canopy of stars we almost didn't feel hungry on our meal of dates (the chocolate was for breakfast, after it had firmed up a bit). Waking to a still and perfect dawn -- with birdsong -- we felt quite content to be lost, although a little ashamed that in spite of a decent vehicle we had failed where others had gone before with more hardship -- but perhaps a tad better prepared.

Of course, we soon discovered that Mons Claudianu was just round the corner. The town is at the foot of Gabal Fatira (Mons Claudianus) in a small tributary of the Wadi Fatira Al-Beda (the white; another fork being called Al-Zarqa, the blue). Here the quarrymen -- convicts for the most part -- and their families lived, surrounded by quarries where a fine-grained light granite was cut. The local Bedouin call the place Umm Digal (Mother of Columns) after the columns which still lie around. Apparently the ancient semitic root *deqel* or *deqala* means date palm, but also pillar or column.

This and Mons Porphyrites, 50kms further north, have been visited by many intrepid adventurers over the last 200 years. Among them was George Schweinfurth, founder of the Royal Geographic Society in Cairo, who came in 1888 and wrote a detailed description of the town. But the sites cannot be found in most guidebooks published between the 1930s and 1980s. For half a century, while tour companies turned Nile cruising into a fine art, remoter corners of Egypt were forgotten. The advent of the four-wheel drive and the encouragement of Red Sea tourism, however, have rekindled interest in Eastern Desert antiquities.

The town's layout can be seen quite clearly and, since the area was unoccupied after the Romans abandoned it, the ruins are relatively undisturbed. The houses threaded with narrow alleyways are enclosed by a wall 70 metres square. Outside this wall are guardrooms, a private villa, an unfinished temple and stables to hold up to 400 head of draught oxen and their fodder. Water was held in a water tower.

The largest of the prostrate columns is 20.5 metres long and 2.6 metres in diameter. Because of their weight, the columns were dressed as far as possible before being loaded on the wagons, which were pulled by as many as 40 oxen. The teams would stop to rest at each of half a dozen stations on the way to the Nile Valley, each with a well, provisions and accommodation. We saw two of these stations later on when we followed the Via Porphyrites to Qena. One of them still contained a cistern of slimy green water, and beside it a length of frayed rope.

The Imperial porphyry of neighbouring Mons Porphyrites was much coveted and used to furnish palaces and temples; it was also often

cut to order in situ, and was relatively easy to transport. But the granite cut at Mons Claudianus had to be moved in huge blocks; moreover it was not of the best quality, and the question has therefore been posed: why were so many men sent to quarry a stone inferior to that found in Italy? The answer, we are told, is that there was an abundance of convicts who needed to be put to good use. These were the men Pliny called "Damnati in metallum (damned to metal)", ill-fated Christians from the Empire in what is now the Middle East -- from Alexandria to Syria -- condemned to work in labour camps a long way from where they might get up to political mischief. Hence the numerous watch towers.

Several histories have been written about these wretched "criminals". The church historian Eusebius described their fate in "the quarries of Thebes". Under Diocletian the place where they were sent was referred to as the Mount of Fire, and it is believed this was Mons Porphyrites, now known as Gabal Al-Dukhan or Mount of Smoke. Schweinfurth reported reading an inscription -- which has since disappeared -- in the temple, which said: "In the 12th year of the Emperor Trajan Caesar Augustus Germanicus Dacicus, by Sulpicius Simius, Prefect of Egypt, this altar was made." Granite found its way from the Mons Claudianus quarry to the Pantheon, to the Temple of Divus Traianus, to the Villa Hadriana in Tivoli, to the Springs of Diocletian and Caracalla and to the Mausoleum of Diocletian in Split. The Eastern Desert quarries are testament to the precision and organisation of the Roman Empire, which at this time, under the Emperors Trajan (98 to 117 AD) and Hadrian (117-138 AD) had reached its zenith. After that it was all downhill for the Romans. And merely another night lost in the desert for us.

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<http://www.ahram.org.eg/weekly/2002/610/trav2.htm>

| 4509|2002-11-02 06:09:03|mansu_musa|Re: Stoned in the Eastern Desert|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> Stoned in the Eastern Desert

> Those resourceful Romans would go to any lengths to keep the

empire's

> subversive elements out of the way, even cutting 30-metre granite

> columns on a mountain. Jenny Jobbins gets lost in time

>

> Click to view caption

> The ruins of Mons Claudianus are dominated by a giant granite

column

>

> All you need is a case of water and a four-wheel drive and you can

go

> anywhere. You can also get lost -- but until you run out of water

and

> petrol you don't need to panic.

> We encountered such a mild case of non-hysteria in the Eastern

> Desert -- not once, but three nights in a row. The fourth night we

> hit the M□□pick on Crocodile Island in Luxor. The culture shock

was

> profound, and as I flopped into the swimming pool and gorged myself

> on the best breakfast of my life the contrast with the previous few

> days seemed all the greater.

> Not that we were in the desert for the entire time. We had drifted

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I might also add that baalbek the temple in lebanbnnon was also built with egyptain quarries in upper egypt.

Most of thge roman temples where built with ancient egyptain quarried stone.

| 4510|2002-11-02 06:12:18|mansu_musa|Researcher Exposes Archaeological Fraud, Hoaxes |
Researcher Exposes Archaeological Fraud, Hoaxes

Story Filed: Thursday, October 31, 2002 10:37 PM EST

NEW BRITAIN, Conn., Oct 31, 2002 (ASCRIBE NEWS via COMTEX) -- If

you're planning an expedition to search for the lost continent of Atlantis, or if you're seeking to visit foreign lands to prove that astronauts visited Earth during ancient times, you might want to speak with Kenneth L. Feder before making your travel plans.

Feder, a professor of anthropology at Central Connecticut State University, will tell you that there was no Atlantis and there were no ancient astronauts. And he will tell you in convincing fashion.

Feder is a leading authority on archaeological myths and fraud and, in fact, he's written a book on the subject, *Frauds, Myths and Mysteries* (McGraw-Hill Mayfield, 355 pages). First published in 1990 and now in its fourth edition, the book is widely used in college classrooms across the country. It also was recently named one of the best in its field by the readers of *Skeptic* magazine (

www.skeptic.com <<http://www.skeptic.com>>), joining a list featuring the works of such well-known individuals as Carl Sagan, Isaac Asimov and Bertrand Russell. The book's success has been remarkable, considering that it was initially rejected by 15 publishers.

"If it weren't for archaeological fraud no one would know my name," Feder said with a smile. Since his book was published, Feder has done interviews on archaeology fraud, myths and mysteries with the History Channel, the Learning Channel, the BBC and BBC Radio. The programs have been so popular that while visiting in France this summer, Feder was stopped by a man from Holland who recognized him from his appearances on the BBC.

Feder traces his interest in exposing archaeological fraud to the book, *Chariots of the Gods?* written by Swiss author Erich von Daniken. "I remember in college hearing a review of von Daniken's first book, late at night on some radio station," Feder said. "I remember thinking, 'This guy is whacked.' I read the book, and it was absolutely hilarious. That sort of inspired me to track down other things like it."

Feder's interest took on new meaning when he began teaching at Central in 1977. He was asked to develop an introductory anthropology course to attract new students to the discipline. "I was wracking my brain and then I thought, 'I bet students would be interested in this wacky stuff -- frauds and myths. Maybe that will draw kids in,'" he said. And he was right. Every year, the course, *The Ancient World*, is over-enrolled.

"This is a good course and it has evolved to become a course about science. My expertise is about the human past, and we focus on how scientists assess claims," Feder explained.

One problem with teaching the course was that the best book on the subject of archaeological myths went out of print in the mid-1960s. Other books were written, but they didn't quite fit Feder's purpose.

That's what inspired him to write his book in which he explores a host of well-known and not-so-well-known frauds, myths and mysteries of archaeology. Included among the many topics are examinations of the Cardiff Giant, a hoax about the remains of a biblical giant discovered in New York state in 1869, and the Piltdown Man, an alleged missing-link skull found in England in 1912 that was hailed as a major discovery. The book also disputes visits by ancient space travelers and examines the origin of the story of the Lost Continent of Atlantis.

"Archaeology is blessed and cursed by being really popular," Feder said. "Most students come into my class knowing about archaeology, but the curse is that so much of the interest and excitement is generated by stuff that is just garbage."

Feder's interest in archaeology began when he was a little over three years old. "I wanted to grow up and be a dinosaur. When I figured out I couldn't be a dinosaur, I decided to be a guy who studies dinosaurs and that led to an interest in archaeology," he said.

But wasn't until his sophomore year at the State University of New York, Stony Brook that Feder became serious about his childhood obsession. During that year, he took an anthropology course and wrote a research paper that caught the attention of a graduate teaching student. The graduate student encouraged Feder to pursue a degree in anthropology, which Feder initially resisted until he learned that anthropology includes the study of the human past (archaeology), as well as the present. He had found his niche and eventually went on to earn his Ph.D. in anthropology from the University of Connecticut. The decision to become a teacher was easy for Feder, because his father had been a teacher. "I'm a lot like my dad. I'm very comfortable talking to people," he said. "When I was in high school, the way I studied was that I closed the door to my room, and I would give a lecture to myself. I figured that if I could explain a topic out loud and off the top of my head, that meant that I really understood it. It's like practicing in front of a mirror. I guess I became good at it."

At Central, Feder says his goal is not to produce more archaeologists, but to get his students to think critically about the past and the world we live in. "What distinguishes us from other animals is our brain and vast intelligence. What are we going to fill it up with? I just happen to be interested in the dim mists of antiquity. All of us are fascinated by other countries. The past is a foreign country, there's a book by that title, and that's what archaeology is like. There were people who lived right here 5,000 years ago, and studying them is like visiting a foreign country. "Archaeologists are like kids," he continued. "We get to play in the dirt and pretend to be detectives and try to figure out things about places and people who aren't here any more. We get to do that as part

of our profession. What's better than that?"

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| 4511|2002-11-02 14:32:17|primenutt|Re: declining health of native americans before columbus arrived|

-

-- In Ta_Seti@y..., "mansu_musa" wrote:

> HEALTH OF AMERICAN INDIANS ON DECLINE BEFORE COLUMBUS ARRIVED IN
NEW

> WORLD

> COLUMBUS, Ohio The health of indigenous people in the Western

> Hemisphere was on a downward trajectory long before Columbus set foot

> in the Americas, researchers say.

>

> Richard Steckel

> The rise of agriculture is partly to blame, said Richard Steckel

> <<http://www.econ.ohio-state.edu/rsteckel/>>, a professor of economics

> <<http://www.econ.ohio-state.edu/index2.htm>> and anthropology

> <<http://monkey.sbs.ohio-state.edu/>> at Ohio State University. The

> demands of tending domestic crops encouraged people to settle in

> larger communities, where disease was more easily spread.

> The rise of towns and cities during industrialization took a serious

> toll on health, but new evidence establishes a very long trail of

> poor health that followed the collective pre-Columbian efforts in

> creating modern civilization, Steckel said. He co-edited a book that

> looks at health trends in the Western Hemisphere throughout the last

> seven millennia.

> The health index gives us one way to trace the emergence of modern

> diseases as well as a way to track the early impacts that

> globalization had on the spread of disease.

> According to some archeologists, the urban revolution began long

> before Europeans settled the Americas. Sophisticated cities

> flourished and expanded throughout North and South America once

> people mastered agriculture. Researchers believe that indigenous

> people began domesticating crops more than 5,000 years ago.

> The current research suggests that the overall health of the average

> person declined with the development of agriculture, government and

> urbanization.

> We know that certain health problems increased thousands of years

> before Columbus set foot in the New World, Steckel said. We also know

> that complex indigenous cities were thriving by then, particularly in

> Central America.

> While the undisputed devastation of Indians in North and South
 > America by New World immigrants has been the focus of historians who
 > study the indigenous experience, patterns of health prior to the late
 > 1400s have largely been ignored, Steckel said.
 > He and his colleagues used a new tool called the health index to
 > analyze more than 12,500 skeletons excavated from 65 sites in.
 > North and South America. The sites ranged in age from 5,000 BC to the
 > late 19th century. The index helped researchers analyze skeletal
 > remains and, in doing so, determine the extent of certain chronic
 > health problems.
 > Skeletons are warehouses of health history. They are the major source
 > of information on the co-evolution of humans and disease, Steckel
 > said.
 > The researchers share their findings on the co-evolution of humans
 > and disease in "The Backbone of History: Health and Nutrition in the
 > Western Hemisphere," <[http://titles.cambridge.org/catalogue.asp?](http://titles.cambridge.org/catalogue.asp?isbn=0521801672)
 > isbn=0521801672> (Cambridge University Press, 2002). Steckel edited
 > the book with Jerome Rose, a professor of anthropology at the
 > University of Arkansas <<http://www.uark.edu/>>. The project was
 > sponsored by the National Science Foundation <<http://www.nsf.gov/>>
 > and Ohio State.
 > The book includes chapters on the health of Euro- and Afro-Americans
 > in North America and Indians throughout North, Central and South
 > America. The contributors gathered evidence on seven basic indicators
 > of health used to assess chronic conditions that affected people
 > living in the Western Hemisphere during the last 7,000 years. The
 > health index gave researchers the basic tools to evaluate and compare
 > the health of societies living in various ecological zones.
 > The index includes seven indicators of skeletal health measured at 65
 > locations in the Western Hemisphere: degenerative joint disease;
 > trauma; dental health; stature; anemia; enamel hypoplasias; and
 > skeletal infection.
 > Each indicator was scored from zero to 100 zero meant that the
 > individual had had the worst possible case of the indicator, while
 > 100 meant that the skeleton had no sign of the affliction.
 > The healthiest group, according to the index, lived along the coast
 > of Brazil about 1,200 years ago. In fact, Indian groups were among
 > the healthiest of all groups in the study indigenous sites occupied
 > the top 14 spots of the health index, and 11 of these sites predate
 > Columbus arrival. These sites ranged in age from 75 to 7,425 years
 > old, and covered territory in North and South America. The groups
 > ranged from coastal city dwellers to the Plains Indians of the
 > American Midwest.
 > But Indians also accounted for some of the most unhealthy groups,
 > occupying eight of the nine least-healthy slots on the index. The
 > Zuni of Hawikku, New Mexico, were ranked last. At least 400 years

- > old, this site presumably met its demise before European settlers
- > made contact. Six other indigenous sites in the least-healthy
- > category were dated at least 500 years before Columbus arrived.
- > The index also included European and African American groups. With a
- > rank of 28 out of 65, antebellum blacks buried at Philadelphia's
- > African Church in the 1800s were in the top half of the health index.
- > This group had health superior to small-town, middle-class whites,
- > Steckel said.
- > It suggests that it was possible for a socially disadvantaged group
- > to carve out a life with reasonably good health in an early 19th-
- > century city, Steckel said.
- > On the other hand, plantation slaves buried in a South Carolina site
- > ranked third to last on the health index.
- > While it's not surprising that slaves ranked lowest among the African-
- > American sites, it is remarkable that the slaves were so near the
- > bottom in overall rankings, Steckel said. Their health was comparable
- > to pre-Columbian Indian populations threatened with extinction.
- > Many of the healthiest groups included in the index lived along the
- > coast. Others lived in the interior of the United States, where they
- > presumably hunted for and gathered food. The healthiest sites were
- > typically the oldest sites, substantially predating Columbus arrival.
- > But equestrian nomads of the 19th century were also among the
- > healthiest groups in the study.
- > People living in rural settlements were typically healthy skeletons
- > found in these areas had less evidence of any of the negative health
- > indicators than did skeletons excavated from large settlements.
- > While living in small settlements seemed to decrease the development
- > and spread of disease, congested living, laced with migration and
- > trade, helped lead to a decline in health, Steckel said. Infections
- > increased as people began congregating in cities, and the worldwide
- > spread of disease had begun by the 1400s.
- > The health index gives us one way to trace the emergence of modern
- > diseases as well as a way to track the early impacts that
- > globalization had on the spread of disease.
- > Studying historical data can help researchers learn about the
- > resilience of health in developing countries, as many modern health
- > problems have roots reaching deep into the past.
- > But the long-term evolution of health and disease is not simply a
- > story that follows from the rise of settled agriculture and
- > urbanization, Steckel said. There are other variables responsible for
- > health, including climate, elevation, proximity to the coast and
- > topography.
- > The researchers plan to analyze future versions of the health index
- > using such variables.
- > The Western Hemisphere project has been a pilot for a project with
- > global vision, Steckel said. We want to develop these tools and use

- > them in archeological sites around the world.
- > #
- > Contact: Richard Steckel, Steckel.1@o...
- > . Please contact Holly Wagner for Dr.
- > Steckels phone information.
- > Written by Holly Wagner, (614) 292-8310; Wagner.235@o...
- >
- > <http://www.osu.edu/researchnews/archive/humhelth.htm>

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This is the type of statistical data that is easily and readily
 subjected to manipulation. If indeed this church is located in
 Pennsylvania the fact that it was Pre-Civil war has a completely
 different connotation than what the authors seems to be hinting at. The
 fact is that super healthy enslaved Afrikans were an utter myth! The
 majority were in poor health. Those Black Americans in Philadelphia
 would more than likely be free skilled laborers and artisans. Plus we
 KNOW they had greater knowledge of transmissible diseases than the
 europeans did. To be blunt my caveat is that I would be carefully
 about taking this type of information at face value.

Primenutt

| 4512|2002-11-02 14:38:59|primenutt|Re: Researcher Exposes Archaeological Fraud, Hoaxes|
 How about the Western academic hegemony (including their favorite
 propaganda tools BBC, TLC, and Discovery channels) promotes those who
 expose the greater ever popular myths of white Afrikan Kingdoms and
 Afrikan inferiority.

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> said. And he was right. Every year, the course, *The Ancient World*, is
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> York, Stony Brook that Feder became serious about his childhood
> obsession. During that year, he took an anthropology course and wrote
> a research paper that caught the attention of a graduate teaching
> student. The graduate student encouraged Feder to pursue a degree in
> anthropology, which Feder initially resisted until he learned that
> anthropology includes the study of the human past (archaeology), as
> well as the present. He had found his niche and eventually went on to
> earn his Ph.D. in anthropology from the University of Connecticut.

> The decision to become a teacher was easy for Feder, because his
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> became good at it."

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> archaeologists, but to get his students to think critically about the
> past and the world we live in. "What distinguishes us from other
> animals is our brain and vast intelligence. What are we going to fill
> it up with? I just happen to be interested in the dim mists of
> antiquity. All of us are fascinated by other countries. The past is a
> foreign country, there's a book by that title, and that's what
> archaeology is like. There were people who lived right here 5,000
> years ago, and studying them is like visiting a foreign country.

> "Archaeologists are like kids," he continued. "We get to play in the
> dirt and pretend to be detectives and try to figure out things about
> places and people who aren't here any more. We get to do that as part
> of our profession. What's better than that?"

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> cb=0&dx=1006&sc=0#doc

| 4513|2002-11-02 14:44:53|Djehuti Sundaka|Re: Djhwty, the Thrice Great|

It should be recognized that Philolaos and the Pythagoreans didn't have a heliocentric notion. Philolaos had proposed a system in which the sun, moon, earth, and the five known planets plus an unknown planet had all orbited the central fire. Since the sun had been regarded as just another planet that circled the fire with everything else, it hadn't truly been a heliocentric model. Even the notion of an unknown or tenth planet had been based upon the Pythagorean notion of the number 10 being the sacred number of the world and not upon some deduction.

I think the use of the word "source" is accurate as pertains to a model that may have been adopted and expressed in different terms. I would be cautious of using it regarding actual teachings. For instance, Pythagoras' focus on inquiry and theorizing about the world order as a means to cultivating one's psyche for salvation or becoming godlike sounds a lot like what people in Kamat would have practiced by "doing Maat" and having Maat in their hearts as a means of obtaining salvation and becoming Wsir. Yet, as Pythagoras had been particularly concerned with mathematical relationships and the people of Kamat were more focused on the moral aspects of Maat, I wouldn't attribute Pythagoras' mathematical focus to a teaching of Kamat although that's where he had studied mathematics. However, I wouldn't be surprised if such a focus could be found to have been a secret doctrine for the priests of Djhwty since, in being the priests of the god of knowledge, it would have been natural for their priesthood to have had a distinguished reputation for having knowledge pertaining to the understanding Maat.

Djehuti Sundaka

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

- > Maybe I am splitting hairs, but is "source" the correct word to use
- > regarding teachings from KMT in Greece? I think cause might be a

more

- > accurate word.

>

- > Regarding the cause of the heliocentric model. Copernicus studied

texts

- > from Heraclitus. Heraclitus believed that the earth rotated through

space

- > around a central fire. Philolaos(Pythagorean?) who is mentioned by
- > Aristotle also states the rotation of the earth, its movement of
- > translation, and the natural analogy between the earth and the

heavenly

- > bodies which move around a central fire. This idea was rejected by
- > Aristotle and others (the eleatics?).
- >
- > We need to look at the calendar system of KMT if we are to confirm

the

- > source of heliocentrism. If Pythagoras needed proof of the

heliocentric

- > model the Egyptians priests could provide astronomical data to

satiate his

- > inquiry. This could indicate that the cause was KMT and not other

teachers

- > in the Orient or Greece.
- >
- > Pythagoras son of Mamarchos probably appropriated the heliocentric

model

- > from Egypt. Iamblichos specifies that he remained for 22 years in

Memphis

- > and in Thebes where he was taught mathematics and astronomy.
- >
- > What of the other places that Pythagoras studied? Could they have

had a

- > calendar/astronomical system sophisticated enough to successfully
- > demonstrate that the earth rotated around the sun based upon their

knowledge

- > of the movement of the stars?
- >
- >
- >
- > Alex Derrick
- > Knowledge Adventure
- > (310) 649-8360
- > aderrick@v...
- > <http://highculture.8m.com/> <<http://highculture.8m.com/>>

>
> -----Original Message-----
> From: Demetreis [mailto:demetreis@b...]
> Sent: Thursday, October 31, 2002 7:53 PM
> To: Ta_Seti@y...
> Subject: Re: [Ta_Seti] Djhwty, the Thrice Great
>
> History may have been silent but I think we can all make that

"mental leap"

> or is it just a small step to realize the source.
| 4514|2002-11-02 15:54:06|mansu_musa|Re: Researcher Exposes Archaeological Fraud, Hoaxes|

--- In Ta_Seti@y..., "primenutt" wrote:

> How about the Western academic hegemony (including their favorite
> propaganda tools BBC, TLC, and Discovery channels) promotes those

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> expose the greater ever popular myths of white Afrikan Kingdoms and
> Afrikan inferiority.

>

> --- In Ta_Seti@y..., "mansu_musa" wrote:

> > Researcher Exposes Archaeological Fraud, Hoaxes

> >

> > Story Filed: Thursday, October 31, 2002 10:37 PM EST

> > NEW BRITAIN, Conn., Oct 31, 2002 (ASCRIBE NEWS via COMTEX) -- If

> > you're planning an expedition to search for the lost continent of

> > Atlantis, or if you're seeking to visit foreign lands to prove

that

> > astronauts visited Earth during ancient times, you might want to

> > speak with Kenneth L. Feder before making your travel plans.

> > Feder, a professor of anthropology at Central Connecticut State

> > University, will tell you that there was no Atlantis and there

were

> > no ancient astronauts. And he will tell you in convincing

fashion.

> > Feder is a leading authority on archaeological myths and fraud

and,

> > in fact, he's written a book on the subject, Frauds, Myths and

> > Mysteries (McGraw-Hill Mayfield, 355 pages). First published in

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> > and now in its fourth edition, the book is widely used in college
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> > cb=0&dx=1006&sc=0#doc

How about the Western academic hegemony (including their favorite propaganda tools BBC, TLC, and Discovery channels) promotes those who expose the greater ever popular myths of white Afrikan Kingdoms and Afrikan inferiority.

I agree with you completely. I was reserching something the other day and I found out that early european academics developed a mythical white kushic race that lived around somalia, and it was funny. More academics instead of rehasing racist thoeries and allowing the supreme race coconcept should step in and try to debunk older myths that seem to linger into the 21st century of academia, Unfortunatley some academics have coporations backing them to try to inforce these ideaology, such as olin.
| 4515|2002-11-02 16:02:50|Mickel Hendrix|Re: Kemetic Origin of the Greek Gods| Hotep,

Well, it would appear that if he did call Herodotus a liar it was because Plutarch may have been sharing some prejudice against Herodotus for reporting on such things, which are certainly factual.

P.E.A.C.E. Progress...

--- mansu_musa <alberto34482@yahoo.com> wrote:

> --- In Ta_Seti@y..., "ptah_seker_ausar777"

>

> wrote:

> > Hotep,

> >

> > As an aside to several recent posts regarding the
> Kemetic origin of

> > Greek Gods, it was reported by Herodotus that

> > Hercules and Pan were

> > originally Kemetic gods, long before the time of
> the Greeks.

> > Herodotus tells us that Hercules was one of the

> > Twelve Great Gods,

> > while Pan was of the Family of the Eight Great

> > Gods, which preceded

> > the Twelve. Now, we have to ask ourselves why the

> numbers Eight and

> > Twelve are mentioned in his report of the Kemetic
 > origin of the so-
 > > called Greek Gods?
 > >
 > > A tedious perusal of the Kemetic Theology will
 > bottom the
 > > significance of the Eight and Twelve Great Gods,
 > with the latter
 > > being of a later time. Apparently, the Company of
 > the Eight Gods
 > > stems from the Stellar Theology, which is the
 > oldest Doctrine of
 > the
 > > ancient Kemites, being founded on Ta-urt and the
 > Seven Stars or her
 > > Seven Children, who revolved around the Pole Star
 > of the Northern
 > > part of the Celestial Heaven, and was the Height
 > of the Celestial
 > > Heaven. Sut, in this case, would be the Child of
 > Ta-urt or
 > > representative of the Seven Children of the Lesser
 > Bear of the
 > > Constellations.
 > >
 > > Pan, being of the Company of the Eight Great Gods,
 > is the
 > equivalent
 > > of Sut, who was of the Stellar Theology, long
 > before he became the
 > > personification of Evil in the Solar Doctrine.
 > Just as Pan is part
 > > Goat, Sut is associated with the Oryx, which is a
 > type of animal
 > > synonymous with the Goat. Just as the name Pan is
 > the root of the
 > > terms Panic, Pandemonium, and Pandemic, Sut
 > symbolized similar
 > > attributes, such as when someone among the Kemites
 > became Ill, it
 > was
 > > attributed to Sut.
 > >
 > > When the Stellar Doctrine was superceded by the
 > Solar Doctrine, Ta-
 > > urt and the Seven Stars took on Evil

- > personifications, which can be
- > > identified in Revelations, as the Seven
- > Arch-Demons or Rebels, who
- > > rebelled against God in Heaven before being casted
- > out, the story
- > > itself also being recorded in the texts of the
- > Kemites, where Sut
- > and
- > > his Seven Followers, known as the Tesheru, the
- > Red-Devils, were
- > > thrown out of Heaven by Ra, who is the Great God
- > of the Solar
- > > Doctrine. Ta-urt and Sut are also mentioned in the
- > scriptures as
- > the
- > > Harlot and the Bastard Child, without the Father,
- > because the
- > Stellar
- > > Theology was founded on the Mother and Child, the
- > original of the
- > > biblical Mary and Jesus.
- > >
- > > As for Hercules being of the Family of the Twelve
- > Great Gods, it is
- > > only fitting that he is, because the Twelve are of
- > the later Solar
- > > Doctrine, as are the Twelve Signs of the Zodiac,
- > which veils the
- > > Twelve Labors of Hercules. Therefore, Hercules in
- > none other than a
- > > personification of the Sun, or a Sun-God; where
- > the Sun traversed
- > > through the Twelve Signs of the Celestial Zodiac,
- > which results in
- > > the Great Year of the ancient Kemites, period that
- > lasts for about
- > > 26,000 Years.
- > >
- > > P.E.A.C.E. Progress Everytime Afruikans Cultivate
- > Enlightenment!
- >
- >
- > Didn't the 4 other greek writer plutarch object to
- > hercules being
- > from KMT ??
- > I remeber Oplutarch calling a herdotus a liar

> about hercules ??

>

>

>

>

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| 4516|2002-11-02 21:38:59|Alex Derrick|Re: Djhwty, the Thrice Great|

Are you suggesting that the "central fire" of heraclitus,
pythagorous, and philolaos is geocentric?

I'd be carefull.

Copernicus's was inspired by ancient sources. Following my theory of
cause opposed to source. One cause of copernicus's system was the
ancient world.

Don't be confused by modern sources who are working an agenda.

"It is now universally recognized that Copernicus wrongly attributed
to the Pythagoreans the doctrine of the rotation of the eath on its
axis and the movement of the earth around the sun" _History of Greek
Philosophy_, E. Zeller.

also

"The cosmology of Philolaos was and still is considered to the
heliocentric system itself, and has been attributed to Pythagoras.
This is a legend whose formation postdates Copernicus. _It is
important to show its lack of foundation_, for if the knowledge of
the heliocentric movement goes back to Pythagoras, one would have to
assume a very long scientfiic development preceding him; the history
of evolution of the human spriit would take on quite a different
aspect from what has ben hitherto presented."
Jules Sageret, _Le System du Monde_. [underlines me]

Aristotle says...

"It remains to speak of the earth, to tell where it is situated, if
it belongs to the class of things at rest or of things in motion, and

of its shape.

As to its position, there is some difference of opinion. Most philosophers -- all, in fact, who consider the heavens as finite -- say it lies at the center of the world. But the Italian school of philosophers known as "Pythagoreans" take the contrary view. For them, it is fire which occupies the center; the earth is only one of the stars, creating night and day by its circular motion around the center."

Aristotle, De Caelo, II, 13, 293a, 15-25 (tr. J Tricot) [underline me]

Can we agree that the root cause of the heliocentric system is the affirmation that the earth is not the center? The rotation of the earth on an orbital path are conclusions that can not arise until one is convinced that the earth is not central.

Philolaos declares that the earth turns and moves in a circle.
See Diogenes Laertios Lives of Eminent Philosophers, VIII, p 237.

Philolaos poses two fires. One whose nature is the primary center, and around the center ten diverse bodies perform their movements. These celestial bodies are the sky, the planets, the sun, the moon, the earth, and the counter earth all of which are maintained by the central fire "Hestia."

See Stobaios, Eclogues I, p. 488

If it should be recognized that Philolaos and the Pythagoreans didn't have a heliocentric notion, where is the evidence?

What is your opinion on Heraclitus?

-----Original Message-----

It should be recognized that Philolaos and the Pythagoreans didn't have a heliocentric notion. Philolaos had proposed a system in which the sun, moon, earth, and the five known planets plus an unknown planet had all orbited the central fire.

...

I think the use of the word "source" is accurate as pertains to a model that may have been adopted and expressed in different terms. I would be cautious of using it regarding actual teachings

AD>>>>>> That is exactly why I posit "cause." "Source" suggests exacting similarities. The cause can be understood as the seed/root of an idea.

Alex Derrick.

| 4517|2002-11-03 08:23:04|saakhuba|(no subject)|

Saw a bulletin on the net about the "Kemetic looking Harpoons" and other artifacts discovered at the Semliki river in E.Zaire by YELLEN and BROOKS haven't seen anything since....anyone else?

| 4518|2002-11-03 10:19:35|a.manansala@attbi.com|Re: (unknown)|

These have been dated 80,000 BP, or three times older than the Cro-Magnon material, by Brooks and Yellen and are probably ancestral to the harpoons found in the so-called African Aqualithic or Saharo-Sudanese cultures.

Regards,

Paul Kekai Manansala

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>
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| 4519|2002-11-03 16:15:49|Djehuti Sundaka|Re: Djhwty, the Thrice Great|

It's neither geocentric nor heliocentric. If anything, one might call it "galactocentric" but I doubt that would be accurate as I doubt an idea of the galaxy had been entertained. Since the Central Fire is not the sun i.e. "helios", it's certainly not heliocentric especially since there's no notion of the earth and the other planets orbiting the sun. The fact that Filolaus could get it right about the earth being a sphere traveling in an orbit yet get it wrong about the sun and about there being a "counter-earth" indicates to me that he had arrived at his information by some other means than his own deduction. The Central Fire is an ideological construct that has no observable basis in reality (unless we choose to identify it with the galactic core). The Central Fire is not the sun so the concept, regardless of what it may have later inspired in others, is not heliocentric.

Djehuti Sundaka

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> them, _it is fire which occupies the center_; the earth is only one
> of the stars, creating night and day by its circular motion around
> the center."

> Aristotle, _De Caelo_, II, 13, 293a, 15-25 (tr. J Tricot)

[underline

> me]

>

> Can we agree that the root _cause_ of the heliocentric system is the

> affirmation that the earth is not the center? The rotation of the

> earth on an orbital path are conclusions that can not arise until
one

> is convinced that the earth is not central.

>

> Philolaos declares that the earth turns and moves in a circle.

> See Diogenes Laertios _Lives of Eminent Philosophers_, VIII, p 237.

>

> Philolaos poses two fires. One whose nature is the primary center,

> and around the center ten diverse bodies perform their movements.

> These celestial bodies are the sky, the planets, the sun, the moon,

> the earth, and the counter earth all of which are maintained by the

> central fire "Hestia."

> See Stobaios, Eclogues I, p. 488

>

> If it should be recognized that Philolaos and the Pythagoreans
didn't

> have a heliocentric notion, were is the evidence?

>

> What is your opinion on Heraclitus?

>

> -----Original Message-----

> It should be recognized that Philolaos and the Pythagoreans didn't

> have a heliocentric notion. Philolaos had proposed a system in
which

> the sun, moon, earth, and the five known planets plus an unknown

> planet had all orbited the central fire.

> ...

> I think the use of the word "source" is accurate as pertains to a

> model that may have been adopted and expressed in different terms.

I

> would be cautious of using it regarding actual teachings

>

> AD>>>>>> That is exactly why I posit "cause." "Source" suggests

> exacting similarities. The cause can be understood as the seed/root

> of an idea.

>

> Alex Derrick.

| 4520|2002-11-04 01:34:37|Alex Derrick|Re: Djhwty, the Thrice Great|
hotep

If there is no understanding of "galaxy." Then galactocentric is improbable and impossible.

Heliocentric in this case can only be the opposite of geocentric. As those are the only two models that map to what Aristotle defines as popular thought during his era.

As I said earlier. The initial cause of heliocentric thought is the affirmation of the earth not being the central body in regards to the rotation of the celestial spheres.

Philolaos was a Pythagorean and this is what Aristotle says regarding Pythagoreans...

"It remains to speak of the earth, to tell where it is situated, if it belongs to the class of things at rest or of things in motion, and of its shape.

As to its position, there is some difference of opinion. Most philosophers -- all, in fact, who consider the heavens as finite -- say it lies at the center of the world. But the Italian school of philosophers known as "Pythagoreans" take the contrary view. For them, it is fire which occupies the center; the earth is only one of the stars, creating night and day by its circular motion around the center."

Aristotle, De Caelo, II, 13, 293a, 15-25 (tr. J. Tricot)

Should we even try and seek a demonstration of the heliocentric nature of Pythagorean thought in terms of modern materialistic constructs? If materialism certainly is not the Pythagorean characteristic, a material proof is icing on the cake.

Metaphysically and physically speaking..

Philolaos poses two fires of which he likens to Hestia. Hestia is symbolic of central light. "Her fire warms, kindles, illuminates. 'She sees all things by her light that never fails.' She is the gathering point, the source and the centre..."

[Stassinopoulos, Arianna and Roloff Beny. The Gods of Greece. 1983.]

The earth circles a fiery point that "illuminates, kindles, and warms."

In concept Pythagorean thought is heliocentric, especially if geocentric is the only acceptable opposite.

Metaphysically Pythagorean thought is absolutely heliocentric.

Physically it also appears to be heliocentric. But, the material

nature is of low priority, because the pythagorean school was not materialistic.

Finally, Philolaos supposes that our sun is tethered to another fire. Perhaps this second fire is Sirius, which might indicate a parallel with Kmt's sothic calendar.

Based on these similarity and a variety of other sources modern and ancient I see no reason to suppose that Pythagoras never studied in Kmt which possessed heliocentric and geocentric philosophies and a solar, lunar, and sothic calendar.

Clearly there is ample evidence to substantiate heliocentric thought before the European Renaissance. The Renaissance being a modern European experimental verification of ancient physical and metaphysical knowledge.

Off 2 bed
Take it easy,

Alex Derrick

-----Original Message-----

From: Djehuti Sundaka

To: Ta_Seti@yahoogroups.com

Sent: 11/3/2002 4:15 PM

Subject: [Ta_Seti] Re: Djhwty, the Thrice Great

It's neither geocentric nor heliocentric. If anything, one might call

it "galactocentric" but I doubt that would be accurate as I doubt an idea of the galaxy had been entertained. Since the Central Fire is not the sun i.e. "helios", it's certainly not heliocentric especially since there's no notion of the earth and the other planets orbiting the sun. The fact that Philolaos could get it right about the earth being a sphere traveling in an orbit yet get it wrong about the sun and about there being a "counter-earth" indicates to me that he had arrived at his information by some other means than his own deduction.

The Central Fire is an ideological construct that has no observable basis in reality (unless we choose to identify it with the galactic core). The Central Fire is not the sun so the concept, regardless of what it may have later inspired in others, is not heliocentric.

Djehuti Sundaka

| 4521|2002-11-04 08:00:05|Djehuti Sundaka|Re: Djhwty, the Thrice Great|

Regardless of any similarities, there's simply no way around the fact that "helio-centric" is "sun-centric" and that the Central Fire of Pythagorean thought had definitely not been the sun. Heliocentric is heliocentric. It's not horsecentric or applecentric or pyrocentric or any other kind of centrism that may be proposed. If an idea does not posit the sun as being the center of the universe, it's not heliocentric no matter what else is proposed as being central. It's obvious from the Central Fire notion that heliocentric and geocentric had not been the only centric notions. Thus, it is not an either/or situation. As I stated before, the fact that Filolaus had been correct about the earth but wrong about sun indicates to me that he had arrived at his information by some source other than his own deduction. I imagine that such a source would have been heliocentric and that, for ideological reasons, that perspective would have been ignored by Filolaus in order to have held to the Central Fire notion. Had a non-geocentric perspective been arrived at by his own deduction, I don't think he could have avoided a heliocentric conclusion. But the fact that he did ignore precisely such a conclusion in order to hold to a pre-existent fire notion indicates to me that his non-geocentric notion had been information he had received from an unidentified source.

Djehuti Sundaka

--- In Ta_Seti@y..., "Alex Derrick" wrote:

> hotep

>

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> improbable and impossible.

>

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> if it belongs to the class of things at rest or of things in motion,

> and of its shape.

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 > philosophers -- all, in fact, who consider the heavens as finite --
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 > illuminates. 'She sees all things by her light that never fails.'
 She
 > is the gathering point, the source and the centre... "
 > [Stassinopoulos, Arianna and Roloff Beny. The Gods of Greece.1983.]
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 > fire. Perhaps this second fire is Sirius, which might indicate a
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 > ancient I see no reason to suppose that Pythagorous never studied in
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 > european experimental verification of ancient physical and

> metaphysical knowledge.
 >
 >
 > Off 2 bed
 > Take it easy,
 >
 > Alex Derrick
 > -----Original Message-----
 > From: Djehuti Sundaka
 > To: Ta_Seti@y...
 > Sent: 11/3/2002 4:15 PM
 > Subject: [Ta_Seti] Re: Djhwty, the Thrice Great
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 > core). The Central Fire is not the sun so the concept, regardless
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 > what it may have later inspired in others, is not heliocentric.
 >
 > Djehuti Sundaka
 | 4522|2002-11-04 12:48:35|mansu_musa|New antiquities display on Philae |
 New antiquities display on Philae

For the first time, an ancient Egyptian antiquities museum is to be built on the archeological site of Philae Island on the west bank in Aswan.

With its several temples, this area used to be the political and religious centre of ancient times.

Dr Zahi Hawas, Secretary-General of the Supreme Council for Antiquities (SCA), said that the LE20 million museum will show a collection of artefacts dating from the Old, Middle and New Kingdoms. The oldest known sculpture workshop, showing how the ancient

Egyptians cut stones to carve obelisks and build temples, will be the museum's showpiece.

The SCA is considering plans for a sound and light show at Edfu Temple to attract tourists to the monument in the evenings, Dr Hawas said, adding that construction of a marina will start next month.

The marina will be opposite the Hor Moheb Temple in west Aswan as a quicker route for visitors to the newly restored temple.

<http://www.uk.sis.gov.eg/online/html7/o311022d.htm>

| 4523|2002-11-04 14:15:13|Demetreis|Re: Djhwty, the Thrice Great|

Attachments :

Gentlemen:

The answer is very simple and is demonstrated in Pythagorean math.....observation of the Pythagorean triangle (1 2 3)reveals the following: If you cannot see the image click here:

www.chalice2000.com/images/relationships.gif



This diagram of the circles of the earth and moon in their correct proportions are placed tangent to each other, and each is framed within a square. The earth's diameter is 7920 miles (12X660)and the moon's is 2160 miles (6X6X60), so the perimeters of the two squares are: terrestrial 31,680 miles, lunar 8640 miles. It is evident by this construction of the solar relationship. The sun being approximately 864,000 miles(12X12X6000)in diameter. To this day we still use this 6/12 relationship and it is mathematically harmonic to the rotations and orbits spoken of by Aristotle. Why do you think there are 86,400 seconds in a 24 hour day? (solar cycle) I have mathematically studied most of the great monuments on this planet and they all have solar, lunar and terrestrial dedications.

By the way....the triangle in the center of this geometry has a 51 degree 51 minute slope just as the Per Em Uin Egypt does. This knowledge obviously came from KMT. This Per Em U is not a tomb, nor is any Per EMU. Furthermore the Per Em U is a monument not only to the solar, terrestrial and lunar but to the cosmos as well as the face of one side is exactly aligned to the celestial pole as well as the northern shafts to Thuban and Ursa Minor. The southern shafts are aligned to Sirius and Alnitak in Orion. This monument gives credence to the celestial orbits as well as the solar. At the Festival of the Sun (summer solstice) the angle between the rising sun on that day and the Per Em U face is exactly 26.5 degrees. It is not possible to argue the intellectual points of the written word without a look at the fundamentals of math and geometry. Math is at the basis of all written inspired words. It all goes hand in hand. The canon of the Universe is in front of us for all to see. How to determine evolved civilizations is as simple as making a determination as to the examples of math and geometry incorporated in the structures, statues and buildings. Technology does not measure up.

Thussaara

| 4524|2002-11-04 14:27:56|Derrick, Alexander|Djhwty, the Thrice Great|

Attachments :

Thanks for the mathematical clarification.

I am reposting message in HTML format.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

<http://highculture.8m.com/>

Gentlemen:

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Thussaara

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| 4525|2002-11-04 22:18:33|Alex Derrick|SoftImage|XSI takes on Pyramids|

<http://www.cgchannel.com/news/showfeature.jsp?newsid=599>

The text is pretty boring and the BBC might be a little dry too, but there are some beautiful renders on this page.

Enjoy, gotta get back to work.

Alex Derrick

| 4526|2002-11-04 23:51:46|Rudy Aunk|Vote Nov 5th 2002|

All Americans should vote, it is your responsibility as an American

Citizen. African Americans in particular must increase our voting numbers; if we are to be more effective in the 21st Century then we have been in the 19th century.

Voting in American is the means of controlling your nation's and community's economics. All else flows from economics, Politics,

Social Issues, War, etc. Remember physical freedom in American is closely related to DOLLORS. You are free to go to the Bahamas if you have the DOLLORS to support your right to go.

Cultural Literacy and Economic Literacy for 21st Century Effectiveness.

Hetep,

Aunk
DoubleSpeak in Black and White, the Paperback book

http://www.iuniverse.com/bookstore/book_detail.asp?isbn=0%2D595%2D22858%2D5

| 4527|2002-11-05 02:32:01|Demetreis|Re: SoftImage|XSI takes on Pyramids|

Thanks Alex:

Imagine seeing the glare of morning sunlight on the casings several kilometers away. Good stuff
Thussaara

----- Original Message -----

From: [Alex Derrick](#)

To: Ta_Seti@yahoogroups.com

Sent: Monday, November 04, 2002 10:18 PM

Subject: [Ta_Seti] SoftImage|XSI takes on Pyramids

<http://www.cgchannel.com/news/showfeature.jsp?newsid=599>

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| 4528|2002-11-05 09:12:31|mansu_musa|3D Imagery from Kaon Interactive to Bring Ancient Mummy to the Web|

MAYNARD, Mass., Nov 4, 2002 (BUSINESS WIRE) -- Starting today

Internet users can get a sneak peek at the ancient Egyptian mummy that will be part of "The Quest for Immortality: Treasures of Ancient Egypt" Exhibit - opening November 20 at the Museum of Science,

Boston. A 3D image of the mummy created by Kaon Interactive Inc. appears on the Museum's web site at <http://www.mos.org/quest/mummy3d.php>. The site has been produced in anticipation of the international "Quest" Egyptian Exhibition--on display at the Museum from November 20, 2002 through March 30, 2003. "The Museum of Science is pleased to offer this unique online experience," said Sonja Hyde-Moyer, Manager of Web and New Media for the Museum of Science. "The technology used by Kaon Interactive Inc. to create 3-D imagery will intrigue people of all ages and we hope it inspires them to visit "The Quest for Immortality" Exhibit at the Museum for a close-up view of the mummy."

Last month, the mummy, on loan from the Michael C. Carlos Museum at Emory University in Atlanta, Georgia, was transported to Beth Israel Deaconess Medical Center in Boston for a CT scan to unveil some of the mysteries behind its identity. When it returned to the Museum, a team from Kaon started the process of creating a 3D image of the mummy.

Thanks to Kaon's unique no plug-in viewer technology, virtually everyone can see the 3D mummy, spin it around to view it from any angle, zoom in for a closer look, and even 'peer through' the mummy's wrappings to see what's inside using images from the CT scan. By interacting with the 3D mummy, site visitors can gain a more complete understanding of what life was like for ancient Egyptians.

"We are thrilled that the Museum of Science chose Kaon's 3D no plug-in imaging technologies to provide everyone with a truly interactive educational experience. People learn more quickly and easily when three-dimensional objects are displayed in 3D, especially when the experience is enhanced with special images and animations as in the case of the mummy," said Tim Palmer, Vice President of Marketing at Kaon.

About Kaon Interactive Inc. Kaon is changing the way blue chip companies use images to launch new products. With ultra-high resolution and geometric precision, Kaon's 3D product models can be used to create product tours, training modules and online self-help applications for the Internet or PowerPoint(R). Kaon customers include Cisco, Dell, Hitachi, Nokia, Panasonic and Sony. For more information visit www.kaon.com.

About the Museum of Science, Boston One of the world's largest science centers, the Museum of Science takes a hands-on approach to science, attracting approximately 1.6 million visitors a year through its vibrant programs and over 550 interactive exhibits. Other features include the Thomson Theater of Electricity, home of the world's largest air-insulated Van de Graaff generator; the Charles Hayden Planetarium; the Gilliland Observatory; and the Mugar Omni Theater. Founded in 1830, the Museum was first to embrace all the sciences under one roof. Its exhibit plan, Science Is an Activity,

encourages visitors to learn science by practicing scientific thinking skills. It has been awarded several National Science Foundation grants and has profoundly influenced exhibit development at other major science centers. For additional information about the Museum of Science visit www.mos.org.

"The Quest for Immortality: Treasures of Ancient Egypt" is organized by the United Exhibits(TM) Group, Copenhagen, and the National Gallery of Art, Washington, in association with the Supreme Council of Antiquities, Cairo.

CONTACT: Kaon Interactive Inc.

Tim Palmer, 978/823-0111 ext. 110

tpalmer@kaon.com

URL: <http://www.businesswire.com>

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Boston's Museum of Science Uses 3D Imagery from Kaon Interactive to Bring Ancient Mummy to the Web

[http://www.zawya.com/Story.cfm?](http://www.zawya.com/Story.cfm?id=308b6173&Section=Industries&page=TMT&channel=Press%20Releases&objectid=05D5DC8A-4ADA-11D5-867D00D0B74A0D7C|4529|2002-11-05 09:42:40|Djehuti Sundaka|Claudius Ptolemy)

[id=308b6173&Section=Industries&page=TMT&channel=Press%20Releases&objectid=05D5DC8A-4ADA-11D5-867D00D0B74A0D7C|4529|2002-11-05 09:42:40|Djehuti Sundaka|Claudius Ptolemy](http://www.zawya.com/Story.cfm?id=308b6173&Section=Industries&page=TMT&channel=Press%20Releases&objectid=05D5DC8A-4ADA-11D5-867D00D0B74A0D7C|4529|2002-11-05 09:42:40|Djehuti Sundaka|Claudius Ptolemy)

Although I find some of the information on this page to be either mistated or just plain wrong, I thought the following comment on Claudius Ptolemy being indigenous to Upper Kamat might be of some interest. The fact that he had felt the need to have advanced the geocentric view also indicates that a non-geocentric view had been prevalent during his lifetime (c. 90-161 CE).

Djehuti Sundaka

Almost nothing is known about Claudius Ptolemy. It is known that he was not Greek and was

not even a Ptolemy (that is, he was not related to the Ptolemaic rulers). He was an Egyptian

astronomer, mathematician, and geographer who lived in the vicinity of Alexandria. Bits and

pieces of information from his writings and from comments from his contemporaries are the only

sources of information about Ptolemy's life. He was born in Upper Egypt, and some say that he

was the head librarian at the museum or library at Alexandria.

Ptolemy worked from the data of past astrologers to map over one thousand stars. He compiled

a list of 48 constellations, and, for the most part, described the longitude and latitude lines of the earth. He was a believer that the earth was the center of the universe and worked to advance this theory. His effort in this area was in his thirteen volume work called the Almagest. Here, the Ptolemaic system is described, thus explaining why some planets seemed to move backwards for periods of time in their orbit around earth. He theorized that each planet also revolved in a smaller circle as well as a larger one. This was called the "epicycle." This theory would survive for 1400 years, until it was finally accepted that the earth was itself another planet in orbit around the sun.

Ptolemy also dabbled in other areas of study. He wrote the book, Geography, and in it created maps and latitudes and longitudes. He studied the refraction of light in his book, Optics. Also, he studied harmonics and wrote yet another book describing his findings. However, it was his work called Mathematical Treatise in Four Books, also referred to as The Prognostics Addressed to Syrus, that would be the foundation for modern astrology as it is practiced in the West. The name we use for the work today is the Tetrabiblos. Nothing is known about how Ptolemy acquired his data for this work; however, his access to the library at Alexandria would be the best guess.

<http://www.touregypt.net/astro/astro.html>

| 4530|2002-11-05 10:21:03|Djehuti Sundaka|The Law of Djhwtj|

About 5200 years ago, King Menes laid down the oldest legislative systems in human history when he issued the law of "Tehut", god of wisdom, as the only law applicable all over Egypt. He also made "Memphis", the capital of first unified and centralized state in history, with an organized system of government, administration, judiciary, education, police, army, etc..

<http://touregypt.net/historicalessays/law.HTM>

| 4531|2002-11-05 10:34:33|Djehuti Sundaka|The Legal Legacy of Kamat|

In many respects, the ancient Egyptian laws remain with us today. The Greek lawgiver Solon visited Egypt in the 6th century BC, studied their law and adapted many aspects of it into the

legal system of Athens. During Egypt's Greek period, Egyptian law continued to influence the separate Greek legal system. When the Romans took Egypt, their legal system was effected by both the Greeks and Egyptians, and today, we continue to implement a number of aspects of Roman law.

<http://www.touregypt.net/featurestories/law.htm>

| 4532|2002-11-05 11:13:33|Djehuti Sundaka|Djhwty in the Thirty Chapters|

Do well, and you will attain influence.

Do not dip (your) reed against the one who sins.

The beak of the Ibis (Djhwty) is the finger of the scribe;

Take care not to disturb it;

The Ape (Djhwty) rests (in) the temple of Khmnw,

While his eye travels around the Two Lands;

If he sees one who sins with his finger (that is, a false scribe),
he takes away his provisions by the flood.

As for a scribe who sins with his finger,

His son shall not be enrolled.

If you spend your life with these things in your heart,

Your children shall see them.

Do not unbalance the scale nor make the weights false,

Nor diminish the fractions of the grain measure;

Do not wish for the grain measures of the fields

And then cast aside those of the treasury.

The Ape sits by the balance,

While his heart is the plummet.

Where is a god as great as Djhwty

The one who discovered these things, to create them?

<http://touregypt.net/instructionofamenemope.htm>

| 4533|2002-11-05 12:20:33|Djehuti Sundaka|Ancient Egyptian Science|

<http://www.touregypt.net/science.htm>

Ancient Egyptian Science

Edited and Prepared by Prof. Hamed A. Ead

Introduction....

One of the oldest in history the ancient Egyptian civilization, emerges from pre-history into the period of more or less precise chronological record up to a date perhaps not far removed from 3400 B.C. This highly developed but in many respects static

civilization lasted for over 3000 years, during which it spread its influence far and wide. Some archaeologists, indeed, claim to see in all other civilizations signs of an Egyptian origin. It is universally agreed, however, that in technical arts Egyptian workers pointed the way to the rest of the world, and it is to them that all must turn for the first discovery of those facts that made science possible.

Chronological Record.....

Period

Dynasty

Approximate Date

Stone Age

Paleolithic Period

Neolithic Period

Undated Possibly ended
about

5000 B.C

Pre dynastic

Badarian

Civilization

Early Pre dynastic

Middle Pre

dynastic

Late Pre dynastic

5000 to 3400 B.C.

Protodynastic

I and II

3400-2980 B.C.

Old Kingdom

III

IV

V and VI

2980 to 2900 B.C.
2900 to 2750 B.C.
2750 to 2475 B.C.

First International Period

VII to X

2475 to 2160 B.C.

Middle Kingdom

XI and XII

2160 to 1788 B.C.

Second International Period
(includes the period of Hyksos
domination)

XIII to XVII

1788 to 1580 B.C.

New Kingdom or Empire

XVIII
XIX
XX

1580 to 1350 B.C.
1350 to 1200 B.C.
1200 to 1090 B.C.

Period of which little is known

XXI to XXV

1090 to 663 B.C.

Late Egyptian Period

XXVI

663 to 525 B.C.

Persian

XXVII to XXX

525 to 332 B.C.

Greek (ptolmaic)

.....

332 to 30 B.C.

Roman

.....

30 B.C. to A.D. 640

Arab

.....

A.D. 640

The historical period is divided for the sake of convenience into thirty Dynasties, each of which corresponds to a different royal House. So little is known about the first two Dynasties that they are frequently either classed together as Protodynastic, or grouped with the late Pre dynastic period, the whole being called Archaic.

With the Third Dynasty began the old Kingdom or Pyramid Age, as it is sometimes called, which lasted until the end of Sixth Dynasty.

The period from the Seventh Dynasty to the Tenth Dynasty inclusive was one of internal conflict and is very obscure. This is known as the First International period.

The Eleventh and Twelfth Dynasties constitute the Middle Kingdom or Feudal Age, a time of great prosperity.

From the Thirteenth Dynasty to the Seventeenth Dynasty inclusive was a period of disorganization, about which present knowledge is very scanty, except that it included an interval of foreign domination under the Hyksos kings. This is the Second Intermediate period.

The Eighteenth Dynasty ushered in the New Kingdom or Empire, which lasted until the end of the Twentieth Dynasty, during which time Egypt conquered the countries now known as Palestine and Syria respectively and became a great power in western Asia.

In the Twenty-first Dynasty the Empire fell to pieces. Of the next four Dynasties, the Twenty-second to the Twenty-fifth inclusive, very little is known, except that during part of the time the country was under the domination first by the Ethiopians and later of the Assyrians.

In the Twenty-sixth Dynasty there was a revival of independence and prosperity, which was followed by the Persian conquest and the period from the Twenty-seventh Dynasty to the Thirtieth Dynasty inclusive was one of Persian domination, except for brief intervals when the Egyptians gained temporary independence.

After the conquest of the Persians in Asia by the Greeks, Alexander the Great took possession of Egypt and the Greek domination under his successors, the Ptolemies, lasted until Egypt became a Roman province, the country then remaining in Roman occupation until the Arab conquest.

As may be seen from the above short summary, there are several periods of Egyptian history, lasting in some cases two or three hundred years, about which very little is known, and even of the periods that are better known the information is very partial.

1) Technical Arts Related To Alchemy In Old Egypt

Origin of the word Alchemy

The word 'alchemy', as the Arabic definite article al- indicates, is Arabic (al-klmya'). The origin of the word kimya', pre-Arabic, is controversial. Several more or less plausible or legendary hypotheses have been advanced. For some the word came from the Egyptian kemi (black), whence the Greek kemia which might indicate two things:

Egypt, 'the black land' according to Plutarch - alchemy would be preeminently the science of Egypt; 'the Black', the original matter of transmutation, i.e. the art of treating 'black metal' to produce precious metals.

For others, the word 'chemy' could have come from the Greek khymeia, 'fusion', i.e. the art of melting gold and silver. A Byzantine text states that Diocletian ordered the destruction of Egyptian books relating to khymeia, to the 'fusion' of gold and silver.

The image of King Gehouti or Thot, the ancient Egyptian God of wisdom and knowledge. The Ancient Egyptians usually represented him by either one of two symbols, that of Ibis or monkey. He was worshipped in Ashmounin, a town in Upper Egypt. In the emblem, the God takes the image of a man crowned with the head of the bird Ibis. He is seated and holds a pen and paper. Important and valuable archaeological discoveries connected with this god were made under the sponsorship of Cairo University in the area of Ashmounin and Tuna El Gabal.

Metallurgy

Metallurgy in particular was carried on with an elaborate technique and a business organization not unworthy of the modern world, while the systematic exploitation of mines was an important industry employing many thousands of workers. Even as early as 3400 B.C., at the beginning of the historical period, the Egyptians had an intimate knowledge of copper ores and

of processes of extracting the metal. During the fourth and subsequent dynasties (i.e. from about 2900 B.C. onwards), metals seem to have been entirely monopolies of the Court, the management of the mines and quarries being entrusted to the highest officials and sometimes even to the sons of the Pharaoh.

Whether these exalted personages were themselves professional metallurgists we do not know, but we may at least surmise that the details of metallurgical practice, being of extreme importance to the Crown, were carefully guarded from the vulgar. And when we remember the close association between the Egyptian royal family and the priestly class we appreciate the probable truth of the tradition that chemistry first came to light in the laboratories of Egyptian priests.

Metal-Workers' Workshop in Old Egypt

Copper and Iron Extraction

In addition to copper, which was mined in the eastern desert between the Nile and the Red Sea, iron was known in Egypt from a very early period and came into general use about 800 B.C. According to Lucas, iron appears to have been an Asiatic discovery.

It was certainly known in Asia Minor about 1300 B.C. One of the Kings of the Hittites sent Rameses II, the celebrated Pharaoh of the Nineteenth Dynasty, an iron sword and a promise of a shipment of the same metal.

The Egyptians called iron 'the metal of heaven' or ba-en-pet, which indicates that the first specimen employed were of meteoric origin; the Babylonian name having the same meaning.

It was no doubt on account of its rarity that iron was prized so highly by the early Egyptians, while its celestial source would have its fascination. Strange to say,

it was not used for decorative, religious or symbolical purposes, which - coupled with the fact that it rusts so readily - may explain why comparatively few iron objects of early dynastic age have been discovered.

One which has fortunately survived presents several points of interest: it is an iron tool from the masonry of the great Pyramid of Khufu at Giza, and thus presumably dates from the time when the Pyramid was being built, i.e. about 2900 B.C. This tool was subjected to chemical analysis and was found to contain combined carbon, which suggests that it may have been composed of steel. By 666 B.C. the process of case-hardening was in use for the edges of iron tools, but the story that the Egyptians had some secret means of hardening copper and bronze that has since been lost is probably without foundation. Desch has shown that a hammered bronze, containing 10.34 per cent. of tin, is considerably harder than copper and keeps a cutting edge much better.

Of the other non-precious metals, tin was used in the manufacture of bronze, and cobalt has been detected as a coloring agent in certain specimens of glass and glaze. Neither metal occurs naturally in Egypt, and it seems probable that supplies of ore were imported from Persia. Lead, though it never found extensive application, was among the earliest metals known, specimen having been found in graves of pre-dynastic times. Galena (PbS) was mined in Egypt at Gebel Rasas ('Mountain of Lead'), a few miles from the Red Sea coast; and the supply must have been fairly good, for when the district was re-worked from 1912 to 1915 it produced more than 18,000 tons of ore.

Gold

The vast quantities of gold amassed by the Pharaohs were the envy of contemporary and later sovereigns. Though much was imported, received by way of tribute, or

captured in warfare,
the Egyptian mines themselves were reasonably productive.

Egyptian Goldsmiths Washing, Melting and Weighing Gold Beni Hasan,
19800 B.C.

Over one hundred ancient gold workings have been discovered in Egypt
and the Sudan,
though within the limits of Egypt proper there appear to have been gold
mines only in the desert
valleys to the east of the Nile near Ikoptos, Ombos and Apollinopolis
Magna. Of one of these
mines - possibly near Apollinopolis - a plan has been found in a
papyrus of the fourteenth
century B.C., and the remains of no fewer than 1,300 houses for
gold-miners are still to be
seen in the Wadi Fawakhir, half-way between Koptos and the Red Sea. In
one of the treasure
chambers of the temple of Rameses III, at Medinet-Habu, are represented
eight large bags,
seven of which contained gold and bear the following descriptive labels

The Egyptian word for gold is nub, which survives in the name Nubia, a
country that provided
a great deal of the precious metal in ancient days. French Scientist
Champollion regarded it as
a kind of crucible, while Rossellini and Lepsius preferred to see in it
a bag or cloth, with
hanging ends, in which the grains of gold were washed - the radiating
lines representing the
streams of water that ran through.

Gold Washing in Ancient Egypt

Crivelli has more recently advanced the theory that the gold symbol is
the conventional sign for
a portable furnace used for the fusion of gold, and that the rays
represent the flames, which, 'as
can be observed in the use of this type of furnace, are unable to
ascend because the wind
inclines them horizontally'.

In the later dynasties, the Egyptians themselves forgot the original
significance of the sign and

drew it as a necklace with pendent beads. Elliot Smith however says that this was the primitive form and became the determinative of Hathor, the Egyptian Aphrodite, who was the guardian of the Eastern valleys where gold was found.

Egyptian Goldsmith Workshop in the Pyramid Age

The gold mines in Nubia and other parts of the Egyptian empire seem to have been very efficiently designed and controlled, though with a callous disregard for the human element employed.

Alluvial auriferous sand was also treated, a distinction being made between the gold obtained in this way and that extracted from the mines. The latter was called nub-en-set, i.e. gold of the mountain, while alluvial gold was named nub-en-mu, i.e. 'gold of the river'. Auriferous sand was placed in a bag made of a fleece with the woolly side inwards; water was then added and the bag vigorously shaken by two men. When the water was poured off, the earthy particles were carried away, leaving the heavier particles of gold adhering to the fleece. There is a picture of this operation on one of the buildings at Thebes.

Mercury

Mercury (Greek-hydrargyros, liquid silver; latin-argentum vivum, live or quick silver) is stated to have been found in Egyptian tombs of from 1500-1600 B.C.

Metal and Mysticism

In the early centuries of our era, however, there gradually developed a mysticism among chemical writers due to Egyptian and Chaldean religious magical ideas, and there developed a fanciful relation of the metals as such to the sun and the planets, and as a consequence there arose the belief that it was necessary to confine the number of metals to seven.

Thus Olympiodorus-in the 6th century of our era gives the following relation:

Gold -
The Sun
Silver -
The Moon
Electrum -
Jupiter
Iron -
Mars
Copper -
Venus
Tin -
Mercury
Lead -
Saturn

Metallurgy was by no means the only art practiced with conspicuous success by the ancient Egyptian craftsmen. Glass was almost certainly the invention, not of the Phoenicians, but of the Egyptians, and was produced on a large scale from a very early date.

Art of Glass Making

This art is of very ancient origin with the Egyptians, as is evident from the glass jars, figures and ornaments discovered in the tombs. The paintings on the tombs have been interpreted as descriptive of the process of glass blowing. These illustrations representing smiths blowing their fires by means of reeds tipped with clay. Therefore it can be concluded that glass-blowing is apparently of Egyptian origin.

The remains of glass furnaces discovered by Flinders-Petrie at Tel-El-Amarna (1400 B.C.) illustrate the manufacture of rods, beads, and jars or other figures, formed apparently by covering clay cores with glass and later removing the cores.

Egyptian glass articles were of colored glass, often beautifully patterned. Analyses of ancient Egyptian glass articles show that generally glass was a soda-lime glass with rather soda content as compared with modern soda-lime glass.

Egyptian Making Pottery, With Furnace Beni Hasan, 1900 B.C.

The given analyses do not differ from those of some soda-lime glasses of modern times. Lead was used in glasses from very ancient times. French scientist analyzed a vase of the Fourth dynasty in Egypt which contained about one quarter lead.

Artificial pearls, made of glass, were manufactured in such numbers that they formed an important article of export trade, and the old legends of enormous emeralds and other precious stones are most reasonably explained on the assumption that the preparation of paste jewelry was widely undertaken.

The earliest glass-works remains of which have been found date from the eighteenth dynasty, and the oldest dated glass object is a large ball bead bearing the cartouche of Amen-Hotep I, now in the Ashmolean Museum at Oxford. The invention of glass-blowing, as opposed to the older method of glass-molding, is comparatively recent, dating back only to about the beginning of the Christian Era. Sir Flinders Petrie has shown that the reliefs at Beni-Hassan, which were formerly supposed to represent glass-blowers are more probably to be interpreted as metal-workers blowing a fire.

Textile and Dyeing Materials

The beginning of the arts of weaving and dyeing are lost in antiquity. Mummy cloths of varying degrees of fitness, still evidencing the dyer's skill, are preserved in many museums.

The invention of royal purple was perhaps as early as 1600 B.C. From the painted walls of

tombs, temples and other structures which have been protected from exposure to weather, and from the decorated surfaces of pottery, chemical analysis often is able to give us knowledge of the materials used for such purposes.

Thus, the pigments from the tomb of Perneb (at estimated 2650 B.C.) which was presented to Metropolitan Museum of New York City in 1913, were examined by Maximilian Toch. He found that the red pigment proved to be iron oxide, haematite; a yellow consisted of clay containing iron or yellow ochre; a blue color was a finely powdered glass; and a pale blue was a copper carbonate, probably azurite; green were malachite; black was charcoal or boneblack; gray, a limestone mixed with charcoal; and a quantity of pigment remaining in a paint pot used in the decoration, contained a mixture of haematite with limestone and clay.

So many analyses results made by known scientists all serve to illustrate the character of the evidence furnished by chemical analysis of surviving samples of the products of early chemical industries.

| 4534|2002-11-05 13:34:14|Djehuti Sundaka|Planet Names|

I find it interesting that while the planets exterior to the earth's orbit all have Harw names,

Harw-Ka-Pet (Saturn)
Harw-Ts-Tawy (Jupiter)
Harw-Khwty (Mars)

the planets interior to the earth's orbit don't

Sba-Djay (Venus)
Sbg (Mercury)

Djehuti Sundaka

| 4535|2002-11-05 14:55:40|Djehuti Sundaka|Pythagoras and the Legacy of Kamat|

Pythagoras's father was Mnesarchus, while his mother was Pythais and she was a native of Samos. Mnesarchus was a merchant who came from Tyre, and there is a story and

that he brought corn to Samos at a time of famine and was granted citizenship of Samos as a mark of gratitude. As a child Pythagoras spent his early years in Samos but travelled widely with his father. There are accounts of Mnesarchus returning to Tyre with Pythagoras and that he was taught there by the Chaldaeans and the learned men of Syria. It seems that he also visited Italy with his father.

The other two philosophers who were to influence Pythagoras, and to introduce him to mathematical ideas, were Thales and his pupil Anaximander who both lived on Miletus. In it is said that Pythagoras visited Thales in Miletus when he was between 18 and 20 years old. By this time Thales was an old man and, although he created a strong impression on Pythagoras, he probably did not teach him a great deal. However he did contribute to Pythagoras's interest in mathematics and astronomy, and advised him to travel to Egypt to learn more of these subjects. Thales's pupil, Anaximander, lectured on Miletus and Pythagoras attended these lectures. Anaximander certainly was interested in geometry and cosmology and many of his ideas would influence Pythagoras's own views.

It is not difficult to relate many of Pythagoras's beliefs, ones he would later impose on the society that he set up in Italy, to the customs that he came across in Egypt. For example the secrecy of the Egyptian priests, their refusal to eat beans, their refusal to wear even cloths made from animal skins, and their striving for purity were all customs that Pythagoras would later adopt.

In 525 BC Cambyses II, the king of Persia, invaded Egypt. Polycrates abandoned his alliance with Egypt and sent 40 ships to join the Persian fleet against the Egyptians. After Cambyses had won the Battle of Pelusium in the Nile Delta and had captured Heliopolis and Memphis, Egyptian resistance

collapsed. Pythagoras was taken prisoner and taken to Babylon. Iamblichus writes that Pythagoras:-

... was transported by the followers of Cambyses as a prisoner of war. Whilst he was there he gladly associated with the Magoi ... and was instructed in their sacred rites and learnt about a very mystical worship of the gods. He also reached the acme of perfection in arithmetic and music and the other mathematical sciences taught by the Babylonians...

In about 520 BC Pythagoras left Babylon and returned to Samos. Polycrates had been killed in about 522 BC and Cambyses died in the summer of 522 BC, either by committing suicide or as the result of an accident. The deaths of these rulers may have been a factor in Pythagoras's return to Samos but it is nowhere explained how Pythagoras obtained his freedom. Darius of Persia had taken control of Samos after Polycrates' death and he would have controlled the island on Pythagoras's return. This conflicts with the accounts of Porphyry and Diogenes Laertius who state that Polycrates was still in control of Samos when Pythagoras returned there.

Pythagoras made a journey to Crete shortly after his return to Samos to study the system of laws there. Back in Samos he founded a school which was called the semicircle. Iamblichus writes in the third century AD that:-

... he formed a school in the city [of Samos], the 'semicircle' of Pythagoras, which is known by that name even today, in which the Samians hold political meetings. They do this because they think one should discuss questions about goodness, justice and expediency in this place which was founded by the man who made all these subjects his business. Outside the city he made a cave the private site of his own philosophical teaching, spending most of the night and daytime there and doing research into the uses of mathematics...

Pythagoras left Samos and went to southern Italy in about 518 BC (some say much earlier).

Iamblichus gives some reasons for him leaving. First he comments on the Samian response to his teaching methods:-

... he tried to use his symbolic method of teaching which was similar in all respects to the lessons he had learnt in Egypt. The Samians were not very keen on this method and treated him in a rude and improper manner.

Pythagoras founded a philosophical and religious school in Croton (now Crotona, on the east of the heel of southern Italy) that had many followers. Pythagoras was the head of the society with an inner circle of followers known as mathematikoi. The mathematikoi lived permanently with the Society, had no personal possessions and were vegetarians. They were taught by Pythagoras himself and obeyed strict rules. The beliefs that Pythagoras held were:-

- (1) that at its deepest level, reality is mathematical in nature,
- (2) that philosophy can be used for spiritual purification,
- (3) that the soul can rise to union with the divine,
- (4) that certain symbols have a mystical significance, and
- (5) that all brothers of the order should observe strict loyalty and secrecy.

Both men and women were permitted to become members of the Society, in fact several later women Pythagoreans became famous philosophers.

Again Proclus, writing of geometry, said:-

I emulate the Pythagoreans who even had a conventional phrase to express what I mean "a figure and a platform, not a figure and a sixpence", by which they implied that the geometry which is deserving of study is that which, at each new theorem, sets up a platform to ascend by, and lifts the soul on high instead of

allowing it to go down among the sensible objects and so become subservient to the common needs of this mortal life.

<http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Pythagoras.html>

With the sole exception of reincarnation, Pythagorean religious ideology seems to have been based upon priestly ideology from Kamat, particularly that of a priesthood that had specialized in geometry. The apparent egalitarian attitude that had been shown to women (despite having categorized them with the same group of opposites that had included evil) would also seem to have been a product of Kamat. It would appear that several groups, such as today's Freemasons and 5% Nation, are a continuation of the Pythagorean legacy and are thus a continuation of a legacy born of Kamat.

Djehuti Sundaka

| 4536|2002-11-05 15:06:04|Derrick, Alexander|Re: Planet Names|
[greetings one and all,](#)

[Very good observation. The planets are named in respect to their relation with the earth and sun. I can't see any logical explanation for such a spatial naming convention in a geocentric system. So I would consider this more evidence to substantiate heliocentric thought in KMT.](#)

[This is also interesting because the naming convention illustrates an optimistic \(special\) view of the Earth even though it is not the center of their universe. Our current view of the earth makes us appear as though we are just a rock floating in an endless cosmic ocean. Nothing optimistic about that!](#)

[As always, how do these names compare with other african astronomical names?](#)

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com
<http://highculture.8m.com/>

-----Original Message-----

From: Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]

Sent: Tuesday, November 05, 2002 1:46 PM

I find it interesting that while the planets exterior to the earth's orbit all have Harw names,

Harw-Ka-Pet (Saturn)
Harw-Ts-Tawy (Jupiter)
Harw-Khwti (Mars)

the planets interior to the earth's orbit don't

Sba-Djay (Venus)
Sbg (Mercury)

Djehuti Sundaka

| 4537|2002-11-05 19:15:33|mansu_musa|Re: Planet Names|

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

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>

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> with the earth and sun. I can't see any logical explanation for

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optimistic

> about that!

>

> As always, how do these names compare with other african

astronomical names?

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

> <http://highculture.8m.com/> <<http://highculture.8m.com/>>

>

> -----Original Message-----

> From: Djehuti Sundaka [<mailto:ahuguley@i...>]

> Sent: Tuesday, November 05, 2002 1:46 PM

>

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- > orbit all have Harw names,
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- >
- > Sba-Djay (Venus)
- > Sbg (Mercury)

the ancient kemetians called mars the red planet.

- >
- >
- > Djehuti Sundaka
- | 4538|2002-11-06 10:36:13|Djehuti Sundaka|Re: Planet Names|
- My two sources for the planet names are outdated as reliable texts in
- general, so for lack of a third opinion, I presented the oldest names
- claimed for the planets from my sources. One of the sources (Budge)
- presented "Heru-Khuti" as the name in 19th and 20th dynasties and
- "Heru-Tesher" as the name during the Hellenistic/Roman period.

Djehuti Sundaka

--- In Ta_Seti@y..., "mansu_musa" wrote:

- > --- In Ta_Seti@y..., "Derrick, Alexander"
- > wrote:
- > > greetings one and all,
- > >
- > > Very good observation. The planets are named in respect to their
- > relation
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- > >
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> >

> > As always, how do these names compare with other african
> astronomical names?

> >

> > Alex Derrick

> > Knowledge Adventure

> > (310) 649-8360

> > aderrick@v...

> > <http://highculture.8m.com/> <<http://highculture.8m.com/>>

> >

> > -----Original Message-----

> > From: Djehuti Sundaka [mailto:ahuguley@i...]

> > Sent: Tuesday, November 05, 2002 1:46 PM

> >

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>

>

> the ancient kemetians called mars the red planet.

>

>

> >

> >

> > Djehuti Sundaka

| 4539|2002-11-06 12:27:03|mansu_musa|Ramsis II wife statue unearthed |

Minister of Culture Farouk Hosni said the lower part of a huge statue
of one of the wives of king Ramses II was unearthed in Tal Basta in
Al-Sharqiya governorate, 100 kilometers north of Cairo.

The upper part of the statue was excavated some six months ago, added
hoeni, noting the statue was discovered in front of the Ramses II
temple in Tal Basta, which ancient Greek historian Herodotus

described as one of the most beautiful temples in Egypt, where religious ceremonies were used to be held and attended by thousands of ancient Egyptians.

Zahi Hawwas, Secretary General of the Supreme Council of Antiquities (SCA), said the 100-tonne, 11-metre-high and threemetre-wide rosy granite statue was unearthed by the Egyptian German mission working in Tal Basta, adding an Egyptian company was assigned to move the statue from its current location.

Hawwas said the parts of the statue would be re-installed and restored to be placed of the archaeological area.

The statue is one of the biggest of an ancient Egyptian royalty found in the archaeological site in the delta, northern Egypt.

<http://www.uk.sis.gov.eg/online/html7/o061122chtm>

| 4540|2002-11-06 19:36:17|Djehuti Sundaka|The Shining Ones|

An acquaintance has just sent this my way. Has anyone come across it?

Djehuti Sundaka

Helene E. Hagan, *The Shining Ones: An Etymological Essay on the Amazigh Roots of Egyptian Civilization*, (Xlibris Corporation August 2001)

Editorial Reviews

Book Description

This pioneer study investigates the origins of Egyptian civilization from

the viewpoint of a North African Anthropologist, aided by a Moroccan linguist in Tamazight (Berber.)

It will appeal to anyone interested in Egypt, and is a must for linguists,

scholars, and students in Egyptology, Middle Eastern and North African studies --This text refers to the Paperback edition.

About the Author

Helene Hagan is a North African Ethnologist, born in Morocco. She holds a

License-es-Lettres in American Civilization from the University of Bordeaux,

France, and two Master's Degrees from Stanford University, one in Linguistics and another in Cultural Anthropology. --This text refers to the

Paperback edition.

| 4541|2002-11-06 22:47:53|Rudy Aunk|Cultural Literacy 101 Club Live!: |

Cultural Literacy 101 Club Live!
The DoubleSpeak in Black and White Lecture/Lab Series

Topic: The Cultural Poisoning Self-test

Last week we covered the Afrikan Aunk as a development model. See page 143

This week we will take a look at Question 8 "the 50% divorce rate question" and the bigger question the group image poisoning. Those of you who are Cultural Soldiers, know we always need some NewBeez for our Cultural Poisoning Lab.

Please invite or bring some SleepingGiants with you tonight to help with lab

Thursday Nov 7 , 2002
9:00 pm - 11:00 pm EST
Location: CyberSpace (PalTalk.com)
Street: African American Section (Group)
Room: The Cultural Literacy 101 Club Live.
Agenda:

9-9:30 Meet and Greet (War Stories)
9:30-10 Lecture (Presentation of the topic)
10-10:30 Lab (Learn to detect Cultural Poisoning)
10:30-11 Questions and Answers
| 4542|2002-11-07 03:43:31|Marc Washington|The Shining Ones|
Djehuti:

I found Helene Hagan quite interesting. A linguist with two masters from Stanford, she produced a series of highly proclaimed TV documentaries. There is a website with additional information about her which I think is well worth the visit.

Her book, from what I can glean, is an academic work which lets the genie out of the bottle - that (in a way other books have not seemed to approach) key aspects of Egyptian culture are the fruit of an African tree. Hers is, as noted, a linguistic study.

More about the Helene:

<http://www.tazzla.org/documents.html>

<http://www.tazzla.org/personal.html>

Fascinating chapter summaries:

<http://www2.xlibris.com/bookstore/bookdisplay.asp?bookid=12803>

Best regards,

Marc Washington

.
| 4543|2002-11-07 08:12:24|cwinters@enc.k12.il.us|Re: The Shining Ones|

Hi

I don't think that this study is very important it follows the line of the Afro-Asianist view of Egyptian relations, and has little to do with an authentic view of the origins of the Egyptians and Egyptian civilization in general.

C.A. Winters

Original Message:

From: Djehuti Sundaka ahuguley@ix.netcom.com

Date: Wed, 06 Nov 2002 19:47:52 -0800

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] The Shining Ones

An acquaintance has just sent this my way. Has anyone come across it?

Djehuti Sundaka

Helene E. Hagan, The Shining Ones: An Etymological Essay on the Amazigh Roots of Egyptian Civilization, (Xlibris Corporation August 2001)

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It will appeal to anyone interested in Egypt, and is a must for linguists,

scholars, and students in Egyptology, Middle Eastern and North African studies --This text refers to the Paperback edition.

About the Author

Helene Hagan is a North African Ethnologist, born in Morocco. She holds a License-es-Lettres in American Civilization from the University of Bordeaux, France, and two Master's Degrees from Stanford University, one in Linguistics and another in Cultural Anthropology. --This text refers to the Paperback edition.

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| 4544|2002-11-07 09:35:50|terance pete|Re: The Shining Ones|

"cwinters@enc.k12.il.us" wrote:

Hi
I don't think that this study is very important it follows
the line of the
Afro-Asianist view of Egyptian relations, and has

little to do with an
authentic view of the origins of the Egyptians and Egyptian
civilization in
general.
C.A. Winters

Original Message:

From: Djehuti Sundaka ahuguley@ix.netcom.com
Date: Wed, 06 Nov 2002 19:47:52 -0800
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] The Shining Ones

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| 4545|2002-11-07 09:35:57|terance pete|Re: The Shining Ones|

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| 4546|2002-11-07 09:38:58|omari maulana|Re: The Shining Ones|

>From: "cwinters@enc.k12.il.us" <cwinters@enc.k12.il.us>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: RE: [Ta_Seti] The Shining Ones

>Date: Thu, 7 Nov 2002 11:12:23 -0500

>

>

>Hi

>I don't think that this study is very important it follows the line of the

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>authentic view of the origins of the Egyptians and Egyptian civilization in

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>C.A. Winters

I agree. It's just another way of tracing AE culture back to the supposed introduction of agriculture to the Nile from the Levant, and by default Euro-Asians. The interesting thing is that the Nile valley populations were sedentary prior to full-fledged agriculture. In fact, it was the lithic reduction, food storage, pottery, wild grass gathering, grindstone using populations (proto-agricultural) of the Nile that gave rise to the Natufian culture (agriculture). So if, that is if, an advanced form of agriculture was introduced into the Nile region it was merely a spin off of the Nile valley epipaleolithic.

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>Date: Wed, 06 Nov 2002 19:47:52 -0800

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>From: terance pete <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: RE: [Ta_Seti] The Shining Ones

>Date: Thu, 7 Nov 2002 09:35:55 -0800 (PST)

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| 4548|2002-11-07 09:53:24|mansu_musa|Re: The Shining Ones|
--- In Ta_Seti@y..., "omari maulana" wrote:
> > From: terance pete
> > Reply-To: Ta_Seti@y...
> > To: Ta_Seti@y...
> > Subject: RE: [Ta_Seti] The Shining Ones
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| 4549|2002-11-07 10:14:51|omari maulana|Re: The Shining Ones|

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: The Shining Ones

>Date: Thu, 07 Nov 2002 17:53:22 -0000

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I find the term Cro-Magnon questionable at 5000 BC.

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Is there any evidence that Tasian physical traits derived from Badarian? If not, weren't Badarian/Tasian traits the defining morphology of later dynastic upper Egyptians/ lower Nubians?

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| 4550|2002-11-07 10:34:09|a.manansala@attbi.com|Re: The Shining Ones|
alberto wrote:

Recent findings at

- > places like nabta and others should put some dispute to this, considering that
- > berbers were depicted on kemetian walls, not as kemetians, but as iether captive
- > or in the case of the tamhou with sesotris III scene as savages.

The sudden rather frequent depiction of *Caucasian* types starting around the Middle Kingdom period lends weight to Chamla's theory followed also by Keita that these folk starting showing up in large numbers around 2,000 BCE.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4551|2002-11-07 10:40:39|a.manansala@attbi.com|Nubian National Alliance Website|
For those unfamiliar with modern Nubian nationalism and their views on
Egyptian history and the present-day "genocide" in Nubia.

<http://www.nubiatoday.info/index.htm>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4552|2002-11-07 10:54:05|a.manansala@attbi.com|Re: The Shining Ones|

- > Don't you think it's possible that populations could change between the
- > Nabta period and the time of sesotris III? The later Libyans (Sesotris III
- > period) were a mixture of the Sahelian neolithic populations (Nabta) who were
- > black and an influx of Hyksos (euro-asians).
- >
- >

Historically, the Hyksos first get mentioned about a century after Sesotris III and their invasion of Egypt occurs in the 16th Dynasty.

I've never heard of any evidence of Hyksos culture beyond Egypt and Nubia in Africa. It is said they brought the chariot to Egypt.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4553|2002-11-07 11:14:39|omari maulana|Re: The Shining Ones|

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: RE: [Ta_Seti] The Shining Ones

>Date: Thu, 07 Nov 2002 18:54:04 +0000

>

>

>

>> Don't you think it's possible that populations could change between the

>> Nabta period and the time of sesotris III? The later Libyans (Sesotris

>III

>> period) were a mixture of the Sahelian neolithic populations (Nabta)who

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>in Africa.

>It is said they brought the chariot to Egypt.

Who brought the chariot to Germa and the Sahara?

>

>Regards,

>Paul Kekai Manansala

><http://home.attbi.com/~a.manansala/afro.htm>

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| 4554|2002-11-07 11:15:28|a.manansala@attbi.com|Re: The Shining Ones|

>

> I thought the tasin culture was cro magnoid ???

> Tasins to are often quoted by racist as defining the racial stock

> of the ancient kemetians??

>
>

The term "Cro-magnoid" suggesting European origin is deceptive. The Tasian type has ancient roots in Africa where it was known by names like Boskop, Khoisanoid, Bushmanoid, etc. Even Coon, who was hardly an Afrocentrist, recognized the type as originating in Africa.

Here's a comparison of nasal and cranial indices from early Africa and comparison phenotypes as defined by Roland Dixon.

Bosk. Afa. 6836 Taf. Alp. Med.

Nas. In. 59.65 53.6 55.3 52.1 44 43.3
Cr. In. 72.15 74.6 72.9 74.5 85.06 71.05

Abbreviations

Nas. In. - Nasal Index
Cr. In. - Cranial Index

Bosk. - Boskop (from Stone Age and Neolithic South Africa)
Afa. - Afalou (from Neolithic coastal North Africa)
6836 - from Sudan Mesolithic/Neolithic
Taf. - Taforalt (from North Africa)
Alp. - Alpine, as defined by Roland Dixon
Med. - Mediterranean, as defined by Roland Dixon

Sources

Roland Dixon, _The Racial History of Man_
David Greene, _The Mesolithic Population of Wadi al-Halfa_
| 4555|2002-11-07 11:18:08|a.manansala@attbi.com|Re: The Shining Ones|

> >From: a.manansala@attbi.com
> >Reply-To: Ta_Seti@yahoogroups.com
> >To: Ta_Seti@yahoogroups.com
> >Subject: RE: [Ta_Seti] The Shining Ones
> >Date: Thu, 07 Nov 2002 18:54:04 +0000
> >
>
> Who brought the chariot to Germa and the Sahara?
>

Probably the Egyptians themselves during latter conquests. I don't believe there are any Hyksos sites even in eastern Libya. They did move south a bit as far as Nubia with whom they forged an alliance.

>>Regards,

>>Paul Kekai Manansala

>><http://home.attbi.com/~a.manansala/afro.htm>

>

>

>

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>

| 4556|2002-11-07 11:19:28|omari maulana|Re: The Shining Ones|

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: The Shining Ones

>Date: Thu, 07 Nov 2002 19:15:27 +0000

>

>

>

>>

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>> Tasins to are often quoted by racist as defining the racial stock

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>Abbreviations
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>Taf. - Taforalt (from North Africa)
>Alp. - Alpine, as defined by Roland Dixon
>Med. - Mediterranean, as defined by Roland Dixon
>
>Sources
>
>Roland Dixon, _The Racial History of Man_
>David Greene, _The Mesolithic Population of Wadi al-Halfa_

Thanks!

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| 4557|2002-11-07 11:26:15|omari maulana|Re: The Shining Ones|

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com

>Subject: RE: [Ta_Seti] The Shining Ones
>Date: Thu, 07 Nov 2002 19:17:51 +0000
>
>
>>>From: a.manansala@attbi.com
>>>Reply-To: Ta_Seti@yahoogroups.com
>>>To: Ta_Seti@yahoogroups.com
>>>Subject: RE: [Ta_Seti] The Shining Ones
>>>Date: Thu, 07 Nov 2002 18:54:04 +0000
>>>
>>
>> Who brought the chariot to Germa and the Sahara?
>>
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>
>Probably the Egyptians themselves during latter conquests. I don't believe
>there are any Hyksos sites even in eastern Libya.

During the 160 years that the Hyksos ruled parts of AE you don't believe they penetrated the western desert oasis? They were in essence migrants. Evidence exists that shows the Hyksos rulers and the King of Kerma were communicating via the western desert oasis'. Trade routes from the Nile stretched well into the Sahara near modern Libya. It seems highly probable that if they ruled this region (lower Egypt) that they would benefit from the established trade routes into Libya. I'll dig up some more info from home and post later.

They did move south a bit as far
>as Nubia with whom they forged an alliance.

>

>

>

>>>Regards,

>>>Paul Kekai Manansala

>>><http://home.attbi.com/~a.manansala/afro.htm>

>>

>>

>>

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| 4558|2002-11-07 11:29:14|lauragm_rice|Friday, November 8th: As One: Kamoinge Acts
Together Opening Recept|

The Institute of African-American Affairs and the Africana Studies
Program at New York University

Invite you to the opening reception for
AS ONE: KAMOINGE ACTS TOGETHER
Friday, November 8, 2002, 6 pm
269 Mercer Street, Suite 601

AS ONE: KAMOINGE ACTS TOGETHER features the work of the following
Kamoinge member: Anthony Barboza, Adger Cowans, Gerald
Cyrus, C. Daniel Dawson, Louis H. Draper, Collette Fournier, Steve J.
Martin, Toni Parks, Herbert Randall, Eli Reed, Herb Robinson, Beuford
Smith, and Frank Stewart.

ABOUT THE EXHIBIT:

This exhibit is the current manifestation of our working together to
fulfill our mission since the founding of Kamoinge in 1963. C.
Daniel Dawson, Beuford Smith and Herb Robinson, who also gave the
exhibit its title, curated the exhibit. As One also celebrates and
is dedicated to the life and work of Louis H. Draper, a founding
member of Kamoinge. Lou's warm presence will be greatly missed. His
artistry and inspiration will live on in his numerous photographs
and publications.

ABOUT KAMOINGE:

Kamoinge, Inc. exists, as a forum of African-American
photographers, to view and critique each others work in an honest and
understanding atmosphere, and to nurture and challenge each other in
order to attain the highest creative level. Our name 'Kamoinge' comes
from the Gikuyu language of Kenya, and means a group of people
acting together. Our mission is to seek out the truth inherent in

our cultural roots, and to create and communicate these truths with insight and integrity.

AS ONE: KAMOINGE ACTS TOGETHER runs through January 6, 2003.
| 4559|2002-11-07 11:42:40|a.manansala@attbi.com|Re: The Shining Ones|

> > > From: a.manansala@attbi.com
> > > Reply-To: Ta_Seti@yahoogroups.com
> > > To: Ta_Seti@yahoogroups.com
> > > Subject: RE: [Ta_Seti] The Shining Ones
> > > Date: Thu, 07 Nov 2002 18:54:04 +0000
> > > >
> > >
> > > Who brought the chariot to Germa and the Sahara?
> > >
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> > Probably the Egyptians themselves during latter conquests. I don't believe
> > there are any Hyksos sites even in eastern Libya.
>
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> Evidence exists that shows the Hyksos rulers and the King of Kerma were
> communicating via the western desert oasis'. Trade routes from the Nile
> stretched well into the Sahara near modern Libya. It seems highly probable
> that if they ruled this region (lower Egypt) that they would benefit from
> the established trade routes into Libya. I'll dig up some more info from
> home and post later.
>

As I said they did have go as far south as Nubia and that could explain the contact with Nubia. But there does not seem to be any evidence that they settled in any large numbers in Libya.

Either way, this would probably not have occurred until after the 16th dynasty period when they overran Egypt.

How then does one explain the blond or red-headed Tamhou? I tend to like the idea that travel between Africa, Asia and Europe was facilitated by the conquests of Senwosert I (Sesotris).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4560|2002-11-07 11:44:47|omari maulana|Re: The Shining Ones|

>From: a.manansala@attbi.com
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: RE: [Ta_Seti] The Shining Ones
>Date: Thu, 07 Nov 2002 19:39:56 +0000

>
>
>

>>>>>From: a.manansala@attbi.com
>>>>>Reply-To: Ta_Seti@yahoogroups.com
>>>>>To: Ta_Seti@yahoogroups.com
>>>>>Subject: RE: [Ta_Seti] The Shining Ones
>>>>>Date: Thu, 07 Nov 2002 18:54:04 +0000

>>>>>

>>>>

>>>> Who brought the chariot to Germa and the Sahara?

>>>>

>>>

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>conquests of Senwosrt I (Sesotris).

This is possible, either way my point was that this type didn't appear until AFTER the old kingdom!

>

>Regards,

>Paul Kekai Manansala

><http://home.attbi.com/~a.manansala/afro.htm>

>

>

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| 4561|2002-11-07 12:20:02|Paul Kekai Manansala|Re: The Shining Ones|

--- In Ta_Seti@y..., "omari maulana" wrote:

> >

> >How then does one explain the blond or red-headed Tamhou? I tend

to like

> >the idea that travel between Africa, Asia and Europe was

facilitated by the

> >conquests of Senwosrt I (Sesotris).

>

> This is possible, either way my point was that this type didn't

appear until

> AFTER the old kingdom!

>

I agree that the type did not appear in any significant numbers until after that period.

> >

> >Regards,

> >Paul Kekai Manansala

> ><http://home.attbi.com/~a.manansala/afro.htm>

> >

> >

>

>

>

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| 4562|2002-11-07 12:29:27|Laura Rice|Friday, November 8th: As One: Kamoinge Acts Together Exhibit Openin|

The Institute of African-American Affairs and the
Africana Studies Program at New York University

Invite you to the opening reception for

AS ONE: KAMOINGE ACTS TOGETHER

Friday, November 8, 2002, 6 pm

269 Mercer Street, Suite 601

New York, NY

AS ONE: KAMOINGE ACTS TOGETHER features the work of
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exhibit its title, curated the exhibit. As One also
celebrates and is dedicated to the life and work of
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Kamoinge, Inc. exists, as a forum of African-American
photographers, to view and critique each others work
in an honest and understanding atmosphere, and to
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from the Gikuyu language of Kenya, and means a group
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AS ONE: KAMOINGE ACTS TOGETHER runs through January 6, 2003.

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| 4563|2002-11-07 22:09:40|terance pete|Re: Nubian National Alliance Website|

a.manansala@attbi.com wrote:

For those unfamiliar with modern Nubian nationalism and their views on Egyptian history and the present-day "genocide" in Nubia.

<http://www.nubiatoday.info/index.htm>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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I have no idea why they are blaming all egyptains,since me myself am a Fellahin who is also oppressed and left out of the mainsream of egyptain politics. I respect nubians alot,and I hate it when egyptologist try to seperate them from egypt,since the very deity amun might be of nubian origin. I agree what the arabs did to the nubians was wrong they destroyed christain nubian kingdoms which were peaceful,but why blame all egyptains.

THE fellahin live in upper egypt and are rural. ost egyptains themselves desend form peasentry,not mamelukes turks and arabs who have controlled most of the politcs of egypt,and even to this day.

I was not even alive when the aswan dam ruined the homes of the nubians. YOU have to realize also that arabization has also gripped parts of egypt to the extecnt that modern day egyptains actually believe they are arabs instead of africans. I don;t exactly know what the person was talking about lighter skinned egyptains oppressing darker skinned nubians,because my skin is just as dark as many nubians. My exgirlfriend

was a nubian living here in the united states, and honestly most egyptians are not against the nubians, but I agree they have been cheated and deserve land and compensation.

Racist attitudes of some modern day egyptians is the result of arabization, and displacement of cultural identity, which is the reason why you have Zahi Hawass running around saying the ancient egyptians were not africans, because he himself is in denial as most egyptians are.

<http://www.washington-report.org/backissues/0390/9003045.htm>

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

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| 4564|2002-11-08 05:12:14|primenutt|Re: Nubian National Alliance Website|
As you know Mansa, Europeans have, no matter how ludicrous it seems, successfully co-opted Egyptians to a significant degree. With the glaring exception of Anwar Sadat white people strain to see themselves in arab immigrants like Omar Sharif and mixed Egyptians like Mubarak. Those FALSE stereotypical images of Egyptians are what the Nubians are against.

The collusive history and destruction caused by arabs in Egypt against indigenous Afrikans makes them a high profile target. I think the Nubians simply overlook the Fellahin because to date they have no Black/Afrikan LEADER who has challenged the status quo in Egypt. (you KNOW EXACTLY what I am talking about Mansa)

In a few years HOPEFULLY we will see a very similar movement to the Nubian National Alliance that will indeed join with the aforementioned

alliance. The need is patently obvious.

Conflagration,

Primenutt

--- In Ta_Seti@y..., terance pete wrote:

>

>

> a.manansala@a... wrote:

> For those unfamiliar with modern Nubian nationalism and their views on

> Egyptian history and the present-day "genocide" in Nubia.

>

> <http://www.nubiatoday.info/index.htm>

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

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>

>

>

> -----

> Do you Yahoo!?

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| 4565|2002-11-08 09:18:48|divineethiopia|Come join ethiopiawinet egroup|
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<http://groups.yahoo.com/group/ethiopiawinet/>
<http://groups.yahoo.com/group/ethiopiawinet/>

Www.Aksum.Org Wwww.Godrevival.com
Wwww.ReligiousRevival.com

Gen 2:13 Gen 10:6 Gen 11:31 Psalm 68:31
Amos 9:7 Ezekiel 30:9 Luke 11:31 Rev. 5:5

Ethiopiawinet-Ethiopianism egroup is
one of numerous websites presently in development to promote the
divinities of Ethiopia(Ethiopianism) and the virtues of
strengthening the co-existence of numerous languages and cultures
that bind Ethiopia (ethiopiawinet).

As promoted by the various beliefs of Ethiopianism & Ethiopiawinet,
Ethiopia is the metaphysical location where the spiritual and
physical bind. It is the scientific and biblical location of the
Garden of Eden, location of the Tree of Life, where original sin
occurred.

The reinhabitants of Ethiopia are the keepers of the Ark of the
Covenant, the Lions of Judah, the worthiest to open the Scroll with
the Seven Seals.

Ethiopia is the true Zion.

The nations that federate Ethiopia were Chosen by
God's will and have prospered in the Horn of Africa predating Saba
and Punt and their lives and well-being influence events worldwide,
directly and indirectly, through the Spiritual. The fate of
Ethiopia is the fate of the Earth.

Through Ethiopia we must redeem the sins of Adam and
Eve through pilgrimage to this land. Cure the ills
of Ethiopia today and God will bless us to cure the
ills of the Earth tomorrow.

Help religious seekers worldwide realize the divine
nature of Ethiopia, now under attack by demonic
forces, and assist in bankrupting the corruption

and criminality that are rapidly disintegrating Ethiopia both economically and socially.

This forum promotes discussion of issues surrounding economic development, repatriation, and other matters that can benefit all Ethiopians and neighboring Nile countries.

Thank you.

Www.ethiopianism.Com Ww.prayerconsultants.Com
Www.ethiopianists.Org Ww.ethiopianism.Org
Www.ethiopiawinet.Org

| 4566|2002-11-08 09:23:11|mansu_musa|Re: Come join ethiopiawinet egrou|

--- In Ta_Seti@y..., "divineethiopia" wrote:

> <http://groups.yahoo.com/group/ethiopiawinet/>
> <http://groups.yahoo.com/group/ethiopiawinet/>
> <http://groups.yahoo.com/group/ethiopiawinet/>

>

> Ww.Aksum.Org Ww.Godrevival.com

> Ww.ReligiousRevival.com

>

>

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 > The nations that federate Ethiopia were Chosen by
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 > [Www.ethiopianism.Com](http://www.ethiopianism.Com) [Www.prayerconsultants.Com](http://www.prayerconsultants.Com)
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I just wanted to let yuu know that ethiopia in modewrn day sense is not the same ethiopia in the bible. In the bible they are refering to what is modern day northern sudan, which was known by many names including ta seti, kush, kerma, taneshy, etc

Ethiopia in the modern sense has nothing to do with the ethiopia of the bible, or what the greeks referred to.
 | 4567|2002-11-08 09:45:39|Wayne Maddock|Re: Come join ethiopiawinet egrou
 Please make these comments on ethiopiawinet
 egrou...indeed we agree with you.

--- mansu_musa <alberto34482@yahoo.com> wrote:
> --- In Ta_Seti@y..., "divineethiopia"
> wrote:
> > <http://groups.yahoo.com/group/ethiopiawinet/>
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| 4568|2002-11-08 09:57:21|mansu_musa|Re: Nubian National Alliance Website|

--- In Ta_Seti@y..., "primenutt" wrote:

- > As you know Mansa, Europeans have, no matter how ludicrous it seems,
- > successfully co-opted Egyptians to a significant degree. With the
- > glaring exception of Anwar Sadat white people strain to see

themselves

- > in arab immigrants like Omar Sharif and mixed Egyptians like

Mubarak.

- > Those FALSE stereotypical images of Egyptians are what the Nubians

are

- > against.

>

- > The collusive history and destruction caused by arabs in Egypt

against

- > indigenous Afrikans makes them a high profile target. I think the
- > Nubians simply overlook the Fellahin because to date they have no
- > Black/Afrikan LEADER who has challenged the status quo in Egypt.

(you

- > KNOW EXACTLY what I am talking about Mansa)

>

> In a few years HOPEFULLY we will see a very similiar movement to the
> Nubian National Alliance that will indeed join with the

aformentioned

> alliance. The need is patently obvious.

>

> Conflagration,

>

> Primenutt

>

> --- In Ta_Seti@y..., terance pete wrote:

> >

> >

> > a.manansala@a... wrote:

> > For those unfamiliar with modern Nubian nationalism and their

views on

> > Egyptian history and the present-day "genocide" in Nubia.

> >

> > <http://www.nubiatoday.info/index.htm>

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

> >

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> > Ta_Seti-unsubscribe@y...

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> > I have no idea why they are blaming all egyptains,since me myself

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> a Fellahin who is also oppressed and left out of the mainsream of

> egyptain politics. I respect nubians alot,and I hate it when

> egyptologist try to seperate them from egypt,since the very deity

amun

- > might be of nubian origin. I agree what the arabs did to the nubians
- > was wrong they destroyed christian nubian kingdoms which were
- > peaceful, but why blame all egyptians.
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- > > The fellahin live in upper egypt and are rural. Most egyptians
- > themselves descend from peasantry, not mamluks, turks and arabs who
- > have controlled most of the politics of egypt, and even to this day.
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- > > I was not even alive when the aswan dam ruined the homes of the
- > nubians. You have to realize also that arabization has also gripped
- > parts of egypt to the extent that modern day egyptians actually
- > believe they are arabs instead of africans. I don't exactly know

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- > the person was talking about lighter skinned egyptians oppressing
- > darker skinned nubians, because my skin is just as dark as many
- > nubians. My exgirlfriend was a nubian living here in the united
- > states, and honestly; most egyptians are not against the

nubians, but I

- > agree they have been cheated and deserve land and compensation.
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- > > Racist attitudes of some modern day egyptians is the result of
- > arabization, and displacement of cultural identity, which is the reason
- > why you have zahi hawass running around saying the ancient egyptians
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are.

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- > > <http://www.washington-report.org/backissues/0390/9003045.htm>
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- > > Except for his curly black hair, with its hint of African negro
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- > in the village were shorter, more heavily built, and had strong
- > cheekbones, thick noses, and heavy jaws. Among their rugged faces,

- > Shahhat's stood out as singularly expressive."
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- > > The reader might conclude from such a description that

Critchfield's

- > initial attraction to Shahhat was due to the fact that his features
- > were much less African than those of the majority of Upper

Egyptians.

- > Ironically, that is the attitude of some inhabitants of northern
- > Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and
- > consider darker skin to be a negative trait. Such prejudice is the
- > second challenge which faces Upper Egyptians, in addition to

poverty:

- > racism.
- > >
- > >
- > >
- > > -----

Well I have to agree about Omar Shariff meddling into business that is not his, and also trying in my opinion hijack Egyptian culture. He made a statement in the Egypt Revealed magazine that modern day Egyptians are Arabs, hahahaha, please modern day Egyptians might be of Arab culture but truly they are not Arabs. Arabization has nothing to do with ethnic cultural identity and the ancient Egyptians.

Many modern day Egyptians have misplaced cultural identity, and this causes them to forget they are African people, and many seem in the haze of Arab identity forget the ancient Egyptians were Africans, not Semites like the Arabs are when they came to Egypt in 640 AD.

I don't see the relevance in blaming all Egyptians, since my people who live on tracts of farmed land and produce most of the economy of Egypt, have been doing this for eons, but even they are Arabized to the certain extent.

The real people to blame are people like the Albanian Mohammed Ali, who was a slave MASTER who owned many Nubian and African slaves and was just as cruel and any European ever was.

Mohammed Ali purposely destroyed many of the monuments in both Egypt and Nubia. He shot the tops of the pyramids in northern Sudan, and looted many Kemetian tombs.

The other divided in egypt is based on religion, which most of the population is muslim, with a minority christian, which are also oppressed at large by the muslim government. My grandmother was coptic, but was forcefully converted to islam and even her family was kidnapped and beaten by islamic fanatics. I am pretty sure you heard about the coptic massacres that occurred around egypt, but got overturned by jurors because they were biased towards the muslims.

This is really silly for egyptians who are genetically the same coptic and muslims to be fighting over something so petty, and yet it seems to consume the whole entire nation.

Another thing in the article I was insulted by them saying lighter skinned egyptians oppressing the darker skinned nubians, which me myself am as dark as any nubian. Many egyptians like nubians range in color tone by location, and nubians also have different color tones, even in ancient times some nubians were painted with the reddish brown tone and some were painted darker than the egyptians.

<http://www.sis.gov.eg/realpg/html1/monier.htm>

Picture of mohammed mounir nubian singer

http://atlanta.creativeoafing.com/2001-09-19/vibes_feature-1.jpg

picture of hamza el din nubian singer and al oud player

<http://www.sat7.org/photos/photo008.jpg> picture of egyptian school children they are not nubians, but notice they are upper egyptians

http://www.worldtrek.org/odyssey/africa/110699/monawafaa_bg.html

Picture of egyptian girl has light brown skin, but would probably be classified as white in america, but you would never mistake this person for an arab

<<http://www.artehistoria.com/historia/obras/7468.htm>>

Anquet was a nubian deity worshipped since the old kingdom time, so the illusion that egyptologists try to give that nubians were just mercenaries, soldiers and dancers is misleading about nubians.

Nubians may have been at war with egyptians many times, but there seems to be a central affinity with egypt that is deeper than most egyptologists want to admit.

Anderson is certain that the large temple is dedicated to the ram-headed god Amun, known as the hidden one, to which the Nubians had a singular devotion. Many archaeologists believe the Egyptians adopted worship of the benevolent fertility god from the Nubians. The Egyptian pharaoh, Tutankhamun, whose name translates as "the living image of Amun," is the world's most popular follower of what some

believe was a Nubian deity.

<http://www.100megsfree4.com/farshores/amnubian.htm>

ahmes nefer tari was a nubian
sequenre tao might have been a nubian

kemsit was a nubian who was the royal wife of Mentuhotep II, not a concubine

the mother of Amenhotep who started the 12 dynasty was a nubian

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| 4569|2002-11-08 10:14:55|mansu_musa|Re: Nubian National Alliance Website|
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MAHMOUD FADL

In addition he is a nubian dummer which asw the same hue as the
egyptain girls I showed you

| 4570|2002-11-08 10:17:08|Yafeu ibn Taom|Hagan|

If you want to see where she's coming from with her white
and shiney ancient Libyans as founders of ancient Egypt
just join <http://groups.yahoo.com/group/Amazigh-net/>

I guarantee you will be sorry if you've already given
her your money expecting a book that unites Ta-Meri
and Ta-Mazgha with the rest of the continent.

Her postulation is that all Imazighen (including the
Tehennu) are absolutely no relation to any inner
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| 4571|2002-11-08 10:38:08|terance pete|Re: Hagan|

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that is why I don;t recommend the book,because it is not backed up with recent archeological evidence. Just somebody trying to boost white amazingh and ignore the amazingh like the tuarege,tibbu,and others who would not be classified as caucasoid.

I guess they are going to use the mummy ginger to try to prove the ancient kemeetians were white people. I know their strageies,but the long theory about libyans being the foundation for the kemetian civilkization was floated by sir fliners petrie and is no longer crediable.

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| 4572|2002-11-08 11:03:14|Ayele Bekerie|Re: Come join ethiopiawinet egrou|
Dear Tasetians,

Ancient Ethiopia covers the region of both present day Sudan and Ethiopia. As a matter of fact, it also includes what then used to be called eastern Ethiopia, the present South Arabian peninsula. The present day Ethiopia is a continuation of the Ancient Ethiopia, but in a much more reduced size. Ancient Egyptians had links to the vast territories and peoples of the Ancient Ethiopia. After all they obtained their most precious goods, such as incense and myrrh, partly from the part of Ancient Ethiopia, which corresponds to the present day Ethiopia.

Even Ethiopian historians do not deny the centrality of Nubia, Kush, Meroe, Ta-Seti, in their long and yet dynamic sense of history.

Best wishes,

Ayele

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--

Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: ab67@cornell.edu

phone: 607 255 4607

fax: 607 255 0784

| 4573|2002-11-08 11:15:52|mansu_musa|Re: Come join ethiopiawinet egroupl

--- In Ta_Seti@y..., Ayele Bekerie wrote:

> Dear Tasetians,

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> > > The nations that federate Ethiopia were Chosen by
> > > God's will and have prospered in the Horn of Africa predating

Saba

> > > and Punt and their lives and well-being influence events

worldwide,

> > > directly and indirectly, through the Spiritual. The fate of
> > > Ethiopia is the fate of the Earth.
> > >
> > >

>>>
>>> Through Ethiopia we must redeem the sins of Adam and
>>> Eve through pilgrimage to this land. Cure the ills
>>> of Ethiopia today and God will bless us to cure the
>>> ills of the Earth tomorrow.
>>>
>>> Help religious seekers worldwide realize the divine
>>> nature of Ethiopia, now under attack by demonic
>>> forces, and assist in bankrupting the corruption
>>> and criminality that are rapidly disintegrating
>>> Ethiopia both economically and socially.
>>>
>>>
>>> This forum promotes discussion of issues surrounding
>>> economic development, repatriation, and other matters
>>> that can benefit all Ethiopians and neighboring Nile
>>> countries.
>>> Thank you.
>>>
>>>
>>> Wwww.ethiopianism.Com Wwww.prayerconsultants.Com
>>> Wwww.ethiopianists.Org Wwww.ethiopianism.Org
>>> Wwww.ethiopiawinet.Org
>>
>>I just wanted to let yuu know that ethiopia in modewrn day sense is
>>not the same ethiopia in the bible. In the bible they are refering

to
>>what is modern day northern sudan,which was known by many names
>>including ta seti,kush,kerma,taneshy,etc
>>
>> Ethiopia in the modern sense has nothing to do with the

ethiopia of
>>the bible,or what the greeks refered to.
>>
>>
>>
>>To unsubscribe from this group, send an email to:
>>Ta_Seti-unsubscribe@y...
>>
>>
>>
>>Your use of Yahoo! Groups is subject to

<http://docs.yahoo.com/info/terms/>

>
>
> --
> Ayele Bekerie, PhD
> Asst Professor and Director of Undergraduate Studies
> Africana Studies and Research Center
> 310 Triphammer Rd
> Ithaca, Ny 14850
> e-mail: ab67@c...
> phone: 607 255 4607
> fax: 607 255 0784

Could you answer one of my questions??? You mentioned that they found tef in pre-dynastic KMT, but you never exactly give a reference to this. Do you know where I might be able to find a reference to this ???

Outside of that, the most significant linkage is Teff. Egyptians knew of Teff and talk about it in their texts. Although how Teff was used was not specified, I know that botanists, in studying some of the pollen remains in Egyptian mud bricks, have found Teff straws. We know that Teff is indigenous to Ethiopia. So there's an important linkage. In fact, to me, the most significant part in understating Ethiopian civilization lies in understanding her agricultural tradition, especially in north and central Ethiopia. And that tradition was founded, apart from other crops, on Teff culture. And yet if we go to Yemen and the Arabian peninsula, we won't find any reference to the Teff tradition. So this goes to show the anteriority of what we call Ethiopia-Ethiopia, even though in ancient times, the Arabian peninsula was called eastern Ethiopia.

<http://www.seleda.com/oct01/profile.shtml>

What else? They knew of kobba, Qocho, also indigenous to Ethiopia. This was actually found inscribed on clay pottery as early as the pre-dynastic period, as early as 3400 BC. If you go to the Metropolitan Museum of Art in New York, you will find pottery with kobba on it.

???

| 4574|2002-11-08 11:24:25|Yafeu ibn Taom|Re: Hagan|
Actually Hagan is an advocate of Tuareg rights above those of the "Western Sudanese" in whose nations they reside. As far as West African definitions of white and black, there are plenty Tuareg who are white.

The psychology and identity of the Imazighen whom Hagan champions is very complex. Remember Tamazgha has had a series of invaders stratified through time more so than any other region of the continent.

In my opinion Hagan is the pioneer NorthAfroCentrist. Some of her tenets are the indigenous and white identity of Imazighen, Imazighen migration to ancient Egypt and the Eastern Mediterranean, Imazighen in West Afrika before the Western Sudanese, etc.

Agreeing with her tenets or not, the Imazighen are in a current struggle for mental and physical liberation from "Arabist" rule and philosophy. They will have to settle this identity crisis among themselves before they can really come to grips with the rest of Afrika.

Presently the "Arabist" enemies of the militant Imazighen are much in touch with Afrikan realties. Even though I don't particularly care for certain policies he enacted in 1969, Qadafi has extended hands toward the continent and Afrikans in America. Bouteflika (sp) also reached out toward continent wide conferences. Hagan's people on the other hand denounced the recent conference in Barbados, apparently identifying themselves with the European whites in this one instance.

>

-- In Ta_Seti@y..., terance pete wrote:

>

> that is why I don;t recommend the book,because it is not backed up

with recent archeological evidence. Just somebody trying to boost white amazingh and ignore the amazingh like the tuarege,tibbu,and others who would not be classified as caucasoid.

>

| 4575|2002-11-08 11:50:04|mansu_musa|Re: Hagan|

--- In Ta_Seti@y..., "Yafeu ibn Taom" wrote:

>

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> of the "Western Sudanese" in whose nations they reside. As
> far as West Afrikan definitions of white and black, there
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>

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 > Some of her tenets are the indigenous and white identity
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 > the Eastern Mediterranean, Imazighen in West Afrika
 > before the Western Sudanese, etc.

>

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 > current struggle for mental and physical liberation from
 > "Arabist" rule and philosophy. They will have to settle
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 > white amazingh and ignore the amazingh like the tuarege,tibbu,and
 > others who would not be classified as caucasoid.

> >

>

Afrikan definitions of white and black, there
 are plenty Tuareg who are white

Actually this really depends on the location according to cavilini
sfoza most tuarege group in with other so called black africans.
Tuareg you are speaking about are heavily mixed with northern costal
amazingh,but they are not the majority of the tuarege population.

I read a summary of her book and it seems she has little
archeological evidence to stand on consideirng though if she wants to
discount the fact that ther upper egyptain kingdom is older than the
lower egyptain kingdom at fayyum,and considering the recent findings
at nabta which show affinities with sub saharan africans.

I am half tuarege by the way,and I can say most tuarege are not
caucasoid. I don;t go by true negro standars when classifying
somebody like old anthropologist did.

| 4576|2002-11-08 12:27:00|a.manansala@attbi.com|Re: Hagan|

> --- In Ta_Seti@y..., "Yafeu ibn Taom" wrote:
> >

> Tuareg you are speaking about are heavily mixed with northern costal
> amazingh,but they are not the majority of the tuarege population.
>

I agree. I think the West, particularly network tv, has made an effort to portray the Tuareg as
'white

Arabs,' in the same way they often make it seem like black people in Egypt
are only found in Nubia or are of Nubian or foreign origin.

Only recently, with the advent of cable and satellite television, we have seen
programs that show Black Tuareg, although they are more likely to do this from
locations in Mali rather than in the N. African nations.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4577|2002-11-08 13:29:55|mansu_musa|Re: Hagan|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta_Seti@y..., "Yafeu ibn Taom" wrote:

> > >

>

>

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>

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do this from

> locations in Mali rather than in the N. African nations.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

I was going through usenet groups and I noticed that you had a discussion with a egyptain egyptologist named hab. I noticed you mentioned that many egyptains agreed with you and posted on the user group. What is your opinion of this, I am curious ??

The think I dislike is when people in America try to lump all egyptains into one phenotype and say they all look like arabs.. I wish also people would stop trying to say egyptains are arabs because of the fact they speak arabic, in this case many people like sudanese, nubians, and others would be considered arabs.

If you look sometimes you will find that upoper egyptains are often shown digging oin archeological projects, but the camera does not really turn to them. The recent miss egypt was a gross misrepresentation of the general populous of egypt.

Also these white supremacist sites are getting rather annoying trying to claim ancient egypt as their own

| 4578|2002-11-08 14:10:08|a.manansala@attbi.com|Re: Hagan|

> --- In Ta_Seti@y..., a.manansala@a... wrote:

> >

>

> Also these white supremacist sites are getting rather annoying trying

> to claim ancient egypt as their own

>

To tell you the truth, I think the white supremacist sites are more of a distraction than anything else.

The real problem lies with people operating in a cryptic or not-so-cryptic fashion in mainstream academia. For example, Cavalli-Sforza's ideas don't differ that much from earlier "Mediterranean" theory. He even supports the idea that the Khoisan speakers descend from an original "caucasoid" migrant group to Africa.

This geneticist was once listed as a board member of the American Eugenics Society, a group with a notorious history that gave birth to the Pioneer Fund and similar projects.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4579|2002-11-08 14:43:48|omari maulana|Re: Hagan|

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Hagan

>Date: Fri, 08 Nov 2002 21:41:21 +0000

>

>

> > --- In Ta_Seti@y..., a.manansala@a... wrote:

> > >

>

> >

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> >

>

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>fashion in mainstream academia. For example, Cavalli-Sforza's ideas don't
>differ
>that much from earlier "Mediterranean" theory. He even supports the idea
>that
>the Khoisan speakers descend from an original "caucasoid" migrant group to
>Africa.

He also tries to graft the entire Ethiopian branch on with SW Asians (Yemenis) by using Amhara as the genetic sample. It is obvious that this group has had post AE/Punt relations with SW Asia and it is not a good choice for such a study. A more isolated group would be more usefull. Also, as Keita mentions we need the baseline Ethiopian DNA to determine structures of relationships.

>
>This geneticist was once listed as a board member of the American Eugenics
>Society, a group with a notorious history that gave birth to the Pioneer
>Fund
>and similar projects.
>
>Regards,
>Paul Kekai Manansala
><http://home.attbi.com/~a.manansala/afro.htm>

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<http://join.msn.com/?page=features/featuredemail>

| 4580|2002-11-08 16:17:03|Derrick, Alexander|"Khepresh" or Blue Crown|
Greetings.

Has anyone come across the idea that the word "khepresh" (blue military? crown) is of Semitic origin? Perhaps meaning "protect the head"

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

<http://highculture.8m.com/>

| 4581|2002-11-08 17:17:20|Djehuti Sundaka|Ancient Egyptian Arabic Order Nobles Mystic Shrine|

<http://www.aeaonms.org/>

<http://www.aeaonms.org/history.htm>

History

The Ancient Egyptian Arabic Order Nobles Mystic Shrine of North and South America and Its Jurisdictions, Inc. has a long and colorful history. The order was established as an Imperial Council of Prince Hall Shriners on June 3, 1893, in Chicago, Illinois, by 13 Prince Hall Masons under the leadership of John George Jones. They met in the Apollo Hall on State Street where Palestine Temple was organized. On June 10, 1893, Jones and his associates organized the Imperial Grand Council of Prince Hall Shriners. Jones, who was an attorney, immediately went about organizing Prince Hall Shrine Temples in Los Angeles, California, Washington D.C., Jacksonville, Florida, Indianapolis, Indiana, Baltimore, Maryland, Kansas City and St. Louis, Missouri, New York City, New York, Cleveland, Ohio, Pittsburgh, Pennsylvania, Providence, Rhode Island, Alexandria and Richmond, Virginia. In September of 1889, Isaac L.W. Holland, the Illustrious Potentate of Pyramid Temple in Philadelphia, sent out a call to members of Prince Hall Shrine Temples within the nation to meet with him for the purpose of reorganizing the Imperial Grand Council. On December 12, 1900, a meeting was held in Philadelphia with officers and members attending from Temples in Philadelphia, Pittsburgh, and from Alexandria, Virginia. At this meeting the Imperial Council was reorganized and the order adopted a new name: Imperial Council of the Ancient Egyptian Arabic Order Nobles Mystic Shrine of North and South America and its Jurisdiction, Incorporated.

The first annual session of the newly organized Imperial Council was held on September 25, 1901, in Newark, New Jersey, it was here that a Constitution was formally adopted, establishing the fraternity as it is today, and designating the Imperial Council as a charitable, benevolent, fraternal. and social organization, dedicated to the welfare and extension of Prince Hall Freemasonry, and decreeing that membership in the order be confined to regular freemasons who were members of lodges descended from African Lodge #459 (African Lodge #459 established on September 29, 1784, was formally African Lodge #1 formed on July 3, 1776; Massachusetts).

The Worldwide Fraternal Shrine Family has a membership of approximately 35,000 in some 227 Shrine Temples and 200 Courts, its women's auxiliary, the Daughters of Isis, throughout the Continental United States, Canada, Germany, Italy, England, Spain, Hawaii, Japan, Korea, Guam, Thailand, Panama, and the Bahamas. The Ancient Egyptian Arabic Order Nobles of the Mystic Shrine is

primarily a benevolent, charitable and fraternal organization, Its membership is dedicated to the principle of fostering civic, economic and educational development programs throughout the world.

The Fraternal Order has fostered the following programs:

Annual grants of thousands of dollars to the Prince Hall Shrine Health and Medical Research Foundation.

Annual grants to several institutions of higher learning and to hospitals throughout the United States for Medical research.

A National Scholarship Grand Program for young ladies between the ages of 17-24 to attend college and universities of their choice,

Annual Educational Grants for economically deprived youths.

A program of financial aid to youth in their fight against drugs, crimes, and delinquency.

Annual grants to the N.A.A.C.P, the Legal Defense Fund, and the United Negro College Fund.

Support summer camps for youth,

Voter education and registration drives.

Establishment of and maintaining dialogue with White House officials, Congress men, and national leaders on various issues affecting African-Americans and others

| 4582|2002-11-08 17:30:54|Djehuti Sundaka|Guardian's Sphinx|

Guardian's Sphinx

<http://www.guardians.net/egypt/sphinx/index.html>

| 4583|2002-11-08 18:36:35|Djehuti Sundaka|Architectural Tradition of Kamat|

Would anyone happen to know of any good references pertaining to the architectural tradition of Kamat? I'm particularly interested in researching the possibility of an unbroken line of architectural associations (or guilds) that have survived from the Roman period into modern times.

Djehuti Sundaka

| 4584|2002-11-08 23:42:41|Marc Washington|Formation of religion in East Africa - parent of modern religion|

Attachments :

Hello,

To those of you who replied, thanks for setting me straight on the white supremacist nature of Hagan's book, _The Shining Ones_. It completely got past me.

On another note, I'd be interested in a response from you two articles I posted which are linked as follows:

<http://www.palanth.com/forum/> <<http://www.palanth.com/forum/>>

HUMAN EVOLUTIONARY BIOLOGY

Monotheism and baboon sun-worship

What this in effect does is to trace religion to early human (Bushman) imitation of the activity of the baboon raising its hands and showing excitement at the raising of the sun. The mid-product was sun worship by the basal group of Bushman a branch of which went on to father predynastic Egypt. And we know that dynastic Egypt was based on the traditions established predynastically and prehistorically.

A second article is located at The Guardian at:

<http://egyptologist.org/cgi-bin/discus/discus.cgi>
<<http://egyptologist.org/cgi-bin/discus/discus.cgi>>

MYTHOLOGY AND RELIGION

Is the treatise of Timeaus and Bi-Existence Egyptian in Nature

While Djehuti Sundaka made the definitive response found in that thread (I got permission from him to post it there; it recognizes the centrality of Anaximander's copy of the Memphite theogony of Djehuti forming the concept of the Ennead which in effect was mirrored in later religion), a subtle point is hidden.

That point is that the post records the existence of Egyptian hieroglyphics in New Zealand already fixed in a published form back near 1860. These include the iconograph for Ra, being the circle enclosed dot - but many others as well. In effect what this does is to recognize the Bushman as the father of the concept and practice of religion. I'd be interested to receive your feedback.

The pair of articles shows what is, in effect, the entire history of religion from its imitative roots to today. Omitted was a discussion on how Buddhism, Taoism, and Shintoism are, in many key details, Memphite in construct. They are similar in too many details for the relationship to be accidental.

Thank you,

Marc Washington

| 4585|2002-11-09 08:35:19|Marc Washington|Cavalli-Sforza and the San as emerging from caucasoid migrants|

Attachments :

Marc Washington's reply is here (**)

Paul wrote:

To tell you the truth, I think the white supremacist sites are more of a distraction than anything else.

The real problem lies with people operating in a cryptic or not-so-cryptic fashion in mainstream academia. For example, Cavalli-Sforza's ideas don't differ that much from earlier "Mediterranean" theory. He even supports the idea that the Khoisan speakers descend from an original "caucasoid" migrant group to Africa.

This geneticist was once listed as a board member of the American Eugenics Society, a group with a notorious history that gave birth to the Pioneer Fund and similar projects.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

<<http://home.attbi.com/~a.manansala/afro.htm>>

(**) Hello Paul,

I'm Afro-American. Of Cavalli-Sforza's work, I've read:

Ornella Semino, A. Silvana Santachiara-Benerecetti, Francesco Falaschi, L. Luca Cavalli-Sforza, and Peter A. Underhill, Ethiopians and Khoisan Share the Deepest Clades of the Human Y-Chromosome Phylogeny, *Am. J. Hum. Genet.*, 70:265-268, 2002.

L. Luca Cavalli-Sforza, Genes, peoples, and languages, *Proc. Natl. Acad. Sci. USA*, Vol. 94, pp. 7719-7724, July 1997.

There is an extensive and seemingly excellent article written about him in: Steve Olson, The Genetic Archaeology of Race, *The Atlantic Monthly*, April 2001.

His website is the following:

<http://www-med3.stanford.edu/frd/frd.lasso?-database=bluebook2.fmp&-layout=profile&-response=profile.lasso&-recid=33352&-search>

<http://www-med3.stanford.edu/frd/frd.lasso?-database=bluebook2.fmp&-layout=profile&-response=profile.lasso&-recid=33352&-search>

For years in various paleontological and Egyptological sites, I have used Cavalli-Sforza's work to show human emergence from the Bushman. In Khoisan are found the Khoi and the San. The Khoi herders who are, to my knowledge, the result of miscegenation between the Bantu pastoralists who began an eastern and southern migration starting near the time of Christ with this intensifying around 1500. This expansion and merger with the Bushman is discussed in:

(1) C. K. Cooke, Evidence of human migrations from the rock art of Southern Rhodesia, Africa, 35:3, July 1965; (2) Jan Vansina, Western Bantu Expansion, Journal of African History, 25:2, pp. 129 - 145, (1984), among other places.

When I think of human ancestors, I think of the San of Khoisan - i.e. the hunter-gatherer Bushman. In Cavalli-Sforza's work, or that of any other population movement geneticist, I make a personal distinction between Khoisan and San alone as San, in my view, are the true elders with Khoi being a very new, young racial type only 2000 years old; and being recognized as belonging to the oldest extant human beings only due to San genes being infused with Bantu. (The same may hold true for Ethiopian - meaning they as well have genes belonging to the oldest extant humans but these again are Bushman genes infused with those of later migrants).

Keep in mind that until the time of Christ, nearly all of Eastern and Southern Africa were Bushman and Pygmy alone. For over 99% of human history, Africa was only Pygmy and Bushman. It is my belief that the Negro is a taller offshoot of Pygmy ancestry. There is even anecdotal evidence of the possibility in that the Jawara are a Pygmy group found in the Adaman Islands in Polynesia and have genetic evidence of having left Africa about 90 tya. Yet, in Africa today is also a Jawara tribe - but these are of full-sized Negroes. [Part of the preceding can be found in: Luke Harding, DNA secret of Stone Age travels Andaman islands study says tribes from Africa may have come 60,000 years ago, Guardian, issue of 12 May 2001.]

Having said all that, though, my own reading of Cavalli-Sforza's work and that of people written by him in addition to any response I've gotten from various discussion groups don't support the view that he is a white supremacist. He may be - I'm not saying he isn't. My experience has been that his science is objective and I've seen nothing in his recent work that posits the Bushman as "descend[ent] from an original 'caucasoid' migrant group to Africa." He, from what I have read, says that the Bushman is among the oldest. He, from my reading of his work, does not speak of Caucasoid foreparents of the Bushman.

Migrations from Africa began between 90 - 100 tya and ended in Southern China. From Southern China around 45 tya due to desertification migrations went from Southern China to Northern China and Northern Europe - Siberia. During the ice age maxima, and the miminalization of exposure to the sun, the Caucasoid race began to form due to depigmentation and migrated slowly southwards finally entering Africa after the ice age end near 10 tya. That is when the first caucasoids entered Africa. They start to emerge in the rock art media around 7 tya - some time after the Auroch had already been domesticated. [The cow was proven to have been first domesticated not in the Middle East but Africa. Some mention of rock art as well (I believe). In: Olivier Hanotte, Daniel G. Bradley, Joel W. Ochieng, Yasmin Verjee, Emmeline W. Hill, J. Edward O. Rege, African Pastoralism: Genetic Imprints of Origins and Migrations, Science, 296:5566, pp. 336-339, Issue of 12 Apr 2002.]

The Bushman's archeological and human remains presence as the Boskopoid race, has left physical traces dating to 90 tya in Africa. If Cavalli-Sforza himself, or anyone else claimed that he said that the Bushman (San) was "descend[ent] from an original 'caucasoid' migrant group to Africa," they would not be able to defend the position for a single second as all facts mitigate thoroughly against such a conclusion. I personally have not seen that he has taken that position. He may have. But I have not seen it. I, in fact, have found him to be an advocate of the issue of African emergence of the human being taking the unpopular stand and sticking by it.

Best regards,

Marc Washington

| 4586|2002-11-09 08:47:08|mansu_musa|Re: Formation of religion in East Africa - parent of modern religion|

--- In Ta_Seti@y..., "Marc Washington" wrote:

>

> Hello,

>

> To those of you who replied, thanks for setting me straight on the

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>

> On another note, I'd be interested in a response from you two

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> <http://www.palanth.com/forum/> <<http://www.palanth.com/forum/>>

> HUMAN EVOLUTIONARY BIOLOGY

> Monotheism and baboon sun-worship

>

> What this in effect does is to trace religion to early human

(Bushman)

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> excitement at the raising of the sun. The mid-product was sun

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> basal group of Bushman a branch of which went on to father

predynastic

> Egypt. And we know that dynastic Egypt was based on the traditions

> established predynastically and prehistorically.

>

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> <http://egyptologist.org/cgi-bin/discus/discus.cgi>

> <<http://egyptologist.org/cgi-bin/discus/discus.cgi>>

> MYTHOLOGY AND RELIGION

> Is the treatise of Timeaus and Bi-Existence Egyptian in Nature

>

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> got permission from him to post it there; it recognizes the

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These

> include the iconograph for Ra, being the circle enclosed dot - but

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> Buddhism, Taoism, and Shintoism are, in many key details, Memphite

in

> construct. They are similar in too many details for the

relationship to be

> accidental.

>

> Thank you,

>

>

> Marc Washington

I criticized the book because of recent archeological findings at nabta around the nubian desert in upper KMT. I also did not deny however that early proto libyans had a deep influence on ancient kmt because the uraeus seems to come from the libyans according to legend, but this is a far cry from libyans founding kemetian civilization.

The findings at nabta directly show that the kemetian people were africans, not berbers, not middle easterns, but africans.

That point is that the post records the existence of Egyptian hieroglyphics

in New Zealand already fixed in a published form back near 1860

This is fringe egyptology, and I have heard many theories from phoenicians down to egyptians going to australia. I even read a book called strange australia where it is claimed that ancient egyptians came to australia and settled there and built pyramids.

???

I am skeptical of claims like these go right down in the book of the ancient kemetians having electricity, and flying machines.

One thing I do find unusual however is that the ancient kemetians had boomerangs and throwing sticks, which the koori people in australia seem to have, don't know if this is connected though.

| 4587|2002-11-09 09:56:47|a.manansala@attbi.com|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

>

- > Having said all that, though, my own reading of Cavalli-Sforza's work and
- > that of people written by him in addition to any response I've gotten from
- > various discussion groups don't support the view that he is a white
- > supremacist. He may be - I'm not saying he isn't.

I haven't called him a white supremacist. His views in general though are much like the older Mediterranean theory. Thus Ethiopians and Khoisanoids become "Caucasoid."

In fact, by supporting Nostraticists he goes well beyond even most Mediterranean theorists.

He was listed on the Osbourne list in 1974 as a member of the American Eugenics Society which the year before had changed its name to the Society of Social Biology. He had at least two articles in _Social Biology_, a journal of this society.

He also printed other articles with Sir Walter Bodmer, a multiple fellow of the British Eugenics Society and a director and foreign member of the American Eugenics Society, who

I if I remember correctly also was one of Cavalli-Sforza's mentors.

The earliest I'm aware of his suggesting that Khoisan derive from West Asian migrants comes from his popular atlas which suggests that the Khoisan speakers are a mixture of "Asiatic Caucasoids" and Africans.

Recently in a number of articles on an Asian back migration to Africa, Cavalli-Sforza appears to be holding to this belief.

You have to understand this in the context of the Nostratic or Eurasiatic theories, which Cavalli-Sforza has shown some affinity for. Read, for example, his articles on Nostratic theory or his comments on Greenberg's Eurasiatic. They

tend to be very favorable.

In the African context then, he must explain the "Caucasoid" origin of Afro-Asiatic from Near Eastern migrants.

Only Khoisanids and to a lesser extent Sudanese (Ethiopian) types are relevant in this regard since they abound in North Africa during the Neolithic. Thus, it is necessary to explain the Khoisanoid or Boskop type in reference to some Eurasian admixture.

In that sense, every article in which C. claims Khoisan and Ethiopians as the oldest remnant of humanity, he also is sure to mention the Asian back migration contribution.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4588|2002-11-09 11:20:45|Peter Gray|Re: Formation of religion in East Africa - parent of modern religion|

Hello Marc,

Concerning your article on the Djed Pillar (Guardian post), I think it's interesting that Barry Fell also sees indication of ancient Egyptian linguistic influence on 17th. and 18th century (AD) Micmac/Algonquin scripts, where, he argues, the Djed Pillar is expressed in their scripts.

And also, wasn't the oldest star observed and mythologized by the ancient Egyptians the Dog Star (sopde = Roman Sirius)?

Peter Gray [atenergy@hotmail.com]

>From: "Marc Washington"

>Reply-To: Ta_Seti@yahoogroups.com

>To:

>Subject: [Ta_Seti] Formation of religion in East Africa - parent of modern religion

>Date: Sat, 9 Nov 2002 02:44:57 -0500

>

>

>Hello,

>

>To those of you who replied, thanks for setting me straight on the white supremacist nature of Hagan's book, _The Shining Ones_. It completely got past me.

>

>On another note, I'd be interested in a response from you two articles I

>posted which are linked as follows:

>

><http://www.palanth.com/forum/>

>HUMAN EVOLUTIONARY BIOLOGY

>Monotheism and baboon sun-worship

>

>What this in effect does is to trace religion to early human (Bushman)

>imitation of the activity of the baboon raising its hands and showing

>excitement at the raising of the sun. The mid-product was sun worship by the

>basal group of Bushman a branch of which went on to father predynastic

>Egypt. And we know that dynastic Egypt was based on the traditions

>established predynastically and prehistorically.

>

>A second article is located at The Guardian at:

>

><http://egyptologist.org/cgi-bin/discus/discus.cgi>

>

>MYTHOLOGY AND RELIGION

>Is the treatise of Timeaus and Bi-Existence Egyptian in Nature

>

>While Djehuti Sundaka made the definitive response found in that thread (I

>got permission from him to post it there; it recognizes the centrality of

>Anaximander's copy of the Memphite theogony of Djehuti forming the concept

>of the Ennead which in effect was mirrored in later religion), a subtle

>point is hidden.

>

>That point is that the post records the existence of Egyptian hieroglyphics

>in New Zealand already fixed in a published form back near 1860. These

>include the iconograph for Ra, being the circle enclosed dot - but many

>others as well. In effect what this does is to recognize the Bushman as the

>father of the concept and practice of religion. I'd be interested to receive

>your feedback.

>

>The pair of articles shows what is, in effect, the entire history of

>religion from its imitative roots to today. Omitted was a discussion on how

>Buddhism, Taoism, and Shintoism are, in many key details, Memphite in

>construct. They are similar in too many details for the relationship to be

>accidental.

>

>Thank you,

>

>

>Marc Washington

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| 4589|2002-11-09 12:49:33|Alex van Deelen|Re: Formation of religion in East Africa - parent of modern religion|

Message: 21

Date: Sat, 9 Nov 2002 02:44:57 -0500

From: "Marc Washington" <best@mail.datanet.hu>

Subject: Formation of religion in East Africa - parent of modern religion

> A second article is located at The Guardian at:
>
> <http://egyptologist.org/cgi-bin/discus/discus.cgi>
> <http://egyptologist.org/cgi-bin/discus/discus.cgi>>
> MYTHOLOGY AND RELIGION
> Is the treatise of Timeaus and Bi-Existence Egyptian in Nature

<http://egyptologist.org/discus/messages/24/5539.html?1036115311>

The regulars on that forum seem to be very keen to take their information from stormfront.org and christianparty.com, which are white identity organizations.

By the way, how's Hungary nowadays?

Alex

| 4590|2002-11-09 17:16:37|paulmarcw|Re: Formation of religion in East Africa - parent of modern religion|

Marc Washington's reply here (**)

In Alberto's post:

> Marc Washington: "That point is that the post records the
existence of Egyptian hieroglyphics
> in New Zealand already fixed in a published form back near 1860"
>
> This is fringe egyptology, and I have heard many theories from
> phoenicians down to egyptians going to australia. I even read a book
> called strange australia where it is claimed that ancient egyptians
came
> to australia and settled there and built pyramids.
> ????

(**) Well, Alberto. I am not talking about anyone building pyramids.
The book was written well before there were even spaceships and
martians running around in skinny legs and tight green leotards.

> I am skeptical of claims like these go right down in the book of
> the ancient kemetians having electricity, and flying machines.

(**) Alberto. Evidently you have read Gerald Massey, A Book of
Beginnings, v. 2, (A&B Book Publishers, Brooklyn, NY, [1907] 1994),
p. 593. This is where the evidence is presented. Now, I know you are
an objective person basing his claims upon an analysis of the
argument presented and you systematically diagnose this argument
presenting counter arguments where you have found it to be in error.
Will you please give me your impression of the dozen plus
hieroglyphics found there in comparison to: (1) Rainer Hannig, Grobes
Handwörterbuch ägyptisch-Deutsch, (Verlag Phillip Von Zabern, Mainz,
1995) and (2) Alan Gardiner, Egyptian Grammar, (Oxford University
Press, Oxford, 1957). It is in both of these books that the
hieroglyphics recorded in the 19th century can be found in those
later scholarly works printed in the 20th century.

Which book, by the way, do you consider to be the more reliable
source for explaining hieroglyphics? Gardiner or Hannig. And why,
please, would you select that one over the other? And, what, would
you say, is the interpretation of the hieroglyphic that is identical
to those found in the Gardiner book indicating praise, which, in
addition, has an appendage giving the appearance of the lion's tail?

What, also, would be the significance, do you think, of the ostrich-like bird portrayed in the picture which has since gone extinct.

This in light of evidence presented about the nature of the human factor in relation to the extinction of Australian and New Zealand megafauna as discussed in articles such as: (1) Richard G. Roberts, New Ages for the Last Australian Megafauna: Continent-Wide Extinction About 46,000 Years Ago, Science, Week of 27 February 2001; (2) John Alroy, A Multispecies Overkill Simulation of the End-Pleistocene Megafaunal Mass Extinction, Science, Issue of 26 January 2001; and (3) Jared M. Diamond, Australia's last giants, Nature 411, pp. 755 ? 757, Issue of 14 June 2001. This is related to the hieroglyphic petroglyphs found in the Massey book above as this fauna as depicted by scientific research indicates that it became extinct tens of thousands of years ago: despite the fact that it was recorded as being still extant in the 19th century though it is not to be found today. I value your opinion and look forward to your thoughts on this matter.

Thank you,

Marc Washington

.
| 4591|2002-11-10 00:17:29|mansu_musa|hypathia female egyptain scientist invetor of hydrometer |

Hypatia

Hypatia invented a hydrometer (which measures fluid density) and a variation of a plane astrolabe (which was used in her day to track the motion of the sun, planets, and stars). She lived from 370 AD to 415 AD and taught science and mathematics in Alexandria, Egypt. She is one of the few bright and innovative women whose existence has been preserved through historical accounts, although this is largely due to her violent murder by monks. An account of her appears in Hypatia's Heritage: A History of Women in Science from Antiquity through the Nineteenth Century by Margaret Alic. A picture of her, based on the picture in that book, appears on the cover of The Creative Problem Solver's Toolbox as a reminder that women also innovate.

<http://www.solutionscreative.com/hypatia.html>

Hypatia

Hypatia (hy PAY shee uh) (A.D. 355?-415) an Egyptian mathematician

and philosopher, was the first noted woman in mathematics. She was also a leader of the philosophical movement called Neoplatonism, which developed from the ideas of the ancient Greek philosopher Plato

[http://www2.worldbook.com/features/features.asp?](http://www2.worldbook.com/features/features.asp?feature=ancient_egypt&page=html/&direct=yes)

feature=ancient_egypt&page=html/&direct=yes

| 4592|2002-11-10 00:22:05|mansu_musa|merit ptah female physician in Kmt |

MERIT PTAH

Physician (c. 2700 BCE)

Her image is painted in an Egyptian tomb in the Valley of the Kings.

She is, we believe, the world's first named physician and the first woman known by name in the history of science! She was described by her son, a high priest, as "the chief physician."

Top of Form 1

Bottom of Form 1

http://www.astr.ua.edu/4000WS/MERIT_PTAH.html

| 4593|2002-11-10 00:39:17|mansu_musa|Hesi-Re earliest known dentist by name |

The earliest known dentist was Hesi-Re, an Egyptian "doctor of the tooth" who lived around 3000 BC. There is evidence that toothaches were treated with acupuncture in China as early as 2700 BC. By AD 659 the Chinese were filling cavities with a mixture of mercury, silver, and tin, nearly 1000 years before amalgam was first used in Western countries. Some cultures, such as the Maya, did not treat disease but decorated their teeth with stone and metal inlays for ornamental purposes.

<http://www.ci.palmer-lake.co.us/plhs/dentaltools.html>

| 4594|2002-11-10 08:01:12|Manu Ampim|merit ptah female physician in Kmt|

This link regarding "Merit Ptah" has no specific source. This general information does not include details. For example, which King's Valley tomb? Who was her son?

Nevertheless, we do know for certain that **Lady Peseshet** (c. 2700-2600 BCE) of the 4th dynasty in AE was a doctor and held the title of "director of female doctors," and thus she is considered the first known woman doctor in history.

Prof. Manu Ampim

> MERIT PTAH

> Physician (c. 2700 BCE)

> Her image is

painted in an Egyptian tomb in the Valley of the Kings.

> She is, we

believe, the world's first named physician and the first

> woman known by

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> her son, a high

priest, as "the chief physician."

> Top of Form 1

> Bottom of Form

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[face=Arial size=2>http://www.astr.ua.edu/4000WS/MERIT_PTAH.html](http://www.astr.ua.edu/4000WS/MERIT_PTAH.html)

| 4595|2002-11-10 10:33:31|mansu_musa|Re: merit ptah female physician in Kmt|

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> This link regarding "Merit Ptah" has no specific source. This

general information does not include details. For example, which King's Valley tomb? Who was her son?

>

> Nevertheless, we do know for certain that Lady Peseshet (c. 2700-

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>

> Prof. Manu Ampim

>

> -----

>

>

>

>

>

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by

> > her son, a high priest, as "the chief physician."

> > Top of Form 1

> > Bottom of Form 1

> > http://www.astr.ua.edu/4000WS/MERIT_PTAH.html

Thanks for the correction mr ampim,I diod not realize this untill I hjad posted the web site. I just wanted to share the information,little did I know it was not accurate like many things on the web are not.

| 4596|2002-11-10 11:09:56|Manu Ampim|Re: merit ptah female physcian in Kmt|

mansu_musa wrote:

> Thanks for the correction mr ampim,I diod not realize this

untill I

> hjad posted the web site. I just wanted to share the

>

information, little did I know it was not accurate like many things on

>

the web are not.

Alberto, no problem. A good rule of thumb to use is to make sure that the information has sufficient documentation, such as specific dynasty, specific tomb, specific location within the tomb, and specific name of the tomb owner, etc. Also, an original picture of the image or text in question is always important.

Advancing the work,

Manu Ampim

> --- In [Ta Seti@y...](#), "Manu Ampim" <[Profmanu@a...](#)> wrote:

> >

This link regarding "Merit Ptah" has no specific source. This

>

general information does not include details. For example, which

>

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> >

> >

Nevertheless, we do know for certain that Lady Peseshet (c. 2700-

> 2600

BCE) of the 4th dynasty in AE was a doctor and held the title

> of

"director of female doctors," and thus she is considered the first

>

known woman doctor in history.

> >

> > Prof. Manu

Ampim

| 4597|2002-11-10 12:50:58|Alex van Deelen|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

Message: 1

Date: Sat, 9 Nov 2002 11:37:34 -0500

From: "Marc Washington" <best@mail.datanet.hu>

Subject: Cavalli-Sforza and the San as emerging from caucasoid migrants

> (**) Hello Paul,

>

> I'm Afro-American. Of Cavalli-Sforza's work, I've read:

Don't you mean African-American?

> Keep in mind that until the time of Christ, nearly all of Eastern and

> Southern Africa were Bushman and Pygmy alone.

Really? So how did all those Black people end up in Ancient Egypt in 3000 BC? How did the Nubians end up in the Nile Valley?

I think it's a big error to confuse the spread of Bantu with a first spread of Black people throughout Africa.

Alex

| 4598|2002-11-10 17:17:51|a.manansala@attbi.com|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

>
> > Keep in mind that until the time of Christ, nearly all of Eastern and
> > Southern Africa were Bushman and Pygmy alone.
>
> Really? So how did all those Black people end up in Ancient Egypt
> in 3000 BC? How did the Nubians end up in the Nile Valley?
>
> I think it's a big error to confuse the spread of Bantu with a
> first spread of Black people throughout Africa.
>

Thanks for catching this Alex. I hope Marc Washington isn't another "Jerome Washington" (from the racialmyths site).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4599|2002-11-10 20:22:58|mansu_musa|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

--- In Ta_Seti@y..., a.manansala@a... wrote:

>
>
> >
> > > Keep in mind that until the time of Christ, nearly all of

Eastern and

> > > Southern Africa were Bushman and Pygmy alone.
> >
> > Really? So how did all those Black people end up in Ancient Egypt
> > in 3000 BC? How did the Nubians end up in the Nile Valley?
> >
> > I think it's a big error to confuse the spread of Bantu with a
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> >
>

>
> Thanks for catching this Alex. I hope Marc Washington isn't another
> "Jerome Washington" (from the racialmyths site).
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

I can't believe there are still anthropologist out there who believe that the original nubians were white and got black only through going further south. The same argument is made about places like ethiopia somalia and others people have painstakingly tried to prove these people were not negroid so they created the hamitic myth.

Later we see these myths are still rehearsed like the so called bantu migration, which most try to pinpoint the generic bantui phenotype as being the only true representation of black, and people like nubians somalis, and even modern day egyptians like me get classified as white

| 4600|2002-11-11 03:33:54|Marc Washington|Cavalli-Sforza and the San as emerging from caucasoid migrants|

Attachments :

Paul Marc Washington's reply here (*2*)

Date: Sat, 9 Nov 2002 11:37:34 -0500
From: "Marc Washington" <best@mail.datanet.hu>
<<mailto:best@mail.datanet.hu>> >
Subject: Cavalli-Sforza and the San as emerging from caucasoid migrants

> (**) Hello Paul,
>
> I'm Afro-American. Of Cavalli-Sforza's work, I've read:

Don't you mean African-American?

(*1*) Have it as you wish.

> Keep in mind that until the time of Christ, nearly all of Eastern and
> Southern Africa were Bushman and Pygmy alone.

Alex: Really? So how did all those Black people end up in Ancient Egypt in 3000 BC? How did the Nubians end up in the Nile Valley?

(*1*) Actually, Alex, I didn't say that all of Africa was Bushman and Pygmy. And the same information comes from another of other standard sources. There was a discussion at EEF last spring on the average height of people in predynastic Egypt and they, in today's scale, are rather diminutive. Yes. The images we see of Ancient Nubians would seem to indicate that some are taller than the Bushman and Pygmy. But, there are many images showing Bushman / Pygmy types in terms of stature. Also, it's my belief, based on my readings, that the further back one goes prior to 3500 BC when there were more incursions into Egypt and Nubia from the north and elsewhere the shorter the average person was and the more Bushmen and Pygmies you'd find. I hope one day to have gathered enough archeological evidence to substantiate the point. If anyone has any information on this (pro or con) could you let me know? END

Alex: I think it's a big error to confuse the spread of Bantu with a first spread of Black people throughout Africa.

(*1*) I agree.

Alex

| 4601|2002-11-11 03:59:38|Marc Washington|Formation of religion in East Africa - parent of modern religion|

Attachments :

Message: 21

(**)

Date: Sat, 9 Nov 2002 02:44:57 -0500

From: "Marc Washington" <best@mail.datanet.hu>
<<mailto:best@mail.datanet.hu>> >

Subject: Formation of religion in East Africa - parent of modern religion

> A second article is located at The Guardian at:

>

> <http://egyptologist.org/cgi-bin/discus/discus.cgi>

<<http://egyptologist.org/cgi-bin/discus/discus.cgi>>

> <http://egyptologist.org/cgi-bin/discus/discus.cgi>

<<http://egyptologist.org/cgi-bin/discus/discus.cgi>> >

> MYTHOLOGY AND RELIGION

> Is the treatise of Timeaus and Bi-Existence Egyptian in Nature

<http://egyptologist.org/discus/messages/24/5539.html?1036115311>

<<http://egyptologist.org/discus/messages/24/5539.html?1036115311>>

The regulars on that forum seem to be very keen to take their information from stormfront.org and christianparty.com, which are white identity organizations.

By the way, how's Hungary nowadays?

Alex

(**) Hi Alex. I first visited Hungary in 1990 when the communist regime had just been replaced by a Democratic one the previous month. I arrived at a time when there was no crime, every one had a home to live in and health care, the pace of the country was idyllic even as culturally and socially it was simmering with fun. You could get a glass of delicious home-made wine for 10 cents. A fine dinner for \$1.50 or \$2.00. Today, prices are close to Western, sometimes higher. Still, it's much cheaper to live there than in the States. And the people are the handsomest on earth. This is no exaggeration. They are highly educated yet warm, non-assuming, smile easily, are friendly and great fun to be with.

I much prefer Hungary, even much of Eastern Europe: Prague was (until September's killer flood, the loveliest place I've seen on earth; Warsaw is a little scrubby but given the Germans leveled it during the war it's a place high on my list of places to be; Krakow is amazing; Zagreb which gets much underserved bad press and is a Medieval picture post card. How's Hungary doing? If you have a moderate amount of money there (and most do) or are rich, the way to describe Hungary is that most Westerners that go there don't want to leave and many end up staying. I left in October to take care of personal matters in the states but long to return and guess I'll be back before December. Things are fine there.

Thanks for asking,

Marc

| 4602|2002-11-11 07:44:41|Demetreis|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

Believe it!

It is venerated in the Christian Bible as Shem, Ham, Japheth as the three major races after the deluge. Some people take this information above all information as it is said, "This is the Word of God". Never leave out religion as one of the greatest avenues of "myth-lore". My ancestors are despised in the bible. Thussaara

----- Original Message -----

From: mansu_musa

To: Ta_Seti@yahoogroups.com

Sent: Sunday, November 10, 2002 8:22 PM

Subject: [Ta_Seti] Re: Cavalli-Sforza and the San as emerging from caucasoid migrants

--- In [Ta Seti@y...](#), [a.manansala@a...](#) wrote:

>
>
> >
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going
further south. The same argument is made about places like
ethiopia
somalia and others people have painstakingly tried to prove these
people were not negroid so they created the hamitic myth.

Later we see these myths are still rehased like the so called
bantu
migration, which most try to pinpoint the generic bantui phenotype
as
being the only true representation of black, and people like
nubians
somalis, and even modern day egyptians like me get classified as
white

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Ta_Seti-unsubscribe@yahoo.com

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| 4603|2002-11-11 08:42:53|mansu_musa|oldest telescope lens in the world? |
this the oldest telescope lens in the world?

By BBC News Online Science Editor Dr David Whitehouse

If one Italian scientist is correct then the telescope was not invented sometime in the 16th century by Dutch spectacle makers, but by ancient Assyrian astronomers nearly three thousand years earlier.

BBC News' Dominic Hughes: This could mean that the telescope was invented two and a half thousand years earlier

According to Professor Giovanni Pettinato of the University of Rome, a rock crystal lens, currently on show in the British museum, could rewrite the history of science. He believes that it could explain why the ancient Assyrians knew so much about astronomy.

But experts on Assyrian archaeology are unconvinced. They say that the lens is of such low quality that it would have been a poor aid to vision.

Magnifying glass

It is called the Nimrud lens and it was found in 1850 by the legendary archaeologist Sir John Layard, during an epic series of excavations at the palace of Nimrud in what is now Iraq.

Trinket or telescope?

Upon his return to England, he showed the lens to physicist Sir David Brewster who thought it could have been used as a magnifying glass or to concentrate the Sun's rays.

Used as a magnifying glass, it could have been useful to Assyrian craftsman who often made intricate seals and produced minuscule texts on clay tablets using a wedge-shaped script.

It is a theory many scientists might be prepared to accept, but the idea that the rock crystal was part of a telescope is something else.

To get from a lens to a telescope, they say, is an enormous leap.

Saturn's serpents

Professor Pettinato counters by asking for an explanation of how the ancient Assyrians regarded the planet Saturn as a god surrounded by a ring of serpents?

Could they not have seen Saturn's rings through their telescope and interpreted them as serpents? An unconvincing argument, say experts.

The Assyrians saw serpents everywhere. And why is it in their many astronomical reports on clay tablets there is no mention of such a device?

The conventional understanding of the invention of the telescope is that it was developed in the 16th century by Dutch spectacle-makers who held one lens in front of another.

One thing is sure: Galileo did not invent it - a common

misconception - although he was one of the first to turn it towards the sky. By then, lenses used as spectacles had been known for hundreds of years at least, and it has been a puzzle to historians why it took so long for the telescope to be invented.

Commercial and military use

It may have been developed and then forgotten, or even kept secret. However, experts regard this as unlikely given the commercial and military uses that a telescope could serve.

Galileo did not invent the telescope

Whatever its origin, as ornament, as magnifying lens or part of a telescope, the Nimrud lens is the oldest lens in the world. Looking at it evokes mystery and wonder. It can be seen in room 55 of the British Museum, in case 9 of the Lower Mesopotamian Gallery. It may not be unique. Another, possibly 5th century BC, lens was found in a sacred cave on Mount Ida on Crete. It was more powerful and of far better quality than the Nimrud lens.

Also, Roman writers Pliny and Seneca refer to a lens used by an engraver in Pompeii. So perhaps the ancients knew more about lenses than we give them credit for.

<http://news.bbc.co.uk/1/hi/sci/tech/380186.stm>

However the article does not mention that the ancient kemetians had lenses around the old kingdom. The lenses in Kmt are older than anything found in Assyria and Crete.

Maybe ancient people did have primitive telescopes

Ancient Egyptian Lenses Assessed at the Louvre: II The Statue of "Le Scribe Accroupi"

Jay M. Enoch, Robert Heitz, et al.

Last year we presented measurements obtained on a remarkable reserve "eye" at the Louvre in Paris. This year we provide data on the two eyes in the statue "Le Scribe Accroupi" (the squatting scribe). This is one of two statues that contain unusual "schematic eyes" that exhibit a built-in "eye-following illusion". The reserve eye and the eyes of the statue are dimensionally different, but "corneal" front curvatures are surprisingly similar and a common grinding technique may have been used. The statue's two eyes are well proportioned to the statue and differ only slightly in measured properties, suggesting a common rock crystal source and common grinding technique. Measurements of the eye-following illusion differ somewhat from those of the reserve eye, which may have been constructed at a different time and by different hands. These eyes are remarkable structures of high quality, and are among the earliest

known lens structures.

<http://www.hmc.psu.edu/cohs/abstracts/2002/egyptian.htm>

| 4604|2002-11-11 15:21:41|Alex van Deelen|Re: Digest Number 583|

- > Message: 5
- > Date: Mon, 11 Nov 2002 01:17:47 +0000
- > From: a.manansala@attbi.com
- > Subject: Re: Re: Cavalli-Sforza and the San as emerging from caucasoid

migrants

- >
- > >
- > > > Keep in mind that until the time of Christ, nearly all of Eastern and
- > > > Southern Africa were Bushman and Pygmy alone.
- > >
- > > Really? So how did all those Black people end up in Ancient Egypt
- > > in 3000 BC? How did the Nubians end up in the Nile Valley?
- > >
- > > I think it's a big error to confuse the spread of Bantu with a
- > > first spread of Black people throughout Africa.
- >
- > Thanks for catching this Alex. I hope Marc Washington isn't another
- > "Jerome Washington" (from the racialmyths site).

No problem, Paul. The slow Bantu spread theory was always used by the South Africans to justify their landgrab ("when we got there, there were no Africans living in South Africa", etc.). The same argument "virgin land", etc., though even less convincingly, was made by the Rhodesians.

Alex

| 4605|2002-11-11 15:31:44|Alex van Deelen|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

- > Message: 6
- > Date: Mon, 11 Nov 2002 04:22:56 -0000
- > From: "mansu_musa" <alberto34482@yahoo.com>
- > Subject: Re: Cavalli-Sforza and the San as emerging from caucasoid

migrants

- >
- > --- In Ta_Seti@y..., a.manansala@a... wrote:
- > >
- > >
- > > >

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> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

>

>

> I can't believe there are still anthropologist out there who believe

> that the original nubians were white and got black only through going

> further south. The same argument is made about places like ethiopia

> somalia and others people have painstakingly tried to prove these

> people were not negroid so they created the hamitic myth.

>

> Later we see these myths are still rehearsed like the so called bantu

> migration, which most try to pinpoint the generic bantui phenotype as

> being the only true representation of black, and people like nubians

> somalis, and even modern day egyptians like me get classified as white

I was wondering if there are other theories about the spread of Bantu from West Africa. I had my information about the move of Bantu from Basil Davidson's The Story Of Africa and an atlas about languages (and a rather Eurocentric one at that). It seems that since those appeared (the 1980s), there was some revision about the spread.

From: <http://www.uiowa.edu/~africart/toc/history/giblinhistory.html>

" Knowledge of iron-working, they believed, had been acquired from the Middle East, and had been refined between about 500 and 300 BC by metal workers of the Nok culture (famous among African art historians for its terra-cotta busts) in central Nigeria. Equipped with this "tool kit,"

believed historians, speakers of Bantu languages colonized remarkably diverse environments across the southern half of the continent.

Today, however, historians place much less confidence in this story. They now realize that the spread of Bantu languages (which they think may have begun about 3000 BC) was a long and immensely complicated development. It probably occurred not only through the movement of Bantu-speaking migrants, but also through the adoption of Bantu languages (perhaps as trade lingua franca) by previously-established populations. Moreover, migration itself was a more complex process than historians once thought, for whereas they formerly imagined a rapid movement of conquering colonizers, historians are now more likely to speak of a very gradual, generation-by-generation spread of farming communities in search of fresh soils. "

| 4606|2002-11-11 16:03:35|mansu_musa|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

--- In Ta_Seti@y..., "Alex van Deelen" wrote:

> > Message: 6

> > Date: Mon, 11 Nov 2002 04:22:56 -0000

> > From: "mansu_musa"

> > Subject: Re: Cavalli-Sforza and the San as emerging from caucasoid
> migrants

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There is evidence that western africans might have developed their own iron metalurgy.

<http://www.unesco.org/bpi/eng/unescopress/2002/02-fea14e.shtml>

It has already proven that agriculture developed around the sahel such as dhar tchitt, and djenne had rice cultivation, even cattle bones found at djenne show cattle domestication.

| 4607|2002-11-11 16:08:05|mansu_musa|independent metalurgy in Western Africa |
IRON IN AFRICA: REVISING THE HISTORY

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The authors of this joint work, which is part of the "Iron Roads in Africa" project (see box), are distinguished archaeologists, engineers, historians, anthropologists and sociologists. As they trace the history of iron in Africa, including many technical details and discussion of the social, economic and cultural effects of the industry, they restore to the continent "this important yardstick of civilisation that it has been denied up to now," writes Doudou Di Nié, former head of UNESCO's Division of Intercultural Dialogue, who wrote the book's preface.

But the facts speak for themselves. Tests on material excavated since the 1980s show that iron was worked at least as long ago as 1500 BC at Termit, in eastern Niger, while iron did not appear in Tunisia or Nubia before the 6th century BC. At Egaro, west of Termit, material has been dated earlier than 2500 BC, which makes African metalworking contemporary with that of the Middle East.

The roots of metallurgy in Africa go very deep. However, French archaeologist Gérard Quenec'h cautions that "having roots does not mean they are deeper than those of others," that "it is not important whether African metallurgy is the newest or the oldest" and that if new discoveries "show iron came from somewhere else, this would not make Africa less or more virtuous."

"In fact, only in Africa do you find such a range of practices in the process of direct reduction [a method in which metal is obtained in a single operation without smelting], and metal workers who were so inventive that they could extract iron in furnaces made out of the trunks of banana trees," says Hamady Bocoum, one of the authors.

This ingenuity was praised in the early 19th century by the Tunisian scholar Mohamed el-Tounsy, who told of travelling in Chad and Sudan and coming across spears and daggers made "with the skill of the English" and iron piping with "bends and twists like some European pipes, but more elegant and graceful and shining so brightly they seem to be made of silver."

There is a true iron culture in Africa. In many communities, iron is so revered it has been given divine status. In Nigeria's Yoruba country, forges became the symbol of royalty at the end of the 9th century and Ogun, the god of iron, became the protector of the kingdom. Even today, Ogun is the chief deity of anyone working with iron.

The role of blacksmiths is very important in African culture. In the Yatenga region of northern Burkina Faso, Bamogo, the ancestor of blacksmiths, is considered the saviour of humanity. It is he who supposedly makes the knife that cuts the umbilical cord, the axe that chops wood, the pick used to till the soil or help dig a grave - all of them instruments of fundamental importance for people.

According to Pierre de Maret, who teaches at the Free University of Brussels, the Bantu people spread across central Africa "because of their superiority as farmers, achieved by using metal to clear forest areas, and the military superiority they acquired from having iron weapons."

Among the Yoruba, it seems equally clear that the unification of the country by supporters of Oduduwa in the 10th century was very largely due to military dominance gained through the use of iron, says Isaac Adeagbo Akinjogbin, of Obafemi Awolowo University, in Ile-Ife (Nigeria). Under the Oduduwa dynasty, each kingdom had enough foundries and forges to produce all the metal tools it needed.

"In 17th and 18th century Africa, at the height of the transatlantic slave trade, the Yoruba continued to use iron they produced themselves, regarding imported iron as religiously impure and 'unresponsive.'"

Iron technology became a key part of African spiritual life and these skills have persisted to this day. Just like their ancestors, who had "the habit of gathering bits of metal of different kinds and origins to make into new objects," says Bocoum," today's craftsmen have incorporated traditional know-how in the production of modern tools.

Associations of blacksmiths, such as the one in the Medina district of Bamako, are flourishing, and turning out all kinds of everyday metal objects, mainly from scrap. Though it seemed to be disappearing at one stage because it was not commercially competitive, iron craftsmanship is today enjoying a revival in Africa.

The Iron Roads Project

Launched by UNESCO in 1991 as part of the World Decade for Cultural Development (1988-97), the Iron Roads in Africa project aims to make the continent's technological culture better known, so as to help it better confront the challenges of development. It encourages interdisciplinary scientific research in working with iron that could influence industrial development strategies of African countries whilst offering a framework for cultural, artistic and educational activity.

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| 4608|2002-11-11 16:08:29|mansu_musa|independent metalurgy in Western Africa ????

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| 4609|2002-11-11 20:48:54|mansu_musa|kemetian furnature in dorak turkey ???|

Gold leaf from a throne found at Dorak (Turkey) (Smith 1965

: fig. 11)

http://www.petrie.ucl.ac.uk/digital_egypt/chronology/kingsahure.html

| 4610|2002-11-12 03:20:10|Marc Washington|Cavalli-Sforza and the San as emerging from caucasoid migrants|

Attachments :

(**) Marc's reply

Message: 3

Date: Sat, 09 Nov 2002 17:56:46 +0000

From: a.manansala@attbi.com <mailto:a.manansala@attbi.com>

Subject: Re: Cavalli-Sforza and the San as emerging from caucasoid migrants

PAUL: In the African context then, Cavalli-Sforza must explain the "Caucasoid" origin of Afro-Asiatic from Near Eastern migrants.

(**) Absolutely. In my other post I described the migration of Africans beginning around 100 - 90 tya as going to Southern China, Northern China, Northern Europe, continuing southwards towards the Caucasus and finally re-entering the Middle East and Africa at the ice age end. I call this THE BIG CIRCLE.

Middle Easterners must be the result of miscegenation between the Boskopoid and Pygmoid peoples. Here is anecdotal reasoning. In 1890, some 10,000 blacks were crossing the color-line passing for white due to a short history of 300 years of miscegenation. In Eastern Europe are millions of Gypsies that are golden brown to white in color. Yet, when they left India in the 15th century en route to Europe, they were black-skinned. Miscegenation. So, it's not difficult to see the scenario where the incursions of Caucasoids into the Middle East found the meeting point between Caucasiod, Boskopoid, and Pygmoid.

Think of Ctesias the Cnidian, a Persian writing in the 5th century BC who describes Central Asian "pygmies" hunting fox and hare "not with hounds, but with crows, kites, rooks and eagles". In:

Valerie Elliott, Hunt on the wing dates back to ice age, The UK Times, On-line edition of 26 January 2002.

Here is anecdotal proof that there were Pygmies in Asia at that time. The Venus of Willendorf has the body-type of a Pygmy - steatophygia. Shortened limbs as well. And if that is not proof, then that Venus even had an Afro wig. And here is the url to prove it:

<http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm>

<<http://news.bbc.co.uk/1/hi/english/sci/tech/newsid5F725000/725803.stm>>

Any event of so-called Arabs entering Africa could only be a post ice age event and be the result of a miscegenated people interacting with original inhabitants who had been there as long as man walked earth. END

PAUL: Only Khoisanids and to a lesser extent Sudanese (Ethiopian) types are relevant in this regard since they abound in North Africa during the Neolithic.

(**) That is the only feasible scenario. END

Best regards,

Marc

| 4611|2002-11-12 04:02:00|Marc Washington|Independent metalurgy in Africa and Ptah|

Attachments :

(**) Marc

Message: 8

Date: Tue, 12 Nov 2002 00:08:04 -0000

From: "mansu_musa" <alberto34482@yahoo.com

<<mailto:alberto34482@yahoo.com>> >

Subject: independent metalurgy in Western Africa

ALBERTO WRITES:

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(**) Not only that, Alberto. There is also evidence. Gerald Massey writes:

"... the making of this underworld had been described as the excavation made by Ptah the opener (as called by Budge) and his seven Ali or co-workers. As a group, the eight great gods of Am-Khemmen were followed by the Put-cycle or Ennead of the Nine. The word Put, when the name Putah or Ptah, denotes the number nine, and the Put-cycle was formed when Ptah was added to the earlier eight great gods. Neither Anup nor Taht was now the highest one. The groups of seven and eight, however, were not submerged. The group of seven survived as the seven Khenmmu, moulders, or metallurgists who assisted Ptah, the divine craftsman, and the group of eight to which he was the ninth god are sometimes described as the children of Ptah."

Ancient Egypt v. 1, (Kessinger Publishing Company, Montana [1907] 1992), p. 312.

He speaks more of the issue in the two volumes. From my understanding of what he says, he believes that the Pygmies were the original metallurgists. Think about it, though. If Pygmies were in the original basal stock of what were later Nubians and were the goldsmiths leaving evidence of their work in grave goods of 4500 BC, it stands to reason that they would transfer these skills to metal. It has long been suspected that the Nubian craftsmen were people with small hands - the only type of hands that could produce the delicate, intricate work seen in gold craftsmanship. And, it is not like there has never been metal in Africa.

Bonnefoy writes that in West Africa, an iron meteor impact crater seems to have been the source of blacksmiths. In: Yves Bonnefoy (compiler), *Mythologies*, Vols. 1, (The University of Chicago Press, Chicago, 1981), p. 54. That meteor fell about a million years ago, I believe.

Folklore may provide a record of fact. How would you interpret the following? Does fact meet or depart from fiction and folklore?: "There are several different types of dwarfs, for example, the Black Dwarfs, who like all dwarfs are highly skilled in metalwork ... Like their relatives the trolls, all dwarfs avoid sunlight (lived in forests) ... Dwarfs are always small, about the size of a human toddler when fully grown, and they are portrayed as wrinkled old men, stooped and bearded. Great longevity was often attributed to them, and with it a great reputation for ancient knowledge and great wisdom. Advice from a dwarf is to be highly prized." In: Alison Jones, *Larousse dictionary of world folklore*, (Larousse plc, London, 1995), p. 154.

It is true, is it not, that the Pygmies were considered to have been wise counselors. And, in my earlier post today, I recounted archeological evidence of them in Central Asia (the article mentioned raptor evidence from

10,000 BC) and Upper Paleolithic Europe in Germany. Pygmies were everywhere. They are found today throughout Oceania and even in the Phillippines. They migrated around much of the world. My point being, however - are the myths of blacksmiths of child-like size the result of a culture of smiths slowly cultivated from working the iron meteor fallen in Africa? And, even if smiths did at a later time enter Africa, might they have learned the craft from Pygmies that migrated out of Africa far earlier and returned as strangers far later?

The guild of metallurgists in Memphis, followers of Ptah, was the world's first guild. Ptah, as it is, was already found as the same type (a myth of a lame old man living in a cave with his loom and feared by the local inhabitants - Livingstone spoke of this Ptah-like myth he encountered in inner Africa) in inner Africa. Was it not only African Pygmies who pioneered metallurgy but the guild of Memphis who chose Ptah as their god?

Marc Washington

| 4612|2002-11-12 04:24:58|Marc Washington|Was the Temple of Amun at Jebel Baral built by Pygmies?|

Attachments :

In: Peter Garlake, Early art and architecture of Africa, (Oxford University Press, Oxford, 2002), plate 25, is found the following:

"A small sandstone shrine representing the Jebel Barkal, found in the debris of the great Amun Temple at Jebel Barkal. A statue, presumably of Amun, was originally seated within the shrine and the opening closed by a door. On it was probably carved a uraeus. Adoring kings alternate with winged goddesses on either side of the door, standing above the frieze of papyrus.

http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine_of%20Amu%20_at_Jebel_Barkal.jpg
<http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine_of%20Amu%20_at_Jebel_Barkal.jpg>

And, then one can find other references to the beehive shrines of the Pygmies.

"Some groups, whose origin cannot easily be traced, probably were preestablished in the region from time immemorial. The Pygmies (Bambwitti or Bambaka) certainly were among these early settlers. Outside the Teke area the Pygmies have virtually disappeared, but memory of them is vividly recalled in oral traditions and in some ritual practices. The pre-Lunda landowning lineages among the Yaka believed that the Pygmies had superior

magical powers connected with the land, mainly with hunting. The beehive-shaped hunting shrines called isiimbi, which are placed at crossroads and contain termite nests, may be a strong reminder of Pygmy influence. The Tsaam, who are among the oldest inhabitants of the region, at one time constructed beehive-shaped houses ... Another tradition relates that Pygmies had such large heads that when they fell they could not get up without assistance (a belief vividly dramatized by a Pende mask."

Daniel Biebuyck, *The Arts of Zaire*, v. 1, (University of California Press, Berkeley, CA, 1985), p. 55.

I would say that this shrine was built by the Pygmies. Queen Hatshepsut did, after all, encounter similar themes on her visit to the Pygmy queen of Punt. What is your take on this?

Marc Washington

| 4613|2002-11-12 08:48:37|saakhuba|INSIGHT|

This is a TRUE story. Some time ago in the mid-nineteen eighties i researching the History of Kemet and Afrika ,at the time i was reading MASSEY and various other authors(too many to mention).As i am of a broad minded nature i also read the "alternative" books that are written on the subject.....Anyway i was reading the Sirius Mystery by Robert Temple at the time and was very frustrated as i didnt have access to the materials that i needed for further study....so as i was leafing through the book(which i had read many times since 1980) i saw the illustration of the Gt pyramids of Giza showing them viewed from directly above. At the time i was thinking i am sure there is something about thisthen it hit me i was looking at "Orions Belt" now i have an interest in astronomy i consulted a book which i hadYup i was amazed i couldn't beleive that no-one had noticed it as i had read quite a lot and no-one had mentioned it Temple certainly drew no correlation in the book....well frankly i got quite excited and ran into the room next door to point out the fact to two friends who happened to be there at the time(One of whom is now dead...May the Almighty God Bless and keep his soul) I pointed out the fact that...and this is KEY ...that the smaller PYRAMID of the three was slightly OFFSET the same way that one of the stars in the Orion Constellation was slightly OFFSET from the other two in the "belt".....i was convinced that it was very important and that in some way it should be drawn to peoples attention as it had implications for the study of Kemet but being a mere layman as far as our (heh) "qualified" brethren and sisters would have it,and not having the ability to rush into print(yeah and possibly having all kinda **** thrown at me for having the audacity to suggest such a thing).....i went on to predict that someone simply had to notice sooner or later and that in a couple of years a WHITE GUY would come

forward with possibly a Book and a TV programme stating exactly the facts that had just "slapped me in the face" .Hah talk about something being right under your NOSE (hah) all the time seems to me its been right under the noses of the whole world and the so called experts .Anyway step forward AND i hasten to add MANY years later one R Bauval and yes i read the book and yes i watched the TV programme what intrigued me most was when he quite clearly described using the same word the OFFSET similarity between STAR and PYRAMID i dont agree with a lot of what he said BUT i do beleive the ancients mapped the stars onto the EARTH and particularly KEMET ...its about time someone pointed out the monuments that mark the other star positions!!

ARE YOU BLIND

OH AND WHILE WE ARE ON THE SUBJECT HOW MANY PHOTOGRAPHS HAVE TO BE

TAKEN AND FROM HOW MANY ANGLES BEFORE IT BECOMES OBVIOUS THAT THE

STATUE OF HERU EM AKHET IS CLEARLY AN AFRICAN.. ARE U BLIND WHEN U LOOK AT THE SIDE PROFILE AND CAN SEE THE LARGEST AFRICAN HUMAN JAWLINE ON THE PLANET.....

One more thing i jus cant understand you MR HAWASS how much time does one need to think about drilling a hole in granite when its just been done once!!!!!!

| 4614|2002-11-12 08:52:27|a.manansala@attbi.com|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

> (**) Marc's reply

>

>

> Any event of so-called Arabs entering Africa could only be a post ice age

> event and be the result of a miscegenated people interacting the with

> original inhabitants who had been there as long as man walked earth. END

>

I'm not sure what you're getting at. Are you argeeing with Cavalli-Sforza that there was a migration of Neolithic Caucasoid people migrated into Africa to form the current Khoisan speakers?

Do you agree that Afro-Asiatic originated from Nostratic coming from Anatolia? That's Hamitic theory in the extreme not to mention the Nostratic impact on Asian and Amerind prehistory/history.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4615|2002-11-12 10:58:17|Manu Ampim|Cavalli-Sforza and the San as emerging from caucasoid migrants|

"Marc Washington" wrote:

> Think of Ctesias the Cnidian, a Persian writing in the 5th century BC who

> describes Central Asian "pygmies"

hunting fox and hare "not with hounds, but

> with crows, kites, rooks and

eagles". In:

> Valerie Elliott, Hunt on the wing dates back to ice age,

The UK Times,

> On-line edition of 26 January 2002.

>

> Here

is anecdotal proof that there were Pygmies in Asia at that time. The

>

Venus of Willendorf has the body-type of a Pygmy - steatopygia. Shortened

> limbs as well. And if that is not proof, then that Venus even

had an Afro

> wig. And here is the url to prove it:

>

href="http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm">http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm

Marc,

I would give a serious word of caution with these statements, as the link provided does not prove your statements.

The Willendorf Venus was found in Austria in 1908, and is dated to about 24,000 - 22,000 BCE. There are several issues here that I will note concerning your statements:

1. Austria is located in *Europe* and not in (Central) Asia as you claim.

2. The Willendorf image is from Europe and is dated to c. 24,000 - 22,000 BCE, whereas the Ctesias writings describing so-called "Pygmies" in Asia is dated to the 5th century BCE. This **17,000+ year** gap clearly indicates that these are entirely two distinct time periods and two distinct regions, and they have no direct relation.

3. It is a huge stretch to claim that the Willendorf Venus is a dwarf or "Pygmy." The figure is obviously obese and she has *no feet*, and it is for mainly these reasons that she has a short appearance.

4. The Willendorf Venus does not really have a steatopygia body shape. The figure has a huge waist and rolls of fat around the buttocks and waistline resulting from her obese size. She does not have a protruding buttock as is the characteristic of African women with the steatopygia trait. A careful view of the image from various angles clearly indicates that the waist area is large, but the buttock is *FLAT.*

Check out these two links to see several good photos and to read a professional analysis of the Venus of Willendorf by art historian, Dr. Christopher Witcombe.

<http://witcombe.sbc.edu/willendorf/willendorfdiscovery.html>

<http://witcombe.sbc.edu/willendorf/willendorfwoman.html>

However, I do agree with your statement that the Willendorf figure is depicted with an africoid wig or hairstyle. This hairstyle (or wig) depicting braided hair is identical to the africoid styles shown in ancient Egyptian and Nubian art.

Manu Ampim

| 4616|2002-11-12 11:28:32|Derrick, Alexander|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

There is no doubt that the "venus" is a product of africoid industries.

Your pygmy hypothesis is new to me, but plausible. It does explain the body

type and proportions. The idea of a European fertility doll is really out of the question. The most healthy and fertile European women do not have staetopygic buttocks.

Have you compared this image to modern pygmy arts. You might want to parallel the "wig" with Egyptian depictions of pygmies and their coiffure from the pre-dynastic and dynastic periods.

I'm not in my office right now, but I believe Pepi II, traveled to the land of Yam and brought back a pygmy(s) before New Kingdom.

There is also a small figure perhaps a pygmy on a bark from the tomb of Tt-Ankh-Amen, with a similar wig.

http://highculture.8m.com/Files/STAT/STAT_barque.JPG

If you study enough Egyptian images you should be able to discern a "pygmy" from a dwarf.

Could you reference or post an image of a pygmy beehive shrine.

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuiinteractive.com

<<http://highculture.8m.com/>>

> -----Original Message-----

> From: Marc Washington [mailto:best@mail.datanet.hu]

> Sent: Tuesday, November 12, 2002 3:21 AM

> To: Ta-Seti

> Subject: [Ta_Seti] Cavalli-Sforza and the San as emerging from
> caucasoid migrants

>

>

>

> Here is anecdotal proof that there were Pygmies in Asia at that time. The

> Venus of Willendorf has the body-type of a Pygmy - steatophygia. Shortened

> limbs as well. And if that is not proof, then that Venus even had an Afro

> wig. And here is the url to prove it:

>

> <<http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm>>

>

| 4617|2002-11-12 12:00:04|mansu_musa|Re: Cavalli-Sforza and the San as emerging from
caucaso id migrants|

--- In Ta_Seti@y..., "Derrick, Alexander"

wrote:

> There is no doubt that the "venus" is a product of african

industries.

> Your pygmy hypothesis is new to me, but plausible. It does explain

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> of the question. The most healthy and fertile European women do

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> Tt-Ankh-Amen, with a similar wig.

> http://highculture.8m.com/Files/STAT/STAT_barque.JPG

>

> If you study enough Egyptian images you should be able to discern

a "pygmy"

> from a dwarf.

>

> Could you reference or post an image of a pygmy beehive shrine.

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

>

>

>

> > -----Original Message-----

> > From: Marc Washington [mailto:best@m...]

> > Sent: Tuesday, November 12, 2002 3:21 AM

> > To: Ta-Seti

> > Subject: [Ta_Seti] Cavalli-Sforza and the San as emerging from
> > caucasoid migrants

> >

> >

> >

> > Here is anecdotal proof that there were Pygmies in Asia at that

time. The

> > Venus of Willendorf has the body-type of a Pygmy - steatophygia.

Shortened

> > limbs as well. And if that is not proof, then that Venus even had

an Afro

> > wig. And here is the url to prove it:

> >

> >

5F725000/725803.stm>

Have you read the story of harkhaf who went down to the land of
yam, which is nubia and got a twa or pgmy to do the dance of the gods.
Kemetians put special importance upon the twa people to do the dance
of tyhe gods and seemed to whorship them to extinct in the deity of
bes.

> >

| 4618|2002-11-12 12:03:07|Djehuti Sundaka|ātal Hyk - The First City? |
http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml
ātal Hyk - The First City?

On the wide, flat South Anatolian Plain, near the
Turkish city of Konya, there is a broad mound, about 80 metres high.
Excavations in the 1960s revealed its importance as one of the first
cities the world had known. Nine thousand years ago, ātal Hyk was
home to up to ten thousand people. The whole mound is made up of the
remains of mud brick houses, one on top of another. Many are adorned
with painted plaster and the horned skulls of cattle. The settlement
occupied a key stage in history, when people were first settling down,
domesticating cattle and driving the agricultural revolution.

But it doesn't quite add up. There seem to be no signs of hierarchy; no high-status homes, public buildings or even public open spaces. The small houses were so tightly packed together that entry was through the roof! Above all, Ātal Hyk was in the middle of a swamp and dry pasture and wheat fields must have been 12 kilometres away or more.

Aubrey Manning visits the site to try to solve these mysteries.

| 4619|2002-11-12 12:19:23|Djehuti Sundaka|Geneticists Track More of Earliest Humans' First Itineraries|

<http://www.nytimes.com/2002/11/12/science/social/12ORIG.html?ex=1037682000&en=41abd7de8eb33323&ei=5040&partner=MOREOVER>

November 12, 2002

Geneticists Track More of Earliest Humans' First Itineraries

By NICHOLAS WADE

COLD SPRING HARBOR, N.Y. ? Through the wizardry of modern genetics, it is possible to

reconstruct the travels of the earliest humans as they moved out from their ancestral home in northeast Africa and spread around the globe. More details of these historic itineraries emerge each year, many at an annual conference of population geneticists and archaeologists at the Cold Spring Harbor Laboratory on Long Island.

Geneticists can track these emigrations because of the train of errors that slowly accumulates in certain regions of the DNA. After a population splits, the people who go east will clock up a different set of errors from those who venture west.

From the population splits implied by these error patterns, geneticists can reconstruct family trees of different lineages in the grand genealogy of humankind, and even assign rough dates to the branch points.

At this year's conference, which ended last week, Dr. Peter Underhill of Stanford showed how scholars could begin to link the data in the genome's archive with historical events. Anatolia, the ancient name for Turkey, has long been a corridor for armies and peoples traveling between Europe and Asia.

Dr. Underhill, who has reconstructed the worldwide tree of the Y chromosome, has been analyzing the various Y chromosome lineages present in today's Turkish population. He has found one lineage whose ancestors may have carried the agricultural revolution from Anatolia to Europe during the Neolithic era, 8,000 to 3,000 years ago. Anatolians with another lineage may be descendants of the Bronze Age Hattic culture, he said.

Curiously the Seljuk Turks, who wrested Anatolia from the Byzantine Empire in the 11th century, have left only a faint genetic signal of their presence, Dr. Underhill said. Though the conquerors imposed their language and culture over a wide region, an army of a mere 40,000 made little genetic difference to a population that had already reached 12 million by Roman times.

Just as the Y chromosome tracks the movement of men, an element called mitochondrial DNA, inherited only through the egg, traces the journeys of women. Dr. Douglas Wallace of the University of California at Irvine long ago defined and named the principal mitochondrial lineages. Only three of the 20 or so lineages, designated A, C and D, are found in northern Siberia. Given that northern Asia is essentially a big plain with no obstacle but freezing cold, Dr. Wallace wondered why none of the other lineages had made it to the far northeast.

He now believes, he said at the meeting, that the three mitochondrial lineages carry an altered form of an energy metabolism gene that may improve the body's resistance to cold. This could explain why A, C and D are the principal lineages found in Native Americans: their ancestors, being better adapted to life in northern Siberia, would have discovered the Beringian land bridge to Alaska before it was submerged at the end of the last ice age.

Most of the available evidence suggests there was only one emigration of modern humans from Africa, a small group that left some 40,000 to 50,000 years ago and populated first Asia and then Europe.

But some geneticists think there may have been an earlier exodus of people who traveled by boat along the southern Asian coasts, eventually reaching Australia. The people of Australia and Papua New Guinea are dark skinned and somewhat different from most other Asians and Europeans.

To test the idea of a southern route, Dr. James F. Wilson of University College London compared the DNA of the Dravidian-speaking, dark skinned aboriginal tribes of southern India with that of New Guinea highlanders to see if the two might be part of the same exodus. The first gene he looked at suggested they were related, but further study showed otherwise.

"The distinctiveness of New Guineans could be from long-term drift, not a different route out of Africa," he said. Drift is the geneticist's term for the random change that takes place between generations as some genetic variants become more common and others get rarer or disappear altogether.

Though natural selection is the familiar driver of evolution, drift is particularly important in small, isolated populations, like those of the first humans to leave Africa. So far it has been hard to pinpoint genes shaped by selection, most of the known examples being gene variants that confer resistance to malaria. But using new tests, scientists are finding quite a few genes that have undergone selective pressure, suggesting that drift was far from being the only shaper of early populations.

Dr. David Reich of the Whitehead Institute in Cambridge, Mass., described an ingenious method to recognize recently selected genes, based on the length of the unchanged DNA that the beneficial mutation drags along with it between generations.

A different method was described by Dr. Mark Stoneking of the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany. He figured that genes that differ widely among ethnic groups have probably been under selective pressure because of different diets, parasites, diseases or

climates confronted by their owners.

With this approach Dr. Stoneking has found a gene that has three major variants: one dominates in Europeans, one in Africans and one in Asians. The gene, known as F13B, codes for part of Factor XIII in the cascade of blood-clotting proteins. It is not known why it should have different common forms in the three major population groups.

A broader approach, made possible by a large-scale DNA sequencing program, was discussed by Dr. Benjamin Salisbury of Genesee Pharmaceuticals in New Haven. He too looked for genes whose variant forms have very different frequencies among races by decoding some 4,000 genes in 82 people.

Dr. Salisbury said he had found many such genes, including one that is absent from Africans and Europeans but found in 88 percent of Asians. He declined for commercial reasons to identify the gene.

Genes under intense selective pressure are of great interest because those selected for disease resistance may pinpoint new targets for drug development. Other selected genes may define what it means to be human.

Linguists and geneticists last year discovered a human gene called FOXP2 which differs in two essential places from the equivalent gene in chimpanzees. The gene seems to underlie the articulation of rapidly spoken language. It must be of great importance because a single version is found in all humans. It came to light because several members of a large London family with a damaged version of the gene have severe difficulties with spoken language.

The discovery of this language gene, which seems to have arisen sometime within the last 100,000 years, lends support to a bold idea advanced by Dr. Richard Klein, an archaeologist at Stanford. He has noted the sudden appearance in the archaeological record about 50,000 years ago of many

sophisticated activities, like art, long distance trade and intricate implements.

Anatomically modern humans first emerged some 130,000 years ago, and those of 50,000 years ago appear no different. So Dr. Klein believes some neural and cognitive change, most probably the development of language, occurred in Africa around this time, before the exodus to the rest of the world.

Dr. Klein describes himself as being in "a minority of one" among experts on the period but notes that archaeologists tend to favor culture, not genes, to explain their findings. At last week's meeting his opponents argued that many modern behaviors appeared well before 50,000 years ago.

"One does not need to resort to a genetic black box; it's more likely that we are seeing a response to climate change," said Dr. Alison Brooks of George Washington University.

Dr. Sally McBrearty of the University of Connecticut described a 70,000-year-old crosshatched object recently found in the Blombos cave on the coast of South Africa as "the smoking gun" evidence that the people of that time were capable of symbolic representation.

Dr. Klein, who could not make a scheduled appearance at the conference, said in a telephone interview that the new finds had not changed his views. Similar artifacts, like mineral pigments, are known from pre-50,000-year sites in Europe, he said. But the makers of the artifacts were Neanderthals, who are not generally thought of as modern.

Before 50,000 years ago the evidence for modern behavior is rare and the dates are disputable, Dr. Klein said. After 50,000 years ago, neither is the case.

The FOXP2 gene cannot be dated precisely because it is universal. But other language genes yet to be found might be more helpful in deciding when language was acquired. "This is the only test of my theory, in the genome," Dr. Klein said.

| 4620|2002-11-12 13:05:31|Demetreis|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

The buttock is not flat. This is an obese woman. You may only see the usual steatopygia trait if the target person is reasonably lean. Whats your point?

Thussaara

4. The Willendorf Venus does not really have a steatopygia body shape. The figure has a huge waist and rolls of fat around the buttocks and waistline resulting from her obese size. She does not have a protruding buttock as is the characteristic of African women with the steatopygia trait. A careful view of the image from various angles clearly indicate that the waist area is large, but the buttock is *FLAT.*

Check out these twolinks to see several good photos and to read a professional analysis of the Venus of Willendorf by art historian, Dr.Christopher Witcombe.

<http://witcombe.sbc.edu/willendorf/willendorfdiscovery.html>

<http://witcombe.sbc.edu/willendorf/willendorfwoman.html>

However, I do agree with your statement that the Willendorf figure is depicted with an african wig or hairstyle. This hairstyle (or wig) depicting braided hair is identical to the african styles shown in ancient Egyptian and Nubian art.

Manu Ampim

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| 4621|2002-11-12 13:08:38|Edward Loring|Re: [Ta_Seti] ātal Hyk - The First City?

----- Original Message -----

From: [Djehuti Sundaka](#)

To: [Ta Seti](#)

Sent: Tuesday, November 12, 2002 9:14 PM

Subject: [Ta_Seti] ātal Hyk - The First City?

http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml

ātal Hyk - The First City?

(EL)..certainly not, but it's an excellent study model of neolithisation.

| 4622|2002-11-12 13:32:02|Manu Ampim|Cavalli-Sforza and the San as emerging from caucasoid migrants|

Attachments :

Alex D. wrote:

>There is no doubt that the "venus" is a product of african industries.

>Your pygmy hypothesis is new to me, but plausible. It does explain the

body

>type and proportions.

Alex, the Willendorf image is not explained by the body type and proportions of the so-called "pygmy" (it is better to use a more respectful term, rather than continue to use old racist terminology.) The body type of the San ("bushmen"), Twa, Mbuti, Efe ("pygmy"), etc. women is not characterized by obesity. This is a myth. Common cases of obesity in a hunter/gatherer culture makes no sense and is not consistent with the physical appearance of the African women in these cultures.

>The idea of a European fertility doll is really out of the question. The

most healthy and fertile European women do not have

>steatopygic buttocks.

The Venus of Willendorf does not have a true steatopygic buttocks either. Her posterior does not protrude and it is without question *flat.* This is clear evidence against a steatopygic buttocks.

Look at the images for yourself. There is an obvious difference between obesity and steatopygia.

<http://witcombe.sbc.edu/willendorf/willendorfwoman.html>

The images of African women and goddesses in early Europe is an important subject that must be further explored, but it is important that we don't reach unfounded "pygmy" conclusions that run counter to the objective visual evidence. As we say in the field, "documentation beats conversation" on any day of the week.

I will close by attaching two images of southern African women with the obvious steatopygia buttocks.

Manu Ampim

| 4623|2002-11-12 13:46:08|a.manansala@attbi.com|Re: Geneticists Track More of Earliest Humans' First Itineraries|

>

> With this approach Dr. Stoneking has found a gene that has three major

> variants: one dominates in

> Europeans, one in Africans and one in Asians. The gene, known as F13B,

> codes for part of Factor

> XIII in the cascade of blood-clotting proteins. It is not known why it

> should have different common

> forms in the three major population groups.

>

This could be mistaken for racial genotype. I wonder where people of Amerind descent fall into this grouping. Does "Asian" include East and West Asians in one group? Likewise are North and sub-Saharan Africans included together as "Africans?"

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4624|2002-11-12 13:48:55|Derrick, Alexander|Cavalli-Sforza and the San as emerging from caucasoid m igrants|

Thank you for the link Manu.

I have a question. Are modern Efe, Twa, or Baka steatopygic?

I also came across this images in the Journal of Egyptian Archeology vol 28.

"Predynastic statue" B.M. 2053875

<http://highculture.8m.com/Files/STAT/BM%2053875.jpg>

Could this figure be described as steatopygic?

Alex Derrick

Knowledge Adventure

(310) 649-8360

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<http://highculture.8m.com/>

| 4625|2002-11-12 14:25:42|Manu Ampim|Cavalli-Sforza and the San as emerging from caucasoid migrants|

Attachments :

Thussaara wrote:

>The buttock is not flat. This is an obese woman. You may only see the usual steatopygia trait if the target person is reasonably lean.

This information is completely wrong. Many women with the steatopygia trait are far from lean as you erroneously claim. Look at the images below that I just posted, the Korana woman on the right is very heavy set, yet her steatopygic buttocks is still very prominent. Although she is a heavy set person, the shape of her buttocks is prominently*protruding outwards* and is completely different from the Willendorf Venus' buttocks shape, which is FLAT by comparison.

(Look at the Willendorf figure on the far right with the *flat* buttocks)

<http://witcombe.sbc.edu/willendorf/willendorfwoman.html>

>Whats your point?

My point is don't make ***factual*** errors. The rule of thumb in the arena of serious research is never make factual errors.

Thussaara, if you carefully study southern African art and images and compare them to images in early Europe, then there is no need to invent evidence. Contrary to what you claim, the obese Willendorf Venus has a large waist, rolls of fat, and a FLAT buttocks, and this relatively flat buttocks is far from a typical steatopygia trait with the famous protruding buttocks.

There is no doubt that the Willendorf image is wearing an African hairstyle or wig, and this is where similarities should be explored. As I stated earlier, the Willendorf Venus hairstyle is virtually identical to African hairstyles in the Nile Valley. On the other hand, if someone wants to pursue a comparison of body types, then this is a good idea but they should proceed with factual information and a correct analysis of the data, rather than a position that is contradicted by the objective visual evidence.

Advancing the work,
Manu Ampim

http://www.geocities.com/m_ampim/primaryresearch.html

| 4626|2002-11-12 15:03:24|mansu_musa|Re: ātal Hyk - The First City?|

--- In Ta_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta Seti

> Sent: Tuesday, November 12, 2002 9:14 PM

> Subject: [Ta_Seti] ātal Hyk - The First City?

>

>

>

http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml

> ātal Hyk - The First City?

>

> (EL)..certainly not, but it's an excellent study model of

neolithisation.

ātal Hyk - The First City?

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neolithisation

Actually the oldest city to my knowledge is Tell Hamoukar in
Syria, which is older than Ur in Sumeria.

and even Eridu

<http://www.archaeology.org/found.php?page=/online/news/hamoukar.html>

Also Catal Hyuk has the world's oldest textiles

| 4627|2002-11-12 15:04:28|mansu_musa|SUMER LOSES BRAGGING RIGHTS|
SUMER LOSES BRAGGING RIGHTS

Overview over Late Chalcolithic mud-brick architecture at Tell Hamoukar, dating to ca. 3,500 B.C. Two ovens used for making either bread or beer are visible on the left side in the bottom square and on the right side in the middle square. The circular feature in the bottom right square is a well. (Oriental Institute) [LARGER IMAGE]

o, it's not the "world's oldest city," but what has been found atop a large dirt mound in northeastern Syria has archaeologists pretty excited.

A joint Syrian-American expedition to Tell Hamoukar in northeastern Syria has uncovered evidence suggesting the existence at the site of an urban center dating to the Late Chalcolithic period (ca. mid-fourth millennium B.C.). Archaeologists distinguish urban centers from towns or villages primarily by the way that they function. Towns or villages may consist of a collection of self-sufficient households led by a local chief, but urban centers are characterized in part by a population of specialized workers governed by a complex religious and political hierarchy.

About five miles from the Iraqi border, Tell Hamoukar lies on an ancient trading route between Nineveh to the east and Aleppo to the west. Archaeologists here have tentatively identified a mud-brick city wall, ten feet high and 13 feet wide, dated to the Late Chalcolithic. They have excavated a group of mud-brick houses from the same period, one of which contains four or five igloo-shaped mud-brick ovens. Animal bones and charred grains have been found within and around the ovens. Evidence from the houses "suggests food production on an institutional or industrial scale that one usually associates with a state," concludes excavation director McGuire Gibson of the Oriental Institute in Chicago. A range of ceramics, from Chalcolithic "casseroles" to wares as thin as the shell of an ostrich egg have also been recovered along with bone figurines called "eye idols," which may have been representations of people rather than gods.

4th millennium B.C. eye idol, made of bone, from Tell Hamoukar (Oriental Institute) [LARGER IMAGE]

More than 80 stamp seals, 15 seal impressions, and thousands of beads--most found in a single pit--tell archaeologists the most about the nature of the society at Late Chalcolithic Tell Hamoukar, says

Gibson. The stamp seals, mostly made of bone, feature an assortment of carved animals including leopards, lions, rabbits, fish, bears, birds, and dogs. "[The seals] need not point to a bureaucracy, but could be the marks of ownership or responsibility over specific goods or duties performed. But they may be artifacts of a level of complexity that we would relate to state formation," he adds.

The presence of a Late Chalcolithic city in Syria challenges the generally accepted view that urban centers first developed in ancient Sumer (modern-day southern Iraq) during the Uruk period (ca. 3200 B.C.), and that the development of urban centers in Syria and Anatolia resulted directly from contact with Sumer at that time. The simultaneous development of cities before this date in Sumer and points north and east raises the possibility that this urban development was influenced by contact with an even earlier Mesopotamian culture dating to the Ubaid period (ca. mid-fifth millennium B.C.). If the first cities occurred during the Ubaid period, archaeologists may have to grapple with the concept of urban centers developing before the invention of writing and "before the appearance of several other criteria that we think of as marking 'civilization,'" notes Gibson.

The excavation report from the first season at Tell Hamoukar can be found on the Oriental Institute's website at [www-oi.uchicago.edu/OI/PROJ/HAM/Hamoukar.html](http://www.oi.uchicago.edu/OI/PROJ/HAM/Hamoukar.html)--KRISTIN M. ROMNEY
| 4628|2002-11-12 15:15:16|mansu_musa|SHAKING UP THE LAND OF THE PHARAOHS|
[http://www.archaeology.org/magazine.php?](http://www.archaeology.org/magazine.php?page=online/features/hawass/index)
page=online/features/hawass/index

SHAKING UP THE LAND OF THE PHARAOHS

| 4629|2002-11-12 15:39:19|Manu Ampim|Cavalli-Sforza and the San as emerging from caucasoid migrants|

| Alex Derrick wrote:

| >Thank you for the link Manu.

| >I have a question. Are modern Efe, Twa, or Baka steatopygic?

| Alex, yes there are some cases of this trait being noted among these small stature groups in Central Africa, but the most prominent development of this physical trait, and the most common occurrence, is among the San, Khoisan, and other southern African groups that are often lumped together under the colonial term "Hottentot."

| >I also came across this image in the Journal of Egyptian Archeology vol 28.

| >"Predynastic statue" B.M. 2053875

| ><http://highculture.8m.com/Files/STAT/BM%2053875.jpg>

| >Could this figure be described as steatopygic?

No, this figure it is not steatopygic. This predynastic figurine is simply leaning forward and the buttocks is being pushed back. However, there is no doubt that this figure is definitely a female!

Manu Ampim

| 4630|2002-11-12 15:46:35|mansu_musa|harkhauf land of yam twa dance of the gods |
Inscriptions from the Tomb of Harkhuf

I came today from my city, I descended from my nome, I built a house,
I set up the doors. I dug a lake, and I planted trees. The king
praised me. My father made a will for me, (for) I was
excellent [one beloved] of his father, praised of his
mother, whom all his brothers loved. I gave bread to the hungry,
clothing to the naked, I ferried him who had no boat.

O ye living, who are upon earth, [who shall pass by this tomb
whether] going down-stream or going up-stream, who shall say: "A
thousand loaves, a thousand jars of beer for the owner of this tomb."
I will [...] for their sakes in the nether world. I am an excellent,
equipped spirit, a ritual priest, whose mouth knows.

As for any man who shall enter into [this] tomb [as his mortuary
possession, I will seize] him like a wild fowl; he shall be judged
for it by the great god.

I was one saying good things and repeating what was loved. Never did
I say aught evil, to a powerful one against any people, (for) I
desired that it might be well with me in the great god's presence.
Never did I judge [two brothers] in such a way that a son was
deprived of his parental possession.

Count, sole companion, ritual priest, chamber-attendant, judge
attached to Nekhen, wearer of the royal seal, caravan conductor.
privy councilor of all affairs of the South, favorite of his lord,
Harkhuf, who brings the products of all the countries to
his lord, who brings the tribute of the royal ornaments, governor of
all countries of the South, who sets the terror of Horus among the
countries, who does that which his lord praises, the
revered by Ptah-Sokar. Harkhuf.

He says:

The majesty of Mernere my lord, sent me, together with my father, the
sole companion, and ritual priest Iry, to Yam, in order to explore a
road to this country. I did it in only seven months, and I brought
all (kinds of) gifts from it [.....] I was very greatly praised
for it.

His majesty sent me a second time alone; I went forth upon the
Elephantine road, and I descended from Irthet, Mekher, Tereres,
Irthet, being an affair of eight months. When I descended I brought
gifts from this country in very great quantity. Never before was the
like brought to this land. I descended from the dwelling of the chief
of Sethu and Irthet after I had explored these countries. Never had
any companion or caravan-conductor who went forth to Yam before this,

done (it).

His majesty now sent me a third time to Yam; I went forth from [...] upon the Uhet road and I found the chief of Yam going to the land of Temeh to smite Temeh as far as the western corner of heaven. I went forth after him to the land of Temeh and I pacified him, until he praised all the gods for the king's sake.

.....t, Yam who followed in order to inform the majesty of Mernere, my lord, after the chief of Yam. Now when I had pacified that chief of Yam below Irthet and above Sethu, I found the chief of Irthet, Sethu, and Wawat

I descended with three hundred asses laden with incense, ebony, heknu, grain, panthers, , ivory, [throw-sticks], and every good product. Now when the chief of Irthet, Sethu, and Wawat saw how strong and numerous was the troop of Yam, which descended with me to the court, and the soldiers who had been with me, (then) this [chief] brought and gave me bulls and small cattle, and conducted me to the roads of the highlands of Irthet, because I was more excellent, vigilant, and than any count, companion, or caravan-conductor, who had been sent to Yam before. Now, when the servant there was descending to the court, one sent the , sole companion, the master of the bath, Khuni, up-stream with a vessel laden with date-wine, [cakes], bread and beer. The count, wearer of the royal seal, sole companion, ritual priest, treasurer of the god, privy councilor of decrees, the revered, Harkhuf.

Sources: James Henry Breasted Ancient Records of Egypt Part I
328ff

Royal seal, year 2, third month of the first season, day 15.

Royal decree (to) the sole companion, the ritual priest and caravan-conductor Harkhuf.

I have noted the matter of this thy letter, which thou hast sent to the king, to the palace, in order that one might know that thou hast descended in safety from Yam with the army which was with thee. Thou hast said [in] this thy letter, that thou hast brought all great and beautiful gifts, which Hathor, mistress of Imu hath given to the ka of the king of Upper and Lower Egypt Neferkere who liveth forever and ever. Thou hast said in this thy letter, that thou hast brought a dancing dwarf of the god from the land of spirits, like the dwarf which the treasurer of the god Burded brought from Punt in the time of Isesi. Thou hast said to my majesty: "never before has one like him been brought by any other who has visited Yam.

Each year [...] thee doing that which thy lord desires and praises; thou spendest day and night [with the caravan] in doing that which thy lord desires, praises, and commands. His majesty will make thy

many excellent honors to be an ornament for the son of thy son forever, so that all people will say when they hear what my majesty doeth for thee: "Is there anything like this which was done for the sole companion, Harkhuf, when he descended from Yam, because of the vigilance he showed, to do that which his lord desired, praised, and commanded.

Come northward to the court immediately; [...] thou shalt bring this dwarf with thee, which thou bringest living, prosperous and healthy from the land of spirits, for the dances of the god, to rejoice and [gladden] the heart of the king of Upper and Lower Egypt, Neferkare, who lives forever. When he goes down with thee into the vessel, appoint excellent people, who shall be beside him on each side of the vessel; take care lest he fall into the water. When he sleeps at night appoint excellent people, who shall sleep beside him in his tent, inspect ten times a night. My majesty desires to see this dwarf more than the gifts of Sinai and of Punt. If thou arrivest at court this dwarf being with thee alive, prosperous and healthy, my majesty will do for thee a greater thing than that which was done for the treasurer of the god Burded in the time of Isesi, according to the heart's desire of my majesty to see the dwarf.

Commands have been sent to the chief of the New Towns, the companion, and superior prophet, to command that sustenance be taken from him in every store-city and every temple, without stinting therein.

Sources: James Henry Breasted Ancient Records of Egypt Part I 351 ff

<http://www.touregypt.net/inscriptions/harkhuf.htm>

dwarf of the god from the land of spirits, like the dwarf which the treasurer of the god Burded brought from Punt in the time of Isesi. Thou hast said to my majesty: "never before has one like him been brought by any other who has visited Yam.

Each year [...] thee doing that which thy lord desires and praises; thou spendest day and night [with the caravan] in doing that which thy lord desires, praises, and commands. His majesty will make thy many excellent honors to be an ornament for the son of thy son forever, so that all people will say when they hear what my majesty doeth for thee: "Is there anything like this which was done for the sole companion, Harkhuf, when he descended from Yam, because of the vigilance he showed, to do that which his lord

For some weird reason there was a connection between the two people

ancient Kmt. Harkhauf brings back a twa ffrom the land of yam to do the dance of the gods.

| 4631|2002-11-12 21:06:13|Paul Kekai Manansala|Nabta Playa star map @ 12,000 BCE?|

The following url leads to an article that might be of interest to those who have followed Schoch and West's dating of the Sphinx:

<http://www.earthfiles.com/news/news.cfm?ID=428&category=Science>

The writer, Dr. Brophy, contends that the Nabta Playa ruins contain a star map of the Milky Way that shows the stellar positions over 12,000 years ago.

| 4632|2002-11-12 22:57:39|Demetreis|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

Agreed.....now show me an African woman with a flat Caucasoid buttock. Keep advancing the work.

Thussaara

There is no doubt that the Willendorf image is wearing an African hairstyle or wig, and this is where similiarities should be explored. As I stated earlier, the Willendorf Venus hairstyle is virtually identical to African hairstyles in the Nile Valley. On the other hand, if someone wants to pursue a comparison of body types, then this is a good idea but they should proceed with factual information and a correct analysis of the data, rather than a position that is contradicted by the objective visual evidence.

Advancing the work,

Manu Ampim

http://www.geocities.com/m_ampim/primaryresearch.html

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| 4633|2002-11-13 00:48:22|mansu_musa|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

--- In Ta_Seti@y..., "Demetreis" wrote:

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- >
- >
- >
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Many scholars actually believe the so called hair satyle on the venus figure is actually a starwhat.

| 4634|2002-11-13 00:50:50|mansu_musa|Re: Nabta Playa star map @ 12,000 BCE?|

--- In Ta_Seti@y..., "Paul Kekai Manansala" wrote:

- > The following url leads to an article that might be of interest to
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- >
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- > a star map of the Milky Way that shows the stellar positions over
- > 12,000 years ago.

We have to be careful when posting anything form earthfiles.

Earthfiles is ran by a woman named linda molton howell,who is a regular on the art bell show reporting about ufos

| 4635|2002-11-13 02:41:33|Marc Washington|Pygmy issue ... Cavalli-Sforza and the San as emerging from cauca|

Attachments :

(**) Marc

Message: 7

Date: Tue, 12 Nov 2002 11:28:29 -0800

From: "Derrick, Alexander" <Alexander.Derrick@vuiinteractive.com>
<<mailto:Alexander.Derrick@vuiinteractive.com>> >

Subject: RE: Cavalli-Sforza and the San as emerging from caucaso id migrants

There is no doubt that the "venus" is a product of africoid industries. Your pygmy hypothesis is new to me, but plausible. It does explain the body type and proportions. The idea of a European fertility doll is really out of the question. The most healthy and fertile European women do not have staetopygic buttocks.

Have you compared this image to modern pygmy arts. You might want to parallel the "wig" with Egyptian depictions of pygmies and their coiffure from the pre-dynastic and dynastic periods.

I'm not in my office right now, but I believe Pepi II, traveled to the land of Yam and brought back a pygmy(s) before New Kingdom.

(**) In a day-and-a-half of research in the library this week looking for Egyptian motifs found in Africa, I encountered 27 Madonna statues: naked Africans - a seated mother with a child on her lap. These were not nursing mothers but represented the queen mother nurturing the tribe so a number of descriptions said. The Catholic Madonna countless books attribute to the copy of Isis. The Egyptian Isis is only typical of an African motif. In any case, while the typical Egyptian Madonna is of Isis and Horus, there is at least one exception to the rule - and it is a lovely piece of work in calcite, an opaque ivory-colored crystal.

Queen Ankhnesmeryre II and King Pepy II, Egypt, 6th Dynasty, ~2269 - 2181 BC, made of calcite (Egyptian alabaster) in the Brooklyn Museum is a Madonna figure. The queen is seated with the young Pepy in her lap. Like the African statues, they are naked (except for the head dress). In: Tom Phillips, Africa - the art of a continent, (Prestel Publishers, Munich, 1996), p. 73.

Okay. Okay. I'm really stretching a point. I couldn't resist it. One can't say that Pepy III was inspired to have a Pygmy brought to him because of an affinity and familiarity his predecessor expressed of African motifs. I better stop while I'm ahead. END

ALEX: There is also a small figure perhaps a pygmy on a bark from the tomb of Tt-Ankh-Amen, with a similar wig.

http://highculture.8m.com/Files/STAT/STAT_barque.JPG
<http://highculture.8m.com/Files/STAT/STAT_barque.JPG>

If you study enough Egyptian images you should be able to discern a "pygmy" from a dwarf.

Could you reference or post an image of a pygmy beehive shrine.

(**) My other post yesterday addressed the issue (Post: Was the Temple of Amun at Jebel Baral built by Pygmies?). I think that's what you are referring to. I mentioned that I think that Pygmy influence was seen in the shrine of Amun:

http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine_of%20Amu%20_at_Jebel_Barkal.jpg
<http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine_of%20Amu%20_at_Jebel_Barkal.jpg>

Peace and love,

Marc

| 4636|2002-11-13 07:54:13|a.manansala@attbi.com|Re: Nabta Playa star map @ 12,000 BCE?|
Yes, Schoch and West are not really considered "mainstream" either. However, their geologic dating of the Sphinx is still interesting to say the least. Maybe the Sphinx was originally built much earlier than believed and modified later. Many people have noticed how proportionally small the head of the Sphinx is compared to its body.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> --- In Ta_Seti@y..., "Paul Kekai Manansala" wrote:

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> >

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>
>

| 4637|2002-11-13 08:01:25|a.manansala@attbi.com|Re: Pygmy issue ... Cavalli-Sforza and the
San as emerging from c|

In _Osiris; The Egyptian Religion Of Resurrection_, Budge mentions that the
Ancient Egyptian commonly made dolls of steatopygic women.

He mentions specifically the dolls in the 4th Egyptian Room at the British
Museum.

Manu, do you regard the Queen of Punt as an exanple of steatopygia?

Here is a link to her image for those unfamiliar with the Punt reliefs:

<http://nefertiti.iwebland.com/timelines/topics/pics/queenofpunt.jpg>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

>

> (**) Marc

>
>

> Message: 7

> Date: Tue, 12 Nov 2002 11:28:29 -0800

> From: "Derrick, Alexander" <Alexander.Derrick@vuiinteractive.com

> <<mailto:Alexander.Derrick@vuiinteractive.com>> >

> Subject: RE: Cavalli-Sforza and the San as emerging from caucaso id migrants

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> <http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine_of_f%20Amu%20_at_Jebel_Barkal.jpg>
>
> Peace and love,
>
>
> Marc
>
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| 4638|2002-11-13 08:57:50|Edward Loring|Fw: Ethno--log---Projekt-des-Instit.txt|

Attachments :

Because of the continuing ethnological/anthropological discussion in Ta_Seti, Maya and I think that some of you might be interested in this on-line interactive project. We also think that I&E could take a look at it. This might be a model for an egyptological project.

Ed Loring

----- Original Message -----

From: <maya.mueller@bs.ch>

To: <gnosarch@bluewin.ch>

Sent: Wednesday, November 13, 2002 2:18 PM

Subject: Ethno--log---Projekt-des-Instit.txt

Subject: Ethno::log -- Projekt des Instituts fr Ethnologie und

Date: Tue, 12 Nov 2002 17:42:02 +0100

From: "Alexander Knorr" <Alexander.Knorr@vka.fak12.uni-muenchen.de>

To: ethnOnet <A.Schmid-Stampfer@urz.uni-heidelberg.de> ,

To: EthMus,

To: Zrich <Cantele.G@access.unizh.ch> ,

To: EthMus,

To: Wien ,

To: EthMus,

To: Stuttgart <sekretariat@lindenmuseum.de> ,

To: =?iso-8859-1?Q?EthMus=2C_M=FCnchen?=
<museum.voelkerkunde@extern.lrz-muenchen.de>,
To: EthMus,
To: Leipzig <joachim.voigtmann@slfm.smwk.sachsen.de>,
To: EthMus,
To: Hannover <nlmhlg@compuserve.com>,
To: EthMus,
To: Freiburg <ThomaFr@stadt.freiburg.de>,
To: EthMus,
To: Frankfurt <museum.weltkulturen@stadt-frankfurt.de>,
To: EthMus,
To: Berlin <mv@smb.spk-berlin.de>,
To: EthMus,
To: Bayreuth <barbara.mayer@uni-bayreuth.de>,
To: EthMus,
To: Basel <info@mkb.ch>,
To: EthMus,
To: Dresden <joachim.voigtmann@slfm.smwk.sachsen.de>

Sehr geehrte Damen und Herren,
liebe Kolleginnen und Kollegen!

Vor etwa vierzehn Tagen haben wir (d.i. das Institut für Ethnologie und Afrikanistik der Ludwig-Maximilians-Universität München) ein ethnologisches online-Projekt gestartet, an dem alle ethnologisch Interessierten (professionell oder nicht) problemlos teilnehmen können, und von dem hoffentlich auch alle profitieren. (Deshalb bitten wir Sie, diese mail an Ihre Kollegen, Ihre Studenten und alle anderen Interessierten weiterzuleiten.)

Gemeint ist das "Ethno::log" -- zu finden unter www.sonner.antville.org -- ein ganz der Ethnologie gewidmetes "weblog"; weltweit das erste.

Ein "weblog", kurz "blog" genannt, ist eine Internetseite auf der, einem Tage- oder Logbuch ähnlich, ständig neue (Kurz-)Beiträge erscheinen, die meist auf andere Webseiten, Zeitungsartikel, Filme, Veranstaltungen, Ausstellungen usw. verweisen, diese beschreiben, kommentieren, kritisieren und mit anderen Quellen in Verbindung bringen. In den letzten Jahren ist eine stark vernetzte weblog-Szene entstanden, die als Gesamtheit gesehen eine neue Medienform darstellen. Deren Stärke liegt einerseits in der Geschwindigkeit der Informationsweitergabe, andererseits in der dahinterstehenden, konzertierten bzw. selbstorganisierenden Arbeits-, Denk- und Rechercheleistung vieler. Mittlerweile hat die weblog-Szene einen derartigen Quellenstatus erreicht, daß sogar etablierte Printmedien wie der "Spiegel" weblogs als Quellen zitieren.

Das Ethno::log ist so konzipiert, daß sich jeder, der die Seite besucht, problemlos registrieren und dann selbst Artikel in das weblog stellen, oder Kommentare zu anderen Artikeln abgeben kann -- Programmierkenntnisse o.ä. sind nicht nötig! (Siehe Kurzanleitung weiter unten.) Die Registrierung zieht keinerlei Verpflichtungen oder sonstiges nach sich. Die Registrierung soll den beiden Administratoren (Matthias Eberl und Alexander Knorr, beide in München) lediglich eine gewisse Kontrollmöglichkeit sichern, so daß sie bei eventuellem Mißbrauch einschreiten und das Ethno::log schützen können -- damit es für uns alle nützlich bleibt.

Wir haben das Ethno::log möglichst einfach und benutzerfreundlich gestaltet. In der Hauptspalte sehen sie alle Meldungen zeitlich geordnet, die jüngste immer ganz oben. Wir haben die Meldungen in (bisher) sechs vorläufige KATEGORIEN geordnet. In der Kopfzeile jeder Meldung steht, welcher Kategorie die jeweilige Meldung angehört. Rechts auf der Seite sind diese Kategorien aufgelistet. Klickt man auf eine Kategorie, so erscheinen in der Hauptspalte nur die Meldungen dieser Kategorie. Jeder registrierte Benutzer kann aber auch eine neue Kategorie schaffen, sollte er dies für nötig befinden, und seine Meldung in diese Kategorie einordnen.

Rechts auf der Seite findet sich auch ein SUCHFELD. Gibt man dort Suchbegriffe ein, erscheinen in der Hauptspalte alle Meldungen, in welchen dieser Begriff auftaucht.

Gleich darunter findet sich der KALENDER. Tag anklicken => Meldungen dieses Tages in der Hauptspalte.

Sie sehen, die Einfachheit und Offenheit des Konzeptes ermöglicht es, schnell und effizient Informationen zur Ethnologie auszutauschen, sowie Projekte, Ausstellungen u.ä. bekannt zu machen.

Um einen möglichst großen Kreis zu erreichen ist das Ethno::log auf Englisch. Diese Rundmail, die an alle Ethnologieinstitute und -museen im deutschsprachigen Raum geht, ist die erste Bemühung, das Ethno::log bekannt zu machen. Dennoch haben wir bereits Registrierte aus Wien, von der Rice-University (Texas) und aus Mexico.

Wir hoffen, Sie sehen sich die Seite einmal an, benutzen sie, tragen bei und ziehen Nutzen aus ihr.

Mit besten Grüßen,
Alexander Knorr

Dr. Alexander Knorr
Institut für Ethnologie und Afrikanistik
Ludwig-Maximilians-Universität München
Oettingenstr. 67, 80538 München

(+49 (0) 89) 21 80 96 24

Anhang:

1. Die bisherigen Kategorien
2. Kurzanleitung

1. Die bisherigen Kategorien:

ETHNOLOGICA -- Alles, was mit Ethnologie zu tun hat.

CYBERETHNOLOGICA -- Meldungen, die mit der ethnologischen Betrachtung von Informations- und Kommunikationstechnologien sowie deren Auswirkungen zu tun haben.

LOCALICA -- Ethnologisches in Mnchen: Veranstaltungen, Vorträge, Filme, Ausstellungen, usw.

PUBLICATIONS: Kurzbeschreibungen/-besprechungen ethnologischer Neuerscheinungen.

TOOLS -- Links auf, und Beschreibungen von für die Ethnologie nützlicher online-Ressourcen wie Datenbanken, Kataloge usw.

SOMETHING DIFFERENT -- Amsantes, Skurriles, Originelles ... Diese Kategorie erscheint nicht auf der Hauptseite, sondern nur, wenn man sie rechts auf der Hauptseite anklickt.

Beispiele für weitere, mögliche Kategorien:

OPPORTUNITIES -- Stellenausschreibungen, Stipendien, Wettbewerbe, usw.

ARCHAEOLOGICA

EXHIBITIONS

Sollte die Zahl der Meldungen stark ansteigen, sind auch regionale Kategorien, etwa nach Kontinenten geordnet, denkbar.

2. Kurzanleitung

Wie man sich registriert:

- 1) Auf die Seite www.sonner.antville.org gehen.
- 2) Rechts auf der Seite "login" anklicken.
- 3) "Registrieren" anklicken
- 4) Namen eingeben (den tatsächlichen oder ein alias -- ganz gleich)
- 5) Ein Passwort ausdenken und eingeben.
- 6) Die eigene e-mail Adresse eingeben -- diese wird für Besucher des weblogs NICHT sichtbar, wenn man die entsprechende Funktion nicht selbst aktiviert!

Das war's schon.

Jetzt kann man selbst eine Meldung ins weblog stellen, oder zu einer bereits vorhandenen Meldung einen Kommentar schreiben.

Wie man eine Meldung ins Ethno::log stellt:

- 1) Einloggen (Login->Name->Passwort)
- 2) Rechts auf der Hauptseite "create a story" anklicken.
- 3) Den eigenen Text ins Textfeld tippen oder 'reinkopieren.
- 4) Die Kategorie auswählen, in welcher die Meldung erscheinen soll.
- 5) "online in weblog" auswählen.
- 6) "save" anklicken.

Wenn Sie jetzt die Hauptseite des Ethno::logs neu laden, erscheint als oberstes Ihre neue Meldung -- komplett mit dem Namen, unter welchem Sie sich registriert haben, Datum, Uhrzeit und dem Kategorienamen.

Wie man einen Kommentar schreibt:

- 1) Einloggen
- 2) Unter dem jeweiligen Artikel "place your comment!" anklicken.
- 3) Kommentar ins Textfeld schreiben
- 4) "save" anklicken.

Dr.des. Alexander Knorr

Institut für Ethnologie und Afrikanistik

Ludwig-Maximilians-Universität München Oettingenstr. 67, 80538 München

(+49 (0) 89) 21 80 96 24

| 4639|2002-11-13 09:19:05|Djehuti Sundaka|Re: Nabta Playa star map @ 12,000 BCE?|

Schoch and West also differ in their datings. Whereas West has seen the Sphinx as dating to around the Ice Age, Schoch, based on geological evidence, dates it to around 7000-5000 BCE.

Djehuti Sundaka

--- In Ta_Seti@y..., a.manansala@a... wrote:

> Yes, Schoch and West are not really considered "mainstream" either.

However,

> their geologic dating of the Sphinx is still interesting to say the least.

> Maybe the Sphinx was originally built much earlier than believed and modified

> later. Many people have noticed how proportionally small the head of the

> Sphinx is compared to its body.

>

> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
> > --- In Ta_Seti@y..., "Paul Kekai Manansala"
wrote:
> > > The following url leads to an article that might be of interest
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> > > those who have followed Schoch and West's dating of the Sphinx:
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> > > 12,000 years ago.
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> > We have to be careful when posting anything form earthfiles.
> > Earthfiles is ran by a woman named linda molton howell,who is a
> > regular on the art bell show reporting about ufos
> >
> >
> >
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@y...
> >
> >
> >
> > Your use of Yahoo! Groups is subject to
<http://docs.yahoo.com/info/terms/>
> >
> >
| 4640|2002-11-13 09:22:14|Emeagwali, Gloria (History)|Re: Cavalli-Sforza and the San as
emerging from caucasoid migrants|
OK. How do you classify Bes,the household god and god of fertility of the Eguptians?
Is he dwarf or "pygmy"....
GE

-----Original Message-----

From: Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]
Sent: Tuesday, November 12, 2002 2:28 PM
To: 'Ta_Seti@yahoogroups.com'
Subject: RE: [Ta_Seti] Cavalli-Sforza and the San as emerging from

caucasoid migrants

There is no doubt that the "venus" is a product of africoid industries. Your pygmy hypothesis is new to me, but plausible. It does explain the body type and proportions. The idea of a European fertility doll is really out of the question. The most healthy and fertile European women do not have staetopygic buttocks.

Have you compared this image to modern pygmy arts. You might want to parallel the "wig" with Egyptian depictions of pygmies and their coiffure from the pre-dynastic and dynastic periods.

I'm not in my office right now, but I believe Pepi II, traveled to the land of Yam and brought back a pygmy(s) before New Kingdom. There is also a small figure perhaps a pygmy on a bark from the tomb of Tt-Ankh-Amen, with a similar wig.

http://highculture.8m.com/Files/STAT/STAT_barque.JPG

If you study enough Egyptian images you should be able to discern a "pygmy" from a dwarf.

Could you reference or post an image of a pygmy beehive shrine.

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuiinteractive.com
<<http://highculture.8m.com/>>

> -----Original Message-----

> From: Marc Washington [mailto:best@mail.datanet.hu]

> Sent: Tuesday, November 12, 2002 3:21 AM

> To: Ta-Seti

> Subject: [Ta_Seti] Cavalli-Sforza and the San as emerging from

> caucasoid migrants

>

>

>

> Here is anecdotal proof that there were Pygmies in Asia at that time. The

> Venus of Willendorf has the body-type of a Pygmy - steatophygia. Shortened

> limbs as well. And if that is not proof, then that Venus even had an Afro

> wig. And here is the url to prove it:

>

> <<http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm>>

>

To unsubscribe from this group, send an email to:

Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

| 4641|2002-11-13 09:33:42|Edward Loring|Mainstream Ethnology in the 21st Century|

Dear Kmtjw,

I just posted an invitation from the University of Munich, Dept. of Ethnology, to join a new project of theirs. There has been a lot of noise about 19th cent. German ethnological arrogance. Now all of us are in the 21st century; the highly respected Secretary General of the UN is an African and it is a different ball game.

I have spoken before of expressing your hypotheses in a larger, mainstream forum. Here is a possible opening. Your voices have the same value as those of European academia. I would suggest keeping papers non-political, non-polemic and racially neutral. I see a possibility of adding a section called "The African Diaspora" which would be something new in ethnology. Europeans are very interested in this subject and you will find out that you have more friends than you think.

Let's make use of available resources/infrastructure!

Cheers,

Ed Loring

| 4642|2002-11-13 09:40:55|omari maulana|Ra Un Nefer Amen|

Has anyone reviewed this book by Ra Un Nefer Amen. If so was it worthwhile?:

Not Out of Greece

a book review

Not (for \$20) Out of Greece

If you're interested in ancient Egypt, Ra Un Nefer Amen is one of the few writers whose books can be ordered the minute they come out.

The author of Metu Neter and several other books explains Egyptian metaphysics with a clarity that's unparalleled.

So when Kamit Publications announced that his new book, Not Out of Greece, was available, I immediately parted with the \$20.95 (\$14.95 plus \$6.00 shipping).

I got ripped off. That made the second time the good people at Kamit got over on me. The first time was when I subscribed to their newsletter, got one edition, and never got another. They never refunded my \$16 or so either.

But that was years ago and I figured I'd give them another chance.

Not Out of Greece turned out to be a 64 page pamphlet. Charging \$6.00 to mail a pamphlet should be a criminal act. But charging another \$14.95 for a poorly written piece that reads more like a rough draft than a completed work borders upon an atrocity.

Not Out of Greece has its interesting moments, but only Eurocentric readers would be amazed to learn that the Greeks hijacked their knowledge from the Egyptians. My mother hipped me to that when I was in the first grade.

I expected something more, something profound, from the Shekem.

For the first time, he failed to deliver.

Kamit Publications had published Amen's works since at least 1992. By now, they should be able to afford a proof-reader. Someone needs to show the Shekem when to use and when not to use commas.

But Not Out of Greece is not without value. People who remain brainwashed into believing that the Greeks were the scientific heavyweights of the ancient world will discover that they were, in fact, almost comically primitive in their ideas regarding math, astronomy, medicine, logic and philosophy. They will find evidence that the Egyptians, Babylonians, Sumerians and Persians were light years ahead of the Greeks in all areas of civilization and science.

Not Out of Greece also argues that the Greeks, to their credit, did not separate God from science but, to the contrary, were deeply religious people who credited the gods for whatever successes they enjoyed.

Ra Un Nefer Amen should either hawk his book for \$2.95 (and trash the phony "shipping charge") or use it as an outline for a real book about Egyptian science and its impact upon the world.

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 4643|2002-11-13 10:00:21|Edward Loring|Re: Nabta Playa star map @ 12,000 BCE?|

----- Original Message -----

From: [mansu_musa](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 13, 2002 9:50 AM

Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

--- In Ta_Seti@y..., "Paul Kekai Manansala" <a.manansala@a...> wrote:

> The following url leads to an article that might be of interest to
> those who have followed Schoch and West's dating of the Sphinx:
>
> <http://www.earthfiles.com/news/news.cfm?ID=428&category=Science>
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> The writer, Dr. Brophy, contends that the Nabta Playa ruins contain
> a star map of the Milky Way that shows the stellar positions over
> 12,000 years ago.

We have to be careful when posting anything form earthfiles.
Earthfiles is ran by a woman named linda molton howell,who is a
regular on the art bell show reporting about ufos

(EL).....right on! we mainstreamers speak of 'Loonies' . Don't let that kind of stuff get on
you: "Temple under the Sphinx" etc etc

| 4644|2002-11-13 10:00:26|Edward Loring|Ethnolog.-Projekt|

Lieber Herr Knorr,

Ihr Projekt klingtspanned! Weitergeleitet habe ich die Infos an die Afroamerikanische Forschungsgruppe
"Ta_Seti" und an meine KollegInnen in Moskau. Denken Sie, dass eine Sparte "die afrikanische
Diaspora" bezogen auf Afroamerika von Interesse wȳ?

Ich wnsche Ihnen viel Erfolg.

Mit freundlichen Grssen,

Edward Loring

Informatiker

Zentrum fr hyptologische Studien

Russische Akademie der Wissenschaften

Moskau, Kairo, Basel

| 4645|2002-11-13 10:05:26|a.manansala@attbi.com|Of Punt and "Pygmies"|

If the dwarves of Punt really were an ethnic type, then the closest coastal or
near-coastal population of diminutive people are the Khoisan-speaking Sandawe
and Hatza of Tanzania. They, of course, also happen to have a high rate of
steatopygia.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4646|2002-11-13 10:44:58|Derrick, Alexander|Re: Pygmy issue ... Cavalli-Sforza and the San as emerging from |

I saw the shrine from Kmt, but I would like to see or get reference to which people(s) build similar architecture.

> -----Original Message-----

> From: Marc Washington [mailto:best@mail.datanet.hu]

> Sent: Wednesday, November 13, 2002 2:43 AM

> To: Ta-Seti

> Subject: [Ta_Seti] Pygmy issue ... Cavalli-Sforza and the San as

> emerging from caucaso id migrants

>

>

> (**) My other post yesterday addressed the issue (Post: Was the Temple of

> Amun at Jebel Baral built by Pygmies?). I think that's what you are

> referring to. I mentioned that I think that Pygmy influence was seen in

> the shrine of Amun:

>

>

> <http://www.mightymall.com/The2ndBookOfGenesis/01_Sandstone_beehive_shrine

> _of%20Amu%20at_Jebel_Barkal.jpg>

>

| 4647|2002-11-13 12:29:19|mansu_musa|Re: Ra Un Nefer Amen|

--- In Ta_Seti@y..., "omari maulana" wrote:

> Has anyone reviewed this book by Ra Un Nefer Amen. If so was it

> worthwhile?:

>

> Not Out of Greece

>

> a book review

>

>

>

>

> Not (for \$20) Out of Greece

>

>

>

> If you're interested in ancient Egypt, Ra Un Nefer Amen is one of

the few

> writers whose books can be ordered the minute they come out.

>

> The author of Metu Neter and several other books explains Egyptian

> metaphysics with a clarity that's unparalleled.

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> mail a pamphlet should be a criminal act. But charging another

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> Not Out of Greece has its interesting moments, but only Eurocentric

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> Not Out of Greece also argues that the Greeks, to their credit, did

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> Protect your PC - get McAfee.com VirusScan Online
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There used to be a web site about medu neter maagazine, but I went back to it and it is no longer up. I have no idea what happened to the web site at all.

I have not read the 64 page book, but I do understand the Greeks were heavily indebted to the ancient Kemetians, and they admit it in their own writings. I also find it funny that both Pythagoras and Thales were half Phoenicians as opposed to full blooded Greeks.

If Greek knowledge was so great I wonder why Plato in his laws praises Egypt for the children and their mathematical games, but yet and still he calls the average Greeks pigs.

Aristotle also gives the ancient Kemetians total credit for their involvement for the arts and sciences.

Plus on the Rhind mathematical papyrus, we have the first use of algebra, not invented by the Greeks or the Arabs. We have an area of a circle, pi and even the volume for a pyramid over 2,000 years before the first Greek mathematician pops up.

I have also read that in the book Richard J. Gillings' *Mathematics in the Time of the Pharaohs*, there is evidence that the Kemetians have screws before Archimedes???

| 4648|2002-11-13 12:34:46|mansu_musa|Re: Ra Un Nefer Amen|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "Omari Maulana" wrote:

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> before the first greek mathematician pops up.

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in

> the time of the pharaohs, there is evidence that the kemetians have

> screws before archimedes???

The first definite evidence of the use of algebra appears in the writings of Ahmes, an Egyptian mathematician who lived about 1700 B.C. or earlier

<http://pirate.shu.edu/~collinpa/ALGEBRA%20-%20Grade%208.htm>

In terms of philosophy I think a lot of people try to call ancient Egyptian writings so-called wisdom texts, but you will find that even in these wisdom texts ancient Egyptians describe morals and ethics, and do exhibit philosophical, which Marx and Leftowitz claimed did not exist.

Instructions of Ptahhotep is the oldest book in the world, and you can clearly see traces of morals and ethics in this book, that most mainstream scholars do not seem to appreciate.

Speaking of the Babylonians they used square roots, Pythagorean triples way before the Greeks showed up on the scene, and this can clearly be seen in the Plimpton tablets.

| 4649|2002-11-13 13:03:05|Edward Loring|Re: Nabta Playa star map @ 12,000 BCE?|
(EL).....this is called "Loonie". Don't even think about it.

----- Original Message -----

From: [Djehuti Sundaka](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 13, 2002 6:19 PM

Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

Schoch and West also differ in their datings. Whereas West has seen the Sphinx as dating to around the Ice Age, Schoch, based on geological evidence, dates it to around 7000-5000 BCE.

Djehuti Sundaka

| 4650|2002-11-13 13:03:09|Edward Loring|Re: Cavalli-Sforza and the San as emerging from caucasoid migrants|

----- Original Message -----

From: [Emeagwali, Gloria \(History\)](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 13, 2002 6:22 PM

Subject: RE: [Ta_Seti] Cavalli-Sforza and the San as emerging from caucasoid migrants

OK. How do you classify Bes, the household god and god of fertility of the Egyptians?
Is he dwarf or "pygmy"....
GE

(EL).....he is, without any question, a dwarf of the type (German) "Kobald", or from the fertility/virility standpoint (Latin) "Incubus".

| 4651|2002-11-13 13:03:15|Edward Loring|Re: Ra Un Nefer Amen|

----- Original Message -----

From: omari_maulana

To: ta_seti@yahoogroups.com

Sent: Wednesday, November 13, 2002 6:40 PM

Subject: [Ta_Seti] Ra Un Nefer Amen

Not Out of Greece

a book review

....By now, they should be able to afford a proof-reader ...when to use and when not to use commas.

(EL)...lots of us who have to write papers in English would love to know that. It's a real problem. We could perhaps offer German commas for English ones (?)

Omari, seriously (comma ?) what you say about the Greeks is true (afto pou les apo tis archeis ellinides einai alethia (whereby you will excuse the transliteration. I do speak modern Greek and have the "Grosses Graecum" from the Uni Graz (Austria))) They stole here and there like everyone. Probably the roots of what you call eurocentrism lie in the glorification of the so called "classical studies" by the European renaissance and the "re-renaissance" of the same material by the neo-historists of the 19th cent. We are still fighting with that. Classical archaeologists still arrogantly defend it and I have my little problems with them.

In egyptology (comma?) the problem is seen in the grammar. About an hour ago I was on the telephone with Erhart Graefe in Muenster. Erhart wrote the standard textbook in German. We have agreed to pull out all the stops and revise the Ancient Egyptian grammar (by the way, I engineered the first computer program for the Altaegyptisches Woerterbuch of the Berlin-Brandenburg Academy of Sciences). My basis is the principle of the Arabic fa'la table of verbal possibilities.

I published on this once in the Proceedings of the IAE (I think it was in 1993 in Cambridge (?)).

Perhaps it is time for some of you to know more about what you detest as "mainstream" egyptology.

Omari, I liked your review. At the moment I am working on the multicultural interactions of the Late Period and the beginnings of Hellenism for the project "Alexandria before Alexander" of the new Library of Alexandria and the Russian Academy of Sciences. I am being very critical of the Greeks.

Cheers

Ed Loring

| 4652|2002-11-13 13:13:36|Edward Loring|Fw: Ethnolog.-Projekt -- Afroamerika|

It seems that Afroamerica is the theme of the day...

As some of you can perhaps see, Munich accepts Afroamerica as a Logos.

Be happy.

Use this opening.

EL.

----- Original Message -----

From: "Alexander Knorr" <Alexander.Knorr@vka.fak12.uni-muenchen.de>

To: "Edward Loring" <gnosarch@bluewin.ch>

Sent: Wednesday, November 13, 2002 7:35 PM

Subject: RE: Ethnolog.-Projekt -- Afroamerika

> > Ihr Projekt klingt spannend! Weitergeleitet habe ich die Infos an die
> Afroamerikanische
> > Forschungsgruppe "Ta_Seti" und an meine KollegInnen in Moskau. Denken
Sie,
> dass eine Sparte "die
> > afrikanische Diaspora" bezogen auf Afroamerika von Interesse wäꝛ?
> > Ich wnsche Ihnen viel Erfolg.
>
> Lieber Herr Loring,
>
> besten Dank fr die Weiterleitung meiner mail und fr die guten Wnsche!
> Wenn eine Kategorie "Afroamerika" fr Sie und Ihre Kollegen interessant
ist,
> dann geh□□ Sie auch ins Ethno::log!
>
> Heute habe ich eine englische Fassung meiner Ethno::log-mail an die Liste
> "Anthro-L" gepostet, die momentan 382 subscriber hat -- berwiegend aus
den
> Vereinigten Staaten. Einige haben die Seite schon angeklickt. Gerade von
> dieser Seite drfte auch Interesse an Afroamerika vorliegen.
>
> Wir haben zunϣst keine Regionalkategorien eingerichtet, weil wir
> befchteten, die Information wrde bei zu vielen Kategorien nicht mehr
> bersichtlich sortiert sein. (Es gibt ein (nichtethnologisches) weblog mit
> mittlerweile ber 200 Kategorien -- dort findet kein Mensch mehr 'was :o)
>
> Aber das Ethno::log soll offen sein -- es lebt und verϣert sich mit den
> Beitrϣen und Interessen seiner Benutzer, nicht mit den Vorlieben,
> Interessen oder Spezialgebieten der beiden Administratoren.
>
> Wenn Beitrϣe zum Komplex Afroamerika im Ethno::log auftauchen, dann wird
> natrlich die Kategorie "afroamerica" eingerichtet.
>
> Beste Gr□,
> Alexander Knorr
>
>
> _____
> Dr.des. Alexander Knorr
> Institut fr Ethnologie und Afrikanistik

> Ludwig-Maximilians-Universität München > Oettingenstr. 67, 80538 München
> (+49 0 89) 21 80 96 24
>
| 4653|2002-11-13 14:03:25|omari maulana|Re: Ra Un Nefer Amen|
Thank Ed. But this is not my review. I was inquiring about the book.
Thanks.

>From: "Edward Loring" <gnosarch@bluewin.ch>
>Reply-To: Ta_Seti@yahoogroups.com
>To: <Ta_Seti@yahoogroups.com>
>Subject: Re: [Ta_Seti] Ra Un Nefer Amen
>Date: Wed, 13 Nov 2002 22:07:02 +0100
>
>
> ----- Original Message -----
> From: omari maulana
> To: ta_seti@yahoogroups.com
> Sent: Wednesday, November 13, 2002 6:40 PM
> Subject: [Ta_Seti] Ra Un Nefer Amen
>
>
> Not Out of Greece
>
> a book review
>
>By now,they should be able to afford a proof-reader ...when to use
>and when not to use commas.
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>from the Uni Graz (Austria)))They stole here and there like everyone.
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>cent. We are still fighting with that. Classical archaeologists still
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> In egyptology (comma?) the problem is seen in the grammar. About an hour
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> standard textbook in German. We have agreed to pull out all the stops and
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> multicultural interactions of the Late Period and the beginnings of
> Hellenism for the project "Alexandria before Alexander" of the new Library
> of Alexandria and the Russian Academy of Sciences. I am being very critical
> of the Greeks.
>
> Cheers
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> Ed Loring
>

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| 4654|2002-11-13 14:44:45|mansu_musa|Re: Nabta Playa star map @ 12,000 BCE?|
--- In Ta_Seti@y..., "Edward Loring" wrote:

>
> ----- Original Message -----
> From: mansu_musa
> To: Ta_Seti@y...
> Sent: Wednesday, November 13, 2002 9:50 AM
> Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?
>
>
> --- In Ta_Seti@y..., "Paul Kekai Manansala"

wrote:

> > The following url leads to an article that might be of interest

to

> > those who have followed Schoch and West's dating of the Sphinx:
> >
> > <http://www.earthfiles.com/news/news.cfm?ID=428&category=Science>
> >
> > The writer, Dr. Brophy, contends that the Nabta Playa ruins

contain

> > a star map of the Milky Way that shows the stellar positions

over

> > 12,000 years ago.

>

>

>

> We have to be careful when posting anything from earthfiles.

> Earthfiles is ran by a woman named linda molton howell, who is a

> regular on the art bell show reporting about ufos

>

>

> (EL).....right on! we mainstreamers speak of 'Loonies' . Don't

let that kind of stuff get on you: "Temple under the Sphinx" etc etc

I am very openminded of many possibilities, even that other people might have built the Mir other than the kemetians. I think however kemetians engineering in other departments like dam contrction and even the oldest road around fayyum has been ignored just for the shake of the pyramids.

I do know however contrary to popular belief the egyptians did use simple machines such as pulleys, screws and siphons, which I have learned from my investigation.

In reguyards to the sphinx thoeries, I find many times these are often used to try to downpolay the kemetians and the bulkdng of their own civilization. They often use the sphinx thoeries to float the atlantis thoeries and that at one times there was a ice age civilization that taught the ignorant egyptians everything they knew. I often see arrcheologist try to make arguments that sumerians deeply influed egypt, which there is maybe some infl3nce around the naqada period, but much later than that I doubt.

There is even a scholar from scotl; and who believes sea fearing people from orkney islands built the pyramids, which he give really no conrete evidence except corinth megaliths are older than the pyramids.

Malta which is at least 6,000 years old, is about the oldest megalith in Europe, but the recent findings show the early development of sophistication in Egypt that probably lead up to the pyramid development. Most laymen are ignorant of the fact that the pyramids went in a slow process from mud brick mastabas, down to step pyramid of Djoser, which was designed by Imhotep.

However there appears to be stone structures around Carnac France that is older than the pyramids and older than Djoser, but I highly doubt they had any influence upon the ancient Egyptians.

| 4655|2002-11-13 14:59:40|omari maulana|Re: Nabta Playa star map @ 12,000 BCE?|

>From: "mansu_musa" <alberto34482@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

>Date: Wed, 13 Nov 2002 22:44:43 -0000

>

>--- In Ta_Seti@y..., "Edward Loring" wrote:

>>

>> ----- Original Message -----

>> From: mansu_musa

>> To: Ta_Seti@y...

>> Sent: Wednesday, November 13, 2002 9:50 AM

>> Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

>>

>>

>> --- In Ta_Seti@y..., "Paul Kekai Manansala"

>wrote:

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>> Earthfiles is ran by a woman named Linda Molton Howell, who is a

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> >
 > > (EL).....right on! we mainstreamers speak of 'Loonies' . Don't
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 > I am very openminded of many possibilities,even that other people
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 > I often see arrcheologist try to make arguments that sumerians deeply
 > influed egypt,which there is maybe some infl3nce around the naqada
 > period,but much later than that I doubt.

The interesting thing is we rarely see them mentioning Egypt's influence on Sumeria. A recent scholars have postulated that writing originated in AE and that the origins of Sumerian writing are found in AE! Look at some of the great material you have posted Mansu on the technological influences of black slaves (iron, rice cultivation) in early America. It's hard to imagine that the AE didn't technically influence Sumeria as well. More research in this regard is needed.

>
 > There is even a scholar from scotl;and who believes sea fearing
 > people from orkney islands built the pyramids,which he give really no
 > concrete evidence except corinth megaliths are older than the pyramids.
 >
 > Malta which is at lerast 6,000 years old,is about the oldest
 > megalith in europe,but the recent findings shows the early
 > development of sophistication in egypt that probally lead up to the
 > pyramid development. Mopst laymen are ignorant of the fact that the
 > pyramids went in a slow process from mud brick mastabas,down to step
 > pyramid of djoser,which was deigned by imhotep.

In The Complete Temples of Ancient Egypt by Richard H. Wilkinson he details how the AE temples are oriented in the same fashion as the megaliths at Nabta.

>

> However there appers to be stone structures aorund cerny france
> that is older than the pyramids and older than djoser, but I highly
> doubt they had any influence upon the anmcient kemetians.

>

>

>

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| 4656|2002-11-13 15:21:05|omari maulana|Red Sea Trade and Travel|
Red Sea Trade and Travel

Stevenson Lecture Theatre, Clore Education Centre, The British Museum
Sunday 6 October 2002

Organised by The Society for Arabian Studies

Abstracts

BLUE, Dr Lucy (and Professor David Peacock)

Quseir al-Qadim/Myos Hormos: A Roman and Islamic port on the Red Sea coast of Egypt

In 1999 the Department of Archaeology, University of Southampton began the reinvestigation of an important port site on the Red Sea coast of Egypt, the site having previously been excavated by D. S. Whitcomb and J. Johnson in the late 1970s and early 1980s. This paper aims to combine the six seasons of investigation at Quseir al-Qadim to provide an insight into the port, its associated urban infrastructure, the people that inhabited the site and their activities during the Roman and later Islamic periods.

Recent enquiries have confirmed the identification of the site as Myos Hormos on the Erythraean Sea, finally closing the debate as to the location of this important Roman harbour site. They have also highlighted the significance of the site as a thriving port in both the Islamic and Roman

periods, revealing a wealth of evidence relating to goods of trade with the east and west. The harbour itself has been a focus of the Southampton investigation, not only to establish its exact extent and configuration, but also by comparison to investigate the nature of trade that was conducted through the port during both the Islamic and earlier Roman periods.

Further reading

Peacock, D. P. S. (1993) >The site of Myos Hormos: a view from space=, *Journal of Roman Archaeology* 6, 226-32.

Peacock, D., Blue, L., Bradford, N. and Moser, S. (1999, 2000 and 2001) *Myos Hormos - Quseir al-Qadim: a Roman and Islamic Port on the Red Sea coast of Egypt*, Southampton: University of Southampton.

Interim reports on the recent excavations, also published on the web:

<http://www.arch.soton.ac.uk/Research/Quseir>

CHAMI, Dr Felix A.

The Graeco-Romans and Paancha/Azania: sailing in the Erythraean Sea

The purpose of my paper is to attempt an archaeological corroboration of the Egypto-Graeco-Roman literature which appeared before and in the last millennium BC and early centuries AD, and which point to East Africa as either the land of Punt, Paancha or Azania/Zingion. The Classical expeditions sent from the Mediterranean to East Africa travelled via the Red Sea. Whereas the Egyptians and Greeks believed that the Red Sea joined other waters to surround Africa, the Romans - especially as seen in Ptolemy - believed that the Red Sea was part of the Erythraean Sea. According to the latter viewpoint Africa joined Asia to create this sea. One of the most interesting aspects of the Graeco-Roman literature is the belief that East Africa was the source of cinnamon and cassia. Pliny dismissed this by describing how the East Africans instead obtained these commodities from far in the ocean. Earlier, the search for these spices brought one Iambulus to the islands of East Africa and the Periplus later described the trade between the Red Sea ports and an emporium called Rhapta in East Africa. Recent archaeological investigations on the coast and islands of Tanzania have started to yield invaluable data in the assessment of the early historical documents. They have also begun to illustrate the variety of traded goods as well as evidence for earlier neolithic and Early Iron Age occupation. These new results are used to demonstrate growing knowledge about sailing in the Red Sea during the Egypto-Graeco-Roman periods.

A full draft version of this paper is also available: see under Full and Summary papers

CURTIS, Matthew C.

Ancient interaction across the southern Red Sea: cultural exchange and complex societies in the 1st millennium BC

This paper outlines evidence of ancient interactions between peoples of the northern Horn of Africa and the south Arabian Peninsula in the 1st millennium BC and presents recent research findings from regional archaeological research in the central highlands of Eritrea. Collaborative regional archaeological research carried out by the University of Asmara and University of Florida has shown that during the early to mid-1st millennium BC the central highlands of Eritrea were home to sedentary agropastoral communities that lived in large village settlements. These ancient communities, part of the Pre-Aksumite Ona culture, may have been key players in regional and inter-regional interaction in the southern Red Sea area and likely were important precursors to later complex societies, including Aksum. Archaeological and historical data from the northern Horn are reviewed in relation to data from throughout the Red Sea area in the attempt to develop future models for investigating ancient cultural exchanges in the region and assess how interactions impacted the development of complex societies in the highlands of Eritrea and northern Ethiopia. This paper argues that a new perspective is needed in which cultural exchanges across the Red Sea are investigated within multiscalar and interdisciplinary frameworks focusing on regional and inter-regional processes of interaction. Such a perspective moves beyond limited notions of cultural diffusion and considers both African and Asian data, providing a more inclusive and well-rounded understanding of cultural exchange across the Red Sea and its roles in the rise of complex society in the northern Horn.

Further Reading

Anfray, F. (1990) *Les anciens Ethiopiens*, Paris: Armand Colin.
Curtis, M. C. (2001) Recent Regional Archaeological Research in Eritrea: Investigating the Origins and Development of Early Complex Society in the Greater Asmara Area. Paper presented at the International Conference, Independent Eritrea: Lessons and Prospects, Asmara, Eritrea, July 22, 2001.
Curtis, M. C. and Libsekal, Y. (1999) > Archaeological survey in the Adi Qeyeh area, Eritrea=, *Nyame Akuma* 51:25-35.
de Contenson, H. (1981) > Pre-Axumite culture=, *UNESCO General History of Africa II. Ancient Civilization of Africa* (Mokhtar, G., ed.), 341-361,

London: Heinemann; Berkeley: University of California Press; Paris: UNESCO.

Fattovich, R. (1988) >Remarks on the later prehistory and early history of northern Ethiopia=, Proceedings of the Eighth International Conference on Ethiopian Studies B Addis Ababa 1984 (Taddesse Beyene, ed.), 85-104, Addis Ababa: Institute of Ethiopian Studies.

_____ (1990) >Remarks on the pre-Aksumite period in northern Ethiopia=, Journal of Ethiopian Studies 23, 1-33.

_____ (1997) > The Near East and Eastern Africa: Their Interaction=, Encyclopedia of Precolonial Africa: Archaeology, History, Languages, Cultures, and Environments (Vogel, J., ed.), 479-84, Walnut Creek: AltaMira Press.

_____ (2000) Axum and the Habashat: State and Ethnicity in Ancient Northern Ethiopia and Eritrea. Working Papers in African Studies, No. 228. Boston: African Studies Center, Boston University.

Munro-Hay, S. and Tringali, G., (1993) >The Ona sites of Asmara and Hamasien=, Rassegna di Studi Etiopici 35,135-170.

Phillips, J. (1995) >Punt and Aksum: Egypt and the Horn of Africa=, Journal of African History 38,423-457.

Phillipson, D. (2000) Archaeology at Aksum, Ethiopia, 1993-7, Volumes 1-2. London: The British Institute in Eastern Africa and the Society of Antiquaries of London.

Schmidt, P. R. and Curtis, M. C. (2001) >Urban precursors in the Horn: early 1st-millennium BC communities in Eritrea=, Antiquity 75 (290), 849-859.

Tringali, G. (1965) >Cenni sulle >Ona= di Asmara e dintorni=, Annales d=Ethiopie 6, 143-52.

Tringali, G. (1980/81) > Note su ritrovamenti archeologici in Eritrea=, Rassegna di Studi Etiopici 28,99-111.

Walz, J. and Curtis, M. C. (2001) >Engaging Archaeology Overseas as Students=, The SAA Archaeological Record 1/5,10-12.

DIXON, Dr. David M.

Pharaonic Egypt and the African Arms Trade

Aromatic substances of various kinds were widely employed in ancient Egypt in the spheres of ritual, medicine, cosmetics, etc. Their main use, however, was in the service of the gods on whose beneficence the power and prosperity of the land was thought to depend. The acquisition of fine aromatic substances and the maintenance of supplies was therefore not a matter of luxury but of major importance for the state.

The choicest aromatic was a fragrant gum-resin derived from one or more species of plants belonging to the family Burseraceae. It was known as antiu

(>ntyw), doubtless its native name as it sounded to Egyptian ears. The only geographical source of >ntyw was, in general, the so-called >Land of Punt (Pw?ne)= which is frequently mentioned in Egyptian texts from the Old Kingdom onwards, though the import of aromatics certainly long antedated this period. Punt lay, in very general terms, in the Red Sea area.

Now the Egyptians of Pharaonic times were, broadly speaking, not a naturally curious people so far as exploration was concerned; they would go virtually anywhere if they knew or suspected that valuable or useful items or raw materials were obtainable there, but they were not motivated, unlike the ancient Greeks, to explore distant lands out of curiosity.

In their quest for >ntyw, therefore, they exploited first the sources of supply nearest to Egypt, wherever they were. However, in common with most, if not all, ancient peoples, they had no idea of the need for conservation: they relentlessly exploited natural resources until they were exhausted and they were then compelled, as time went on, to travel even further afield to procure supplies.

>Punt=, therefore, did not designate a fixed locality or area with clearly >defined boundaries throughout Egyptian history but instead was a shifting >term (originally it was probably a common noun, perhaps meaning something >like Astrand@, Aport@ or Atrading-place@ which later became the Punt, par >excellence as it were, and hence a proper name).

By the time of the New Kingdom, with which this paper is primarily concerned, >Punt= lay a considerable distance from Egypt on the African and/or Arabian coast (s) and hinterland of the Red Sea. As always, as far as the evidence goes, Punt was reached by sea from one or more ports on the Egyptian Red Sea coast. As the Egyptians voyaged further afield, a major consequence was that their lines of communication became increasingly stretched and their capacity, if need ever arose, to exercise military force in or around the >Land of Punt= to protect their interests was progressively reduced. (The soldiers depicted accompanying the Eighteenth Dynasty expedition of Queen Hatshepsut appear to have been a small and largely ceremonial escort detachment). Attempts at acclimatising >ntyw trees in Egypt by importing some from Punt and thereby obviating or reducing the need to sail there nevertheless proved a failure.

The problem facing the Pharaonic government, therefore, was how to ensure the continuance of >ntyw supplies, in other words how to safeguard the >ntyw producing areas and the routes thither, and ensure general stability in the region. The policy adopted was that subsequently pursued over the millennia by many other powerful states geographically distant from supplies of raw materials essential to their national interests: they supported a relatively small ruling group by supplying them with modern military hardware - in the case of the Egyptians, various types of bronze weapons - and perhaps leaving in Punt for a period a small military mission to train the forces of the local paramount chief. In addition, they also supplied quantities of luxury items unobtainable by the recipients from elsewhere. The acquisition of

>ntyw, Egyptian travel in the Red Sea area, and the export to >Punt= of

military material were thus inextricably linked during the New Kingdom. This paper examines the nature of the arms trade and the likely political, economic and social impact thereof on Punt and adjacent areas.

Further reading

Dixon, D. M. (1969) >The Transplantation of Punt Incense-Trees to Egypt=, *Journal of Egyptian Archaeology* 55, 55-65.

_____ (2000a) >Two Much-travelled Nile Gunboats and their Personnel: Part I The Melik=, *Bulletin of the Association for the Study of Travel in Egypt and the Near East (ASTENE)* 10.

_____ (2000b) >Ancient Egypt and the Gordon Relief Expedition=, *Desert Travellers from Herodotus to T.E. Lawrence* (Starkey, J. and el-Daly, O., eds), 205-32, Durham: CMEIS, University of Durham; ASTENE 1.

FACEY, William

The Red Sea: the wind regime and location of ports

Introduction

As a sweeping historical generalisation, one might say that the Red Sea is an extreme example of a sea on the way to somewhere else. Apart from Ethiopia/Eritrea and Yemen at its southern end, its shores were not lined with civilisations presenting desirable commercial destinations in their own right. Only with Islam and the pilgrimage did that change. In this it contrasts greatly with, say, the Gulf, the western Indian Ocean and the Mediterranean: the coasts of these seas were dotted with maritime, mercantile civilisations in direct contact with the sea. Leaving aside the Yemen Tihamah and Eritrea, the cultures in closest contact with the Red Sea were separated from it by mountain and desert: the Nile Valley, Edom/Palestine (the Nabataeans); even, if one thinks about it, the non-commercial destinations of Makkah and Madinah, inland from Jiddah and Yanbu> respectively.

This applies less to the southern part of the Red Sea B the Yemen and Eritrea (though even here one might argue that it was the highlands, inland and away from the coast, that were the real commercial attraction). It was the climate that differentiated the southern part of the Red Sea from the northern: these areas benefit from the monsoon winds and rains of the western Indian Ocean. It is that same climatic regime which also accounts

for the wind regime of the Red Sea, with which this paper is concerned.

I am going to make two points:

\$ The separation between the coasts and the centres of trade and civilisation has given ports in the northern part of the Red Sea a certain flexibility in their location along the coasts. A southward creep is evident, and is explained by the wind regime.

\$ I shall illustrate the problems of seafarers in the Red Sea by reference to the experiences of Muslim, Jewish and Christian seafarers and travellers using the Red Sea between the 12th and the 16th centuries AD.

1. The location of ports

One would have thought that Suez, or somewhere very close by, would, throughout the centuries, have been the major port in the northern Red Sea. But it is not so: places like Arsinoe and Clysma have played a relatively minor role in Red Sea trade, Suez becoming important only with steam and the Suez Canal. It is noteworthy that ports through the ages serving the Nile Valley exhibit a southward creep: Safagah, Qusair, Berenike. This is explained by what we know of the actual seasonal wind patterns, which divide the Red Sea into two main zones, divided roughly by a line between Jiddah and >Aydhab (just S of Ras Abu Fatma, 22° 20' N, 36° 32' E).

Let's take a look at Jiddah. For hundreds of years it has been the chief port on the Red Sea. This is of course partly because it is the port of Makkah and the pilgrimage. But there is another reason too for its rise to prominence, and this reason tells us a great deal about the Red Sea as a whole.

It has been held by some historians that the Pilgrimage itself created an enormous volume of trade, and that as a spin-off there came to be a large volume of trading done by pilgrims which was purely commercial and had nothing strictly speaking to do with the Hajj, and that this made Jiddah an important entrepot for trade. Well, the Pilgrimage certainly did give rise to a great deal of petty trading and exchange along the routes and at Makkah itself. But I think it is wrong to think of that as a contributing significantly to the volume of trade as a whole. Indeed, the Pilgrimage may explain the existence of Jiddah as a port; but it cannot wholly explain its importance as a port. An important reason for Jiddah's growth as an entrepot is its location in the wind system of the Red Sea.

Jiddah was as far north in the Red Sea as large ocean-going sailing ships could comfortably reach. The thing to know about the Red Sea is that it is very easy to sail out of it southwards for most of the year; and correspondingly difficult to sail northwards up it (see the handout of the Red Sea winds during the four quarters of the year). That is because, in the northern half of the Red Sea above Jiddah, the prevailing wind blows from the north the whole year round. In the southern half of the Red Sea the wind blows from the north for most of the year. It is only during a relatively

short period from October to March B the season of the north-east Monsoon winds in the Arabian Sea B that a southerly wind blows in the southern half of the Red Sea. It blows reliably only as far north as Jiddah.

The fact that it is easy to sail south out of the Red Sea but hard to sail north, explains why, in antiquity, ports on the Egyptian side show a tendency to be some way down the coast. The Suez/Clysma area at the far northern end was in an obvious position geographically, but in navigational terms was ill-suited because of the difficulties of sailing into the wind.

That is why we find, under the Ptolemies and Romans, Myos Hormos and Berenike (Ras Banas), both of them quite a way down the coast, developed as ports and served by well-maintained routes from the Nile Valley.

Similarly, the main port of mediaeval trade on the African side of the Red Sea was Aydhab, even further south than Berenike, on a latitude not far north of Jiddah. This latitude is determined by the Red Sea winds; and the Pilgrimage only explains why the major port of the Red Sea during Islam was on the Arabian and not the African side. Islam made the Red Sea and its Arabian coast a destination for the first time in its own right, rather than a mere waterway to somewhere else.

What happened north of this latitude? The sea trade between Jiddah and Egypt was indeed still by sea, but in smaller vessels, which coasted and used the onshore and offshore breezes to head north, proceeding with almost comical caution, dropping anchor at night and sailing during the day because of the reefs.

2. The experiences of mariners, 12th B 16th- centuries AD

Now we move on to see how the actual experiences of travellers and mariners from the 12th to the 16th centuries bear out the idea that the Red Sea was actually two seas as far as sailors are concerned:

- \$ The Cairo geniza documents of Jewish traders;

- \$ The voyage of Ibn Jubayr in the 1180s;

- \$ Ahmad bin Majid=s advice to mariners, ca 1500;

- \$ Afonso de Albuquerque=s voyage into the Red Sea in 1514;

- \$ The voyage of Joao de Castro up the African coast of the Red Sea to Suez and back in 1541.

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FATTOVICH, Prof. Rodolfo

The APre-Aksumite@ Period in Northern Ethiopia and Eritrea Reconsidered

The culture history of Tigray (northern Ethiopia) and Eritrea during the 1st millennium BC was characterized by a strong South Arabian (mainly Sabaean) influence, due to intense contacts between the opposite shores of the southern Red Sea. The result was the emergence of an early state modeled on the Sabaean one in the region. In this paper some new considerations about the dynamics of these contacts, the origins and development of the >Ethio-Sabaean= state, and the relationship of this state with the later

Kingdom of Aksum (late 1st millennium BC-1st millennium AD) will be presented in the light of recent fieldwork in Yemen, Eritrea and Tigray. At present, we can distinguish three phases of development of these contacts: 1) progressive inclusion of the Eritrea plateau in the South Arabian area of influence in the late 3rd-early 1st millennia BC; 2) rise of a pre-Aksumite state in Eritrea, and progressive inclusion of Tigray into this state in the mid-1st millennium BC; 3) collapse of the pre-Aksumite state and rise of the Kingdom of Aksum in Tigray in the late 1st millennium BC.

The emergence of the Afro-Arabian interchange circuit (2nd-early 1st millennia BC)

The northern Horn of Africa was included into a network of exchanges and contacts with Southern Arabia since the 3rd millennium BC. Potsherds similar to Bronze Age ones in South Arabia occur in assemblages of the Gash Group (ca 2700-1400 BC) in the Gash Delta (Kassala). In the mid-2nd millennium BC, a new pattern of interregional contacts and exchanges emerged along the coastal regions of the southern Red Sea, in Eritrea and Arabia (Tihama Cultural Complex). The main sites of this complex (Adulis in the Eritrean

Sahel, Sihi in the Saudi Tihama, Wadi Urq= in the Yemeni Tihama, and Subr near Aden) share enough pottery features to be considered regional variants of one cultural complex. In the late 2nd-early 1st millennia BC the eastern plateau in central Eritrea was included in the area of influence of the Tihama complex, as some ceramics from the lower strata at Matara (Akkele Guzay) and Yeha (Tigray) are comparable to those from Subr. The range of contacts of the Ona Group A (late 2nd-early 1st millennia BC) in the Hamasien plateau (Eritrea) cannot be established on the available evidence. Similarities in pottery style may point to contacts with Nubia, eastern Sudan, and perhaps southern Arabia.

The >Ethio-Sabaeen State= (ca. 700-400 BC)

Rock inscriptions at the edge of the plateau in Qohaito suggest that South Arabs (maybe traders) penetrated into the plateau beginning in the 9th century BC. The dynamics of this penetration are still unclear. Most likely, individuals or small groups settled on the plateau and mixed with the local people, originating an Afro-Arabian elite in conformity with the later Swahili model in East Africa. The Ona people of Hamasien and northern Akkele Guzay may have had a relevant role in this process as the Ona pottery formed a consistent component of the pre-Aksumite ceramics. In the 7th century BC the Afro-Arabian complex society (-ties) in Eritrea were included in the area of influence of the Sabaeen state, and a new state arose on the plateau. Sabaeen cultural features were adopted by the local elite in conformity with the same model of cultural contact we can observe in the Nubian Kingdom of Kush. The present evidence points to an expansion of the so-called >Ethio-Sabaeen= state along a straight and narrow transect from Qohaito in Eritrea to the Takkazze river in Tigray, and this expansion was probably marked by the foundation of ceremonial centers such as Kaskase and Yeha

The collapse of the >Ethio-Sabaeen= state and the rise of Aksum

Archaeological and epigraphic evidence suggest that the >Ethio-Sabaeen= state collapsed in Tigray in the 4th-3rd centuries BC, although most likely an Afro-Arabian urban (state?) society survived in the Akkele Guzay. At this time, a new polity emerged at Aksum in central Tigray (Proto-Aksumite Period). The Proto-Aksumite polity distinguished itself from the former Ethio-Sabaeen one, focusing ideologically on platforms with stele and pit-graves for the funerary cult of the elite rather than on monumental cult temples of the gods. The remains of a monumental building, constructed in a technique reminiscent of Ethio-Sabaeen architecture at Ona Nagast may suggest that some symbols of the earlier state were maintained in Proto-Aksumite times. At present, the Proto-Aksumite culture can be ascribed

to an indigenous tradition of Tigray, maybe related to the cultural traditions of the western lowlands. Actually, the style and symbolism of the funerary stelae suggest a possible link with the late prehistoric cultures in the Eritrean-Sudanese lowlands. Finally, in the early 1st millennium BC the Aksumite kingdom progressively expanded to the east and included Eritrea and Yemen into the area of political control of Aksum.

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GUO, Li

AA Boat Named Good Tidings@: The Red Sea Trade in the 13th Century in Light of the Quseir Documents

This presentation deals with the Red Sea commerce in the 13th century in light of the Arabic documents recovered from the Red Sea port of Quseir (al-Qusayr al-qad?m), Upper Egypt.

The Red Sea port town of Quseir was first excavated under the direction of Drs. Donald Whitcomb and Janet Johnson during seasons in 1978, 1980, and 1982. This work was sponsored by the Oriental Institute of the University of Chicago and funded by the Smithsonian Institution Foreign Currency Program and the National Geographic Society. A Southampton/Leeds team has since conducted more recent excavations (see paper by Lucy Blue and David Peacock). Several hundred paper fragments, mainly personal and business correspondence written in Arabic, have been recovered from a warehouse-like site, along with other materials. These documents form a private Aarchive@ that sheds light on the activities and operations of a family shipping business on the Red Sea shore during the late Ayyubid and early Mamluk era in the 13th and early 14th centuries. In view of the small number of Arabic documentary collections hitherto available, the discovery of the Quseir collection is considered an Aevent@ in the field. Compared with the well-known medieval document collections from Egypt, such as the Cairo Geniza and the Mount Sinai Monastery archive, the Quseir collection distinguishes itself not only as a unique private archive known to have served the interests of a Muslim community, but also as rare first-hand accounts of activities on both shores of the Red Sea, Upper Egypt and Yemen, about which previously known documents and literary sources reveal very little. Within this historical context and given the overall scarcity of documentary records of any sort in the Islamic Near East in the pre-Ottoman era, the import of the Quseir documents can hardly be overstated.

Aside from its documentary significance for historical inquiry of the Red Sea and Indian Ocean trade, the Quseir collection also contains specimens which bear testimony to medieval Muslim learning and craftsmanship. Among the codices unearthed are samples of block printing, the earliest of its kind known to have survived; poetry; court papers; school texts; zodiac charts; prayers, and what appear to be words of magic. These will be of immense interest to specialists on the general history of printing, Arabic

paleography, letter writing, language and literature, magic, astrology and astronomy.

Preliminary reports on the Quseir documents were published by Michael Dols and Gladys Frantz-Murphy (season 1978). Fragments from the 1980 season have so far not been studied. Materials from findings of the 1982 season were used by Jennifer Thayer in her 1993 dissertation on land politics in Mamluk Egypt. The entire body of the Quseir Arabic documents, however, remains to be examined, cataloged, and published.

I have been working on the Quseir material since 1996 and have so far made considerable progress. Up till now, my research has focused on the documents discovered in the 1982 season inside the so-called ASheikh=s House, @ a residence-and-warehouse compounds. Readings of the documents have identified the owner of the warehouse as one ASheikh Abu Mufarrij @ whose family shipping business was active throughout the 13th century. Supported by a National Endowment for the Humanities Fellowship through the American Research Center in Egypt, I spent the summer of 1999 working in the Museum of Islamic Arts, Cairo, where a substantial portion of the Quseir documents is housed. During this stay in Cairo, I was able to examine all the fragments which can be accounted for (RN964 - RN1093). Working with the originals in their natural settings enabled me to solve some puzzles which had occurred throughout the preliminary readings of microfilm reproductions available to me in the United States. The results of my research were published in two articles (see below) and have generated considerable interest among scholars, especially those working in medieval economic history and the Red Sea and Indian Ocean international commerce. I am convinced that the time is ready to produce a monograph on the textual material found in the ASheikh=s House. @ Donald Whitcomb, of the Oriental Institute and one of the original excavation leaders, will accordingly write his final report of the 1982 season excavation on archaeological findings from the ASheikh=s House. @ It is hoped that this cooperation between the textual scholar and the archaeologist will contribute to the new approach of interpreting archeological findings with the direct help of textual evidence. To this end, I have received a generous grant from the American Council of Learned Societies (ACLS) to further conduct the project in the academic year 2002-2003.

In today=s presentation, I will focus on one area of inquiry: the trade route which connected Quseir with the Hijaz and Yemen. Based on an examination and analysis of three documents (RN 970, RN 1023, RN 1059) that reveal the details that may shed light on some aspects of the trade activities along the route, the presentation discusses the following: the merits of the AEgyptian dinar @ over the AHijazi dinar @; the existence of perhaps a maritime shuttle operated between the shores of Quseir and Yemen; and the kind of the commodities that were likely being imported from/to Yemen. The title is inspired by the reference in some documents to a boat called AGood Tidings @ which is said to have come from Aoverseas @ to deliver shipments to Quseir.

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KEALL, Dr. Edward J.

Contact across the Red Sea (between Arabia and Africa) in the 2nd millennium BC: circumstantial evidence from the archaeological site of al-Midamman, Tihama coast of Yemen, and Dahlak Kabir Island, Eritrea

Based on excavations along the Red Sea coast of Yemen, this paper explores the possibility that people had the ability to cross the sea in the 3rd - 2nd millennia BC. It is inconceivable that fishermen living along the Red Sea coast did not know about the seasonality of the winds. Whether others had both the will and the skill to make journeys into deep waters, is an entirely different matter. While the material record for al-Midamman is unique, circumstantial evidence points to connections between Yemen and the Horn of Africa. It is hypothesised that this did not involve the mass movement of people, with their cultural baggage complete. But it is suggested that people on both sides of the Red Sea may have had a common ancestry, and their cultural expressions emerge from that common background. The earliest cultural record from al-Midamman is an ephemeral presence defined by the surface recovery of stone projectile points and scrapers

belonging to a Neolithic culture, say, from before 4000 BC. The first substantial and monumental phase of the site starts in the 3rd millennium BC. It involved the setting up of giant stone markers. Certain slender pillars were once set up with infants buried beneath them, yet without grave goods; an isolated stone marked the grave of an adult male. Hypothetically, these burials pre-date the setting up of giant stones, an act dated roughly to 2400-1800 BC by the cache of copper-alloy tools and a core of obsidian found buried beneath one of the megaliths.

All of the stone used had to be imported from at least 50 km away. A later phase of the activity involved recycling the stone. Yet there is no evidence that this was a destructive act. Rather, it appears to suggest reverence for the past. The most impressive use of the stone was to create monumental buildings. Two rectilinear structures were built with foundations and walls of stone, and partition walls of mudbrick. A third stone building is likely slightly more recent in date, and may be an open-air shrine enclosure.

Shallowly carved decorations date earlier than the 8th century BC.

Re-used stone was also employed in a cemetery. The pottery grave goods consist of whole vessels, of a kind known from the domestic settlement. This ephemeral settlement has furnished a rich record of pottery, obsidian, grind stones, and masses of fish bone. A commonality of artifact in all of the settings is, in fact, the most remarkable of the recent discoveries. Grind stones, for instance, were found in the context of the megaliths as well as in the domestic settlement, and set deliberately onto burnt stone, perhaps as field markers. Gold beads have been recovered from both the stone enclosure and the site of the standing stones.

The idea of different phases of the occupation has always been present in the eyes of the excavators. The idea of newcomers supplanting the old ways has always been a possibility. The most recent work has demonstrated this to be untenable. Finding only the same kind of pottery in both the domestic, the funerary and commemorative areas implies that the same people were involved throughout the site's life. Yet clearly their cultural habits did evolve.

Despite the fact that the inhabitants appear to have been obsessed with stone, there are no inscriptions carved in stone; no sacrificial offering trays of stone; no stone incense burners; no three dimensional sculptures of either animals or humans, in stone. All of these would be appropriate for a culture linked to Sabaeen realm in its broad sense. But there are no statue-menhirs either, which would have made a plausible link to the people Zarins sees as reflecting a Bronze Age elite on the plateau.

From al-Midamman there is one bull's head in relief from a pottery vessel; two human figurines in pottery; incense burners of pottery; and an example of alphabetic letters scratched into a pottery vessel. But pottery items are very rare within the corpus of finds, representing four out of 4000 recorded (and diagnostic) fragments. As for the pottery itself, it is far superior to anything from classic South Arabia. Though hand-built, it is well produced from good quality clay. It is often burnished and decorated with punctate

designs that call to mind Fattovich's Afro-Arabian cultural complex theories regarding the punctate incised pottery from Kassala in the Gash delta of southeastern Sudan. And upper Nile-area specialists will no doubt think of so-called wavy-line punctate pottery associated with the C-Group people. Yet, the one striking absence, which cannot be overlooked, is that Kassala does not have the same kind of obsidian record as al-Midamman where there is a clearly definable assemblage of obsidian microliths. It arrives fully developed as a lithic tradition, and it does not evolve out of the Arabian bi-facial tradition. Numerous antecedents can be found in East Africa. Our expedition has also observed obsidian of exactly the same technological tradition on the island of Dahlak Kabir, offshore from the Eritrean mainland. Other circumstantial evidence also points to possible links between the island and the coast of Yemen. In the Islamic cemetery of the 11th and 12th centuries, one tombstone is carved from a pillar of basalt that is foreign to the island and is likely recovered from a Bronze Age context.

I hasten to argue that we may not find a single, common template into which all of these cultures fit. We are not looking at a systematic expansion, with a socially cohesive, even politically based, organization. So different expressions may have been adopted by different groups, as they came into contact with others. At least four obstacles need to be removed before the Afro-Arabian connection becomes plausible. Our best analogy for the copper-alloy tools is drawn from Syria. I would counter here by saying that our knowledge of the copper-bronze industry from both Yemen and the Horn of Africa is so poor that the absence of parallels for our tools may not be significant.

The second problem is that we find obsidian with the same technology as from al-Midamman, both in the Wadi al-Jubah, in the interior of Yemen, and in the Hadramawt, and on Dahlak Kabir island. But in the last example we have found no related pottery. From Sabir, al-Hamid, and al-Kashawba there is generically similar pottery but no obsidian. Perhaps we may explain this as a difference of time. At al-Midamman there seem to have been both obsidian and pottery in use at all times.

Another difficulty is that we have scratched stone decorations that can be paralleled in the Jawf. Conveniently, Audouin has suggested that these carvings in the Jawf could easily be dated to the late 2nd millennium BC rather than the early 1st millennium BC as previously suggested. What is the connection between our two areas? None, if we look at political realities. My current hypothesis is that during the late 3rd millennium BC, in response to a drying climate, people were on the move. Some settled on Dahlak island. The people who settled in al-Midamman crossed the Red Sea and settled in the Tihama where they found a window of opportunity for life as result of the massive flooding that was emanating from the highlands, from a landscape out of control. When checks and balances were put in place in the highlands, as part of the landscape stabilisation for which Yemen became synonymous, the people at the coast were forced to move on. Groups may have found their way

into the Jawf, and the Hadramawt. They retained some of their specific lithic technology, but generally otherwise became integrated with the rest of the South Arabian populations.

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Le QUESNE, Charles

Quseir Fort and the Archaeology of the Hajj

Introduction

Recent archaeological and restoration work (1997-9) at Quseir Fort, funded by the Antiquities Development Project of the American Research Centre in Egypt has opened a new page in the archaeology of the Egyptian Red Sea coast, looking for the first time in detail at the material culture of the past five hundred years in this region. The work demonstrated not only the viability and potential significance of such studies for the period - in revealing links through various aspects of the material culture and architecture to other Red Sea sites and points beyond (Yemen in particular) - but also produced further material for historical study in the form of around 50 letters dating largely to the late 18th century, many of which relate to the transport of wheat to the Hejaz. It provides a continuation, almost to the present, of the archaeological sequence at Quseir el-Qadim, 5 km to the north, which ends in the early 16th century. It is interesting to compare the patterns of economy and trade evident in the Islamic levels of the two sites. Equally, the evidence from Quseir Fort displays telling similarities and differences with the later levels at Qasr Ibrim, letters from which refer to the garrison at Quseir on more than one occasion (they were in the same military province in the 16th century).

Material Culture

The work at Quseir fort has, inevitably, produced a corpus of material (pottery, metalwork, glass, clay pipes) previously unstudied in the region. The pottery includes early 17th century Chinese porcelain as well as imitations of unknown origin; line-painted bowls reminiscent of Yemeni types; and large quantities of grey-brown water-carriers, frequently found on Red Sea wrecks and known in archaeological contexts from as far away as Istanbul. The metalwork includes a range of ordnance including a mid-18th century Swedish cannon and late 18th century British and French cannon. The glass is dominated by wine bottles, apparently left behind by the French and British troops during the Napoleonic campaigns. Of more interest, perhaps, are the glass bracelets from the earlier levels, similar to Mamluk examples found at Quseir el-Qadim. Finally, an important corpus of clay pipes from stratified contexts includes examples dating from the very earliest years of tobacco-smoking in the early 17th century as well as fine examples from the famous Tophane pipe workshops of Istanbul. The letters, textiles (which include fragments of Ottoman cotton-padded armour) and leatherwork still await detailed study.

The Egyptian Hajj

Perhaps the greatest significance of the findings at the Fort, though, are that they provide a starting point for assessing the extensive but largely-neglected material evidence for the Upper Egyptian Hajj. There were essentially two pilgrimage routes from Egypt to the Hejaz. The northern, better-known land-route, originating in Cairo, crossed the Sinai from Suez (el-Agroud) in the west, via Nakhl, to Aqaba in the east. The southern route, in the Mamluk and Ottoman periods at least, departed from the Luxor bend of the Nile, at Quft, just south of Qena, and led through the Wadi Hammamat to Quseir. This was, of course, a long-established route to the Red Sea, distinctively punctuated by a series of fortified Roman way stations and mountain-top watch-towers. Both routes were used by Egyptian and African pilgrims, although it would appear that the southern route, at least in the later periods, was the one favoured by Maghrebis and West Africans. This is supported by observations at western desert oases such as Dakhla, where evidence for the passage of African pilgrims has also been recognised. By contrast with the northern route, there is apparently very little sign of the passage of Hajj pilgrims at the wells of the Wadi Hammamat route. Studies of the road stations have only identified Roman remains. However, this may be because this is what was being looked for (by contrast with the northern route where some preliminary survey has been carried out). It seems highly likely that the fortified wells were used and maintained at least in the Mamluk and Ottoman periods and many of the structures within and around them, upon closer examination, may well turn out to be Islamic in date.

Forts of the Upper Egyptian Darb el-Hajj

The architectural form most closely identified with the Hajj is the >Hajj fort=. While this label is used to cover a broad range of installations, it is normally applied to the fortified wells, such as those found in the Sinai and on the Syrian and Hejazi Darb el-Hajj. As is clear from Ottoman-period accounts of the Hajj, these installations were first and foremost designed to protect water sources and supplies, with the pilgrims generally camping outside the walls. In some examples in the Sinai, where wells were absent, elaborate water management systems including dams and reservoirs were constructed to gather and conserve water from the heavy winter rains. It appears that the only primary Islamic period fortifications on the Darb el-Hajj of Middle Egypt were at its terminals: Qena and Quseir. 16th century Ottoman forts were constructed at both of these locations. However, these do not appear to have been classic Hajj forts: they were much larger and accommodated substantial permanent Janissary garrisons. The firman ordering the construction of Quseir fort, issued in 1571 in Istanbul, is quite specific in stating that its purpose was to provide >defence from disorder makers= and that it should accommodate a >sufficient number of fort guards and armour=. It would appear then that the existing infrastructure of the desert road, albeit antiquated, was considered sufficient to accommodate the needs of the pilgrim traffic. Intriguingly there is evidence from 18th century travellers that a signalling system, using fire and smoke, connecting Quseir to the Nile was in operation in the late 18th century, as in the Roman period. The continuity of patterns use and activity on the desert routes from ancient to medieval times is striking.

The Function of Quseir Fort

While it is clear that Quseir Fort was designed primarily as a military installation, its role in protecting pilgrims and the traffic of goods associated with their passage was essential. It is the latter which the foundation firman emphasises in describing Quseir as being the port >from which the annual provision for the servants (officials) of the Holy Places is sent by vessels to Jedda and Yanbu=. It is clear from both the Mamluk letters at Quseir el-Qadim and those recovered from Quseir Fort that this was, in the minds of the authorities at least, the fundamental importance of Quseir - that it was the port of embarkation for the Upper Egyptian wheat that kept the Holy Cities alive. Indeed the letters from the Fort, which have yet to be fully studied, suggest that it may have been used to store this wheat during the Ottoman period.

Although the fort was primarily a military garrison, in contrast to the small Hajj forts of the Sinai, Syria and the Hejaz, it does display a number

of common characteristics with them. Quseir, amongst its other economic roles, was the main port of departure for pilgrims from Upper Egypt and right across North Africa to the holy cities of Mecca and Medina. So, while accommodation for pilgrims was provided within the town, the fort provided crucial security from desert and sea raiders for the often wealthy travellers as well as some muscle to the endeavours of the central government to collect customs duties. A very similar fortification exists almost directly opposite Quseir at el-Dhubair, near el-Wejh, on the Arabian coast. This may indicate a concerted programme of refortification of the pilgrimage ports by the Ottomans in the early years of their administration of the region.

Conclusion

The essential importance of the support of a strong central government is clear from looking at the history of the Fort. As anyone (including any archaeologist) who has worked in this essentially hostile environment can attest, a high degree of organisation and infrastructure is required to support life in the Eastern Desert. Without such systems, a sedentary lifestyle is impossible. Quseir Fort is a perfect illustration of this fact. Quseir, again in the words of the 1571 firman, following the attacks of >mischief-making Arabs= was >completely devastated, the port out of use,

and that it would be impossible to bring back not even one person unless a fortress ... will be established=. The stratigraphy of the fort strongly suggests that, with the weakening of central government in the later 17th century, this scenario was repeated. This same pattern can be observed at Quseir el-Qadim with its abandonment in the later Roman period and again at the end of the Mamluk period. This ephemeral quality - the reliance upon the presence of the political will to perpetuate their existence - is a characteristic of sedentary settlements of all periods along the desert shores of the Red Sea.

Further reading

Le Quesne, C. (1998) >Creating a future out of the Past: The Work of the Antiquities Development Project at Quseir=, The Newsletter of the American Research Centre in Egypt (winter).

LUNDE, Paul

Islamic Sources for the arrival of the Portuguese in the Indian Ocean and Red Sea

What do Islamic sources have to say about the arrival of Vasco da Gama in the Indian Ocean and Red Sea and how he got there? A number of references to this great event occur in Arabic and Turkish sources, but all are puzzling. Some are linked to popular millennialist ideas connected with the beginning of AH 900, others to Arabic versions of the Greek >Romance of Alexander the Great=. Texts by Ahmad ibn Majid, Ibn Iyas, Piri Re'is and Zayn al-Din are examined, in an effort to explain the conceptions and misconceptions that underlie their efforts to understand the geographical conundrum posed by the sudden arrival of the Portuguese in Islamic territory.

Further reading

Surprisingly little has been written on Portuguese expansion from the point of view of those it affected most, the Muslim trading communities of the Indian Ocean. The following books provide useful background:

Subrahmanyam, Sanjay. *The Portuguese Empire in Asia, 1500-1700: A Political and Economic History*. (London, 1993) [Particularly preface and Chapter I.]
Subrahmanyam, Sanjay. *The Career and Legend of Vasco da Gama* (London, 1998).
Tibbetts, G.R. *Arab Navigation in the Indian Ocean before the Coming of the Portuguese* (London, 1971) [For Ahmad ibn Majid].
Serjeant, R.B. *The Portuguese off the South Arabian Coast. Hadrami Chronicles* (Oxford, 1963)
Reis, Piri. *Kitab-i Bahriye* (Ankara, 1988) [English translation with facing Ottoman text].

PHILLIPS, Jacke

Pre-Aksumite Aksum and its Neighbours

The city of Aksum has long been known as the capital of an extensive empire which, in its heyday, controlled both sides of the southern Red Sea and therefore the entire East-West sea trade. Our earliest record of its existence is the *Periplus of the Erythraean Sea*, the c. 40 AD mercantile handbook that mentions Aksum as the metropolis of the Axumites. The *Periplus* goes on to comment that Aksum brought all the ivory from beyond the Nile through what is called Kyeneion (Kuhneion), and from there down to Adulis (4:2:8-10). Just why Aksum rose as the capital of its Empire is not yet clear, as it is some 200 km over very rough terrain inland from the Red Sea. Earlier major Pre-Aksumite sites such as Yeha and Hawalti are less than 20 km from Aksum, suggesting that far inland sites always have been of

importance, and that Aksum and its immediate environs should be viewed as the centre of the civilisation rather than its western periphery. Yet little pre-Aksumite evidence has been recorded here and virtually no investigations have yet been conducted farther west of the city. Closer to the Red Sea, pre-Aksumite sites such as Matara and Addi Gelamo also have revealed complex sites which interacted with the region of Aksum far inland as well as the coast.

Recent excavations by the British Institute in Eastern Africa, directed by David Phillipson from 1993 - 1997, have revealed for the first time evidence for substantial and clearly permanent pre-Aksumite settlement at Aksum itself. This paper will discuss these remains and their importance within a wider examination of the evidence for pre-Aksumite trade, travel and contact in the 1st millennium BC, especially to the west.

Further reading

Phillips, J. (1996) >Pottery and other finds from the Domestic Area, 1995=, in D.W. Phillipson, A.J. Reynolds et al., >B.I.E.A. Excavations at Aksum, Ethiopia, 1995=, *Azania* 31, 129- 41.

_____ (1997) >Punt and Aksum: Egypt and the Horn of Africa=, *Journal of African History* 28, 423-57.

_____ (1998a) (with D.W. Phillipson) >Excavations at Aksum, 1993-96: A Preliminary Report=, *Journal of Ethiopian Studies* 31/2, 1-128.

_____ (1998b) >Nowe wykopaliska w starożytnym Aksum=, *Archeologia Zywa* 1/6 (Spring), 26-30.

_____ (1998c) >Aksum and the Ivory Trade: New Evidence=, *Athiopien und seine Nachbarn/Ethiopia and its Neighbours. 3. Wissenschaftliche Tagung des Orbis Aethiopicus*, Gniez 25-27 September 1997 (Frankfurt: Orbis Aethiopicus), 75-84.

_____ (2000a) >Ostrich Eggshells=, *Ancient Egyptian Materials and Technology* (Nicholson, P. T. and Shaw, I., eds), 332-33, Cambridge: Cambridge University Press.

_____ (2000b) (with D. W. Phillipson) *Archaeology at Aksum, Ethiopia, 1993-97*, London: British Institute in Eastern Africa Memoir 17 / Report of the Research Committee of the Society of Antiquaries of London 65 (two volumes).

_____ (in press a) >Looking Forwards by Looking Backwards: Surveying West of Aksum=, *Proceedings of the >Current Research in African Archaeology in Britain and Ireland= day meeting*, Oxford (expected 2003).

_____ (in press b) >Go West, Young Man, Go West=, *Proceedings of the First International Littmann Conference*, Munich (expected 2003).

Charting the course of antiquity=s most important trade route

It was around 70 or 80 AD when a travelling trader from Egypt, whose name we do not know but who was sure to speak Greek, wrote an account which was to serve as a travel guide and information handbook for traders and mariners who were heading south from the Egyptian Red Sea coast, i.e. into Erythraean waters. These travel instructions, which are divided into 66 paragraphs, form the famous *Periplus of the Erythraean Sea*. This is one of the most important ancient sources of information on the countries around the Red Sea, in the Persian Gulf and Indian Ocean, with a few individual reports even concerning south-east and South Asia.

Based on this ancient account and other travel reports of the 19th and 20th centuries, and taking archaeological finds into consideration, one can try to reconstruct the once most important trade route from the Red Sea coast into the interior. Moreover, I am taking into account my own observations in Eritrea and Ethiopia.

There is no doubt that this old trade route led from Adulis, the very ancient trading centre south of Massawa, either through Wadi Haddas or through Wadi Komaila, or possibly both, to Hishmale or Kohaito (both of which lie near the present-day provincial town Adi Keyh), and from there via Tokonda to Matara (near the modern Senafe) and then onto the ancient capital Aksum. Since at least the time of Queen Hatshepsut (ca. 1490-1468 BC), the ancient Egyptians, Ptolemaeans, Greeks and Romans imported highly desirable luxury goods such as incense, precious wood, ivory and live animals from this region, i.e. from present-day Eritrea and northern Ethiopia.

Kolo?, named in the *Periplus* as an important inland transfer (or reloading) point, can be identified with one of the two above-mentioned localities, i.e. Hishmale or Kohaito. With regard to the history of trade in the ancient world in both East and West, the importance of this area in north-east Africa under discussion is still widely under-estimated. However, future research is bound to change considerably our present state of knowledge.

Further reading

Raunig, W. (1970) *Bernstein, Weihrauch, Seide - Waren und Wege der antiken Welt*, Vienna/Munich.

_____ (1980) *Schwarz-Afrikaner, Lebensraum und Weltbild*, Innsbruck/Frankfurt.

TUCHSCHERER, Dr. Michel

Trade relations between the Arabian and African coasts in the 16th and 17th

centuries

The area comprising the Red Sea and the Gulf of Aden and their hinterlands forms a coherent environment organized around two complementary waterways which always stimulated the exchanges between both shores, the Arabian and the African. This coherence is due to specific features. These are physical (inhospitable desert coasts with relatively well-watered mountains and oases lying behind), as well as cultural (semitic languages with Arabic in constant progress, monotheist religions with Islam in expansion).

The African and Arabian shores were largely complementary. The mostly poor Arabian hinterland was unable to meet all the food requirements for the relatively populated coastal cities (Jidda, al-Shihr, Aden, Mokha, Hudayda, Mekka, etc). Therefore Ethiopia and Egypt invariably took an important share in nourishing these populations with different kinds of food. Arabia received also many slaves from the opposite coast and often enrolled them in the armies of the local rulers, or engaged free men as labourers in the port cities. The African hinterland of the Red Sea-Gulf of Aden area needed Arabia as well. By sending food and other goods to the Arabian port-cities, the various populations of Abyssinia, the Kingdom of Sennar and other political entities provided themselves in Jidda, Mokha, Aden or al-Shihr with all kinds of goods flowing either from the Mediterranean or the Indian Ocean.

The commercial activities in the Red Sea-Gulf of Aden area displayed a hierarchical pattern. At the highest level the long distance trade, often dominated by networks of merchants foreign to the area, linked together the Mediterranean with the Indian Ocean. This trade was usually based on hard cash and sophisticated commercial practices. At a lower level, an active regional commerce sustained a relatively dense network connecting the ports of the African coast with those of the Arabian shore. They were largely run by local merchants and often based on barter.

The port cities being in the heart of these networks, they performed specific functions and their growth depended largely upon their relations with the political powers ruling the entities in the hinterland or dominating the whole area from the outside. The port cities were junction points between different sea lanes, or between the sea and the caravan routes. They were used as exporting places of the inland products. Some of the port cities, lying at the intersection of multiple merchant networks, served as markets for the regional distribution of goods, often foreign to the area. They also contributed to the financing of state apparatus in the hinterland or of Ottoman armies and administration through the levy of taxes and assorted fees. Not all the ports provided together these functions of transfer, taxation, export and distribution.

The localization and the importance of these port cities underwent many and frequent alterations due to economic but also political upheavals. The fierce struggle between the Ottomans and the Portuguese over the spice trade ended by the middle of the 16th century with an overwhelming Ottoman control over almost all the sea ports in the area. But soon, local entities tried to

reaffirm their autonomy, by opening sea outlets away from the Ottoman power. About 1580, the Christian king of Abyssinia strived to rouse again the port of Baylul to avoid the Ottoman control over his trade in Massawa and Sawakin as well. In the 1640s he tried again to divert his trade, this time in alliance with the Zaydi imam who had just succeeded in expelling the Ottomans from Yemen. On the Arabian shore, Qunfudha developed into a active port, so Mekkan merchants hoped to escape taxations in Jidda. The arrival of Europeans did not alter this general regional pattern, at least until the beginning of the 18th century.

If the flow of food and other goods from the African coast towards Arabia was permanent, it is very difficult to substantiate because of the lack of reliable sources, except in the case of the trade from Egypt towards Hejaz. Sources are relatively more abundant as far as activities on the Arabian coast are concerned. If the trade of horses underwent a severe decline in the 16th and 17th centuries, on the contrary textiles, mainly Indian cottons, became main items of trade. Coffee, first picked from the wild in the southern Ethiopian forests and used as a stimulative beverage by mystic Muslim brotherhoods in Yemen, Hejaz and Egypt does not seem to have played a significant role in the trade between Africa and Arabia, since Yemen gained a position of a quasi monopoly in its production by the end of the 16th century.

The merchants from Cairo, Jidda, Mekka, Aden and later on Mokha held a dominant position in the networks between the Mediterranean and the Indian Ocean, but later on they encountered an ever increasing competition from the Indian merchants, especially those from Gujarat. Their agents, the so called Banians and mainly Hindus and Jains, settled in all the port-cities, except north of Jidda which remained a stronghold of the Cairene merchants. These Banians even penetrated the inland market places, especially in Yemen. They were certainly active in the regional trade between Africa and Arabia, but the extent to which remains to be investigated. Nevertheless Arab merchants, mainly Yemenis from different regional origins, extended their activities far inside Ethiopia, maybe even as far as Sennar, thereby enforcing the commercial role of the Arabic language in the area. Not only Muslims, but

(Message over 64 KB, truncated)

| 4657|2002-11-13 15:44:16|Derrick, Alexander|Short Stature Africoid or Dwarf (was Cavalli-Sforza).|

Attachments :

Dear Gloria,

I can say with certainty that the Egyptian craftsmen were very meticulous. One should be able to learn how to distinguish between a dwarf and a twa,baka, efe or other short stature african group.

Bes is a short, flat and broad nosed, with a curly beard. He is also a deity. From all of the examples that I have seen his features do not look typically Egyptian. But nor do they always look Black, his appearance often looks like a lion. Sometimes he even has a tail. part of a costume?

Just because he is a dancing musical dwarf doesn't really mean "pygmy".

I really can't call it.

My photos from the Journal of Egyptian Archeology, Vol. 28.
http://www.highculture.8m.com/Files/STAT/bronze_bes_1.jpg
http://www.highculture.8m.com/Files/STAT/bronze_bes_2.jpg
http://www.highculture.8m.com/Files/STAT/bronze_bes_3.jpg
http://www.highculture.8m.com/Files/STAT/bes_text.gif

Stuff from the web.



Relief fragment with Bes and Beset

ALLARD PIERSON MUSEUM

Inv.no. APM 7762

Dating: PTOLEMAIC PERIOD 305-30

Site: SAQQARA NECROPOLIS

Category: RELIEF

Materials: LIMESTONE

Technique: HIGH RELIEF

Height: 45.5 cm

Width: 33 cm

Depth: 4.1 cm



Relief with Bes and Beset

ALLARD PIERSON MUSEUM

Inv.no. APM 7947

Dating: LATE PERIOD 644-335

Site: UNKNOWN

Category: RELIEF

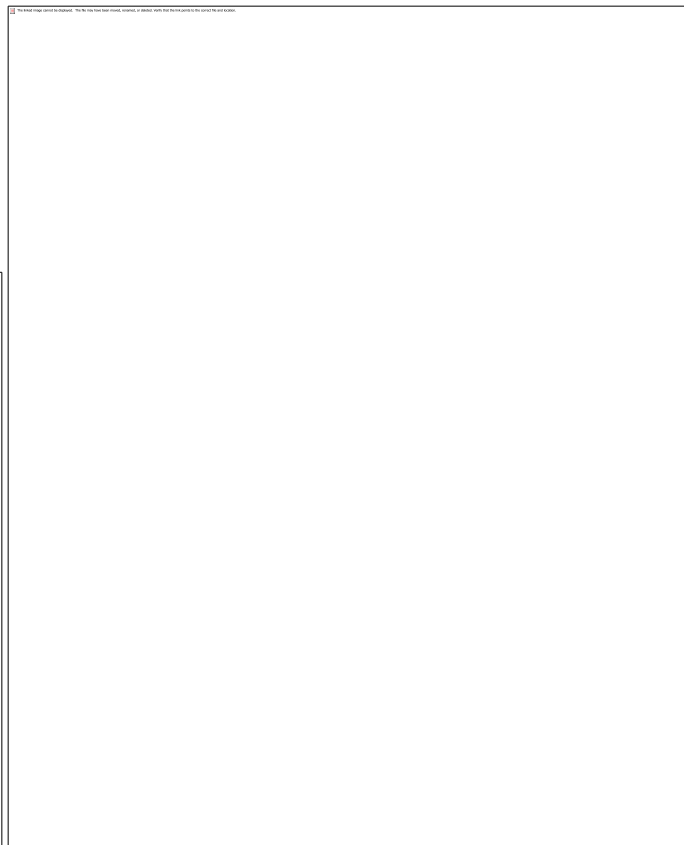
Materials: LIMESTONE

Technique: HIGH RELIEF

Height: 32 cm

23.5 cm

3.1 cm



Width:
Depth:

Dwarf
Seneb
Old
Kingdo
m
4th or

5th Dyansty.

I'd be interested in better photos of the above toy.

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuinteractive.com
<http://highculture.8m.com/>

-----Original Message-----

From: Emeagwali, Gloria (History)
[mailto:emeagwali@mail.ccsu.edu]
Sent: Wednesday, November 13, 2002 9:22 AM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] Cavalli-Sforza and the San as emerging from caucasoid migrants

OK. How do you classify Bes, the household god and god of fertility of the Egyptians?
Is he dwarf or "pygmy"....
GE

| 4658|2002-11-13 16:00:49|Edward Loring|Re: Nabta Playa star map @ 12,000 BCE?|
(EL).... the Egyptians never understood the rotations technik. It is fascinating to study what was not there. There were absolutely no "pullys/blocks" in pre-indoeuropean times. Please believe me.

----- Original Message -----

From: mansu_musa
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, November 13, 2002 11:44 PM
Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

--- In Ta_Seti@y..., "Edward Loring" <gnosarch@b...> wrote:

>

> ----- Original Message -----

> From: mansu_musa

> To: Ta_Seti@y...

> Sent: Wednesday, November 13, 2002 9:50 AM

> Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

>

>

> --- In Ta_Seti@y..., "Paul Kekai Manansala" <a.manansala@a...> wrote:

> > The following url leads to an article that might be of interest

to

> > those who have followed Schoch and West's dating of the Sphinx:

> >

> >

<http://www.earthfiles.com/news/news.cfm?ID=428&category=Science>

> >

> > The writer, Dr. Brophy, contends that the Nabta Playa ruins contain

> > a star map of the Milky Way that shows the stellar positions over

> > 12,000 years ago.

>

>

>

> We have to be careful when posting anything form earthfiles.

> Earthfiles is ran by a woman named linda molton howell,who is a

> regular on the art bell show reporting about ufos

>

>

> (EL).....right on! we mainstreamers speak of 'Loonies' . Don't let that kind of stuff get on you: "Temple under the Sphinx" etc etc

I am very openminded of many possibilities,even that other people might have built the Mir other than the kemetians. I think however

kemetians engineering in other departments like dam contrction and

even the oldest road around fayyum has been ignored just for the shake of the pyramids.

I do know however contrary to popular belief the egyptians did use

simple machines such as pulleys,screws and siphions,which I have learned form my investigation.

In reguyards to the sphinx thoeries, I find many times these are often used to try to downpolay the kemetians and the builkding of their own civlization. They often use the sphinx thoeries to float

the atlantis thoeries and that at one times there was a ice age civilization that taught the ignorant egyptians everything they knew.

I often see arrcheologist try to make arguments that sumerians deeply

influced egypt,which there is maybe some infl3nce around the naqada

period,but much later than that I doubt.

There is even a scholar from scotl;and who believes sea fearing people from orkney islands built the pyramids,which he give really no

concrete evidence except corinth megaliths are older than the pyramids.

Malta which is at lerast 6,000 years old,is about the oldest megalith in europe,but the recent findings shows the early development of sophistication in egypt that probally lead up to the

pyramid development. Mopst laymen are ignorant of the fact that the

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However there appers to be stone structures aorund cerny france that is older than the pyramids and older than djoser,but I

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doubt they had any influence upon the anmcient kemetians.

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| 4659|2002-11-13 16:00:51|Edward Loring|Re: Ra Un Nefer Amen|

----- Original Message -----

From: [omari maulana](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, November 13, 2002 11:03 PM

Subject: Re: [Ta_Seti] Ra Un Nefer Amen

Thank Ed. But this is not my review. I was inquiring about the book.
Thanks.

(EL)....well, what you wrote showed a real and critical understanding of the facts. That's the kind of thing "mainliners" like. Keep it up! You know, we're not the guys who wrote the 19th century books. We want your help in writing the 21st century ones.

Your Ed

| 4660|2002-11-13 16:31:33|mansu_musa|Re: Nabta Playa star map @ 12,000 BCE?|

--- In Ta_Seti@y..., "Edward Loring" wrote:

> (EL).... the Egyptians never understood the rotations technik. It

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> ----- Original Message -----

> From: mansu_musa

> To: Ta_Seti@y...

> Sent: Wednesday, November 13, 2002 11:44 PM

> Subject: [Ta_Seti] Re: Nabta Playa star map @ 12,000 BCE?

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>

>

>

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> Ta_Seti-unsubscribe@y...

>

>

>

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Service.

There were absolutely no "pulleys/blocks" in pre-Indo-European times

Errr this is not exactly true, ancient Egyptians did have siphons and pulleys to lift ships' sails, but they never used them in development of the pyramids.

Richard J. Gillings in his book *Mathematics in the Times of the Pyramid Documents* screws being used by the ancient Egyptians.

, we're also preparing to replace the steel scaffolding with wooden poles and the steel pulleys with wooden pulleys like the ones they may have used on Egyptian ships

http://pr.caltech.edu/media/Press_Releases/PR12164.html

| 4661|2002-11-13 16:38:24|mansu_musa|Re: Ra Un Nefer Amen|

--- In Ta_Seti@y..., "Edward Loring" wrote:

>
> ----- Original Message -----
> From: omari maulana
> To: Ta_Seti@y...
> Sent: Wednesday, November 13, 2002 11:03 PM
> Subject: Re: [Ta_Seti] Ra Un Nefer Amen
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> *****

we're not the guys
who wrote the 19th century books. We want your help in writing the
21st century ones.

Well let's just make sure that we can keep the scholars that are
racialist stuck in the 19th century thinking from entering the
mainstream in the 21st century.

The problem is that scholars have made racist theories about
Africans, ancient KMT, and other people, but knowing that it is being
exposed that they were wrong, they often run for cover.

This also includes Egyptologists that try to still treat Egypt like
it was a white society, and magically imaginary black slaves came and
ruined the civilization.

Many Egyptologists to my dismay both European and Egyptian downplay
the connection of Nubians to ancient Kemet.

James Henry Breasted tried to translate Panshi as negro???

I see no scholars coming up and admitting they are wrong after racists like breasted and resiner who worked at scholarly universities.
| 4662|2002-11-13 16:52:19|mansu_musa|Re: Red Sea Trade and Travel|
--- In Ta_Seti@y..., "omari maulana" wrote:

> Red Sea Trade and Travel
>
> Stevenson Lecture Theatre, Clore Education Centre, The British

Museum

> Sunday 6 October 2002
>
> Organised by The Society for Arabian Studies
>
>
> Abstracts
>
>
>
> BLUE, Dr Lucy (and Professor David Peacock)
>
> Quseir al-Qadim/Myos Hormos: A Roman and Islamic port on the Red

Sea coast

> of Egypt
>
> In 1999 the Department of Archaeology, University of Southampton

began the

> reinvestigation of an important port site on the Red Sea coast of

Egypt, the

> site having previously been excavated by D. S. Whitcomb and J.

Johnson in

> the late 1970s and early 1980s. This paper aims to combine the six

seasons

> of investigation at Quseir al-Qadim to provide an insight into the

port, its

> associated urban infrastructure, the people that inhabited the site

and

> their activities during the Roman and later Islamic periods.
> Recent enquiries have confirmed the identification of the site as

Myos

> Hormos on the Erythraean Sea, finally closing the debate as to the

location

> of this important Roman harbour site. They have also highlighted

the

> significance of the site as a thriving port in both the Islamic and

Roman

> periods, revealing a wealth of evidence relating to goods of trade

with the

> east and west. The harbour itself has been a focus of the

Southampton

> investigation, not only to establish its exact extent and

configuration, but

> also by comparison to investigate the nature of trade that was

conducted

> through the port during both the Islamic and earlier Roman periods.

>

>

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>

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> Journal of Roman Archaeology 6, 226-32.

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coast of

> Egypt, Southampton: University of Southampton.

> Interim reports on the recent excavations, also published on the

web:

> <http://www.arch.soton.ac.uk/Research/Quseir>

>

>

> CHAMI, Dr Felix A.

>

> The Graeco-Romans and Paancha/Azania: sailing in the Erythraean Sea

>

> The purpose of my paper is to attempt an archaeological

corroboration of the

> Egypto-Graeco-Roman literature which appeared before and in the

last

> millennium BC and early centuries AD, and which point to East

Africa as

> either the land of Punt, Paancha or Azania/Zingion. The Classical

> expeditions sent from the Mediterranean to East Africa travelled

via the Red

> Sea. Whereas the Egyptians and Greeks believed that the Red Sea

joined other

> waters to surround Africa, the Romans - especially as seen in

Ptolemy -

> believed that the Red Sea was part of the Erythraean Sea. According

to the

> latter viewpoint Africa joined Asia to create this sea. One of the

most

> interesting aspects of the Graeco-Roman literature is the belief

that East

> Africa was the source of cinnamon and cassia. Pliny dismissed this

by

> describing how the East Africans instead obtained these commodities

from far

> in the ocean. Earlier, the search for these spices brought one

Iambulus to

> the islands of East Africa and the Periplus later described the

trade

> between the Red Sea ports and an emporium called Rhapta in East

Africa.

> Recent archaeological investigations on the coast and islands of

Tanzania

> have started to yield invaluable data in the assessment of the

early

> historical documents. They have also begun to illustrate the

variety of

> traded goods as well as evidence for earlier neolithic and Early

Iron Age

> occupation. These new results are used to demonstrate growing

knowledge

> about sailing in the Red Sea during the Egypto-Graeco-Roman periods.

>

> A full draft version of this paper is also available: see under

Full and

> Summary papers

>

>

>

> CURTIS, Matthew C.

>

> Ancient interaction across the southern Red Sea: cultural exchange

and

> complex societies in in the 1st millennium BC

>

> This paper outlines evidence of ancient interactions between

peoples of the

> northern Horn of Africa and the south Arabian Peninsula in the 1st

> millennium BC and presents recent research findings from regional

> archaeological research in the central highlands of Eritrea.

Collaborative

> regional archaeological research carried out by the University of

Asmara and

> University of Florida has shown that during the early to mid-1st

millennium

> BC the central highlands of Eritrea were home to sedentary

agropastoral

> communities that lived in large village settlements. These ancient
> communities, part of the Pre-Aksumite Ona culture, may have been

key players

> in regional and inter-regional interaction in the southern Red Sea

area and

> likely were important precursors to later complex societies,

including

> Aksum. Archaeological and historical data from the northern Horn

are

> reviewed in relation to data from throughout the Red Sea area in

the attempt

> to develop future models for investigating ancient cultural

exchanges in the

> region and assess how interactions impacted the development of

complex

> societies in the highlands of Eritrea and northern Ethiopia. This

paper

> argues that a new perspective is needed in which cultural exchanges

across

> the Red Sea are investigated within multiscalar and

interdisciplinary

> frameworks focusing on regional and inter-regional processes of

interaction.

> Such a perspective moves beyond limited notions of cultural

diffusion and

> considers both African and Asian data, providing a more inclusive

and

> well-rounded understanding of cultural exchange across the Red Sea

and its

> roles in the rise of complex society in the northern Horn.

>

>

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>

>

>

> DIXON, Dr. David M.

>

> Pharaonic Egypt and the African Arms Trade

>

> Aromatic substances of various kinds were widely employed in

ancient Egypt

> in the spheres of ritual, medicine, cosmetics, etc. Their main use,

however,

> was in the service of the gods on whose beneficence the power and

prosperity

> of the land was thought to depend. The acquisition of fine aromatic

> substances and the maintenance of supplies was therefore not a

matter of

> luxury but of major importance for the state.

> The choicest aromatic was a fragrant gum-resin derived from one or

more

> species of plants belonging to the family Burseraceae. It was known

as antiu

> (>ntyw), doubtless its native name as it sounded to Egyptian ears.

The only

> geographical source of >ntyw was, in general, the so-called >Land

of Punt

> (Pw□)= which is frequently mentioned in Egyptian texts from the

Old

> Kingdom onwards, though the import of aromatics certainly long

antedated

> this period. Punt lay, in very general terms, in the Red Sea area.

> Now the Egyptians of Pharaonic times were, broadly speaking, not a

naturally

> curious people so far as exploration was concerned; they would go

virtually

> anywhere if they knew or suspected that valuable or useful items or

raw

> materials were obtainable there, but they were not motivated,

unlike the

> ancient Greeks, to explore distant lands out of curiosity.

> In their quest for >ntyw, therefore, they exploited first the

sources of

> supply nearest to Egypt, wherever they were. However, in common

with most,

> if not all, ancient peoples, they had no idea of the need for

conservation:

> they relentlessly exploited natural resources until they were

exhausted and

> they were then compelled, as time went on, to travel even further

afield to

> procure supplies.

> >Punt=, therefore, did not designate a fixed locality or area with

clearly

> >defined boundaries throughout Egyptian history but instead was a

shifting

> >term (originally it was probably a common noun, perhaps meaning

something

> >like Astrand@, Aport@ or Atrading-place@ which later became the

Punt, par

> >excellence as it were, and hence a proper name).

> By the time of the New Kingdom, with which this paper is primarily

> concerned, >Punt= lay a considerable distance from Egypt on the

African

> and/or Arabian coast (s) and hinterland of the Red Sea. As always,

as far as

> the evidence goes, Punt was reached by sea from one or more ports

on the

> Egyptian Red Sea coast. As the Egyptians voyaged further afield, a

major

> consequence was that their lines of communication became

increasingly

> stretched and their capacity, if need ever arose, to exercise

military force

> in or around the >Land of Punt= to protect their interests was

progressively

> reduced. (The soldiers depicted accompanying the Eighteenth Dynasty

> expedition of Queen Hatshepsut appear to have been a small and

largely

> ceremonial escort detachment). Attempts at acclimatising >ntyw

trees in

> Egypt by importing some from Punt and thereby obviating or reducing

the need

> to sail there nevertheless proved a failure.

> The problem facing the Pharaonic government, therefore, was how to

ensure

> the continuance of >ntyw supplies, in other words how to safeguard

the >ntyw

> producing areas and the routes thither, and ensure general

stability in the

> region. The policy adopted was that subsequently pursued over the

millennia

> by many other powerful states geographically distant from supplies

of raw

> materials essential to their national interests: they supported a

relatively

> small ruling group by supplying them with modern military hardware -

in the

> case of the Egyptians, various types of bronze weapons - and

perhaps leaving

> in Punt for a period a small military mission to train the forces

of the

> local paramount chief. In addition, they also supplied quantities

of luxury

> items unobtainable by the recipients from elsewhere. The

acquisition of

> >ntyw, Egyptian travel in the Red Sea area, and the export to

>Punt= of

> military material were thus inextricably linked during the New

Kingdom.

> This paper examines the nature of the arms trade and the likely

political,

> economic and social impact thereof on Punt and adjacent areas.

>

>

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>

>

>

> FACEY, William

>

> The Red Sea: the wind regime and location of ports

>

>

> Introduction

>

> As a sweeping historical generalisation, one might say that the Red

Sea is

> an extreme example of a sea on the way to somewhere else. Apart

from

> Ethiopia/Eritrea and Yemen at its southern end, its shores were not

lined

> with civilisations presenting desirable commercial destinations in

their own

> right. Only with Islam and the pilgrimage did that change. In this

it

> contrasts greatly with, say, the Gulf, the western Indian Ocean and

the

> Mediterranean: the coasts of these seas were dotted with maritime,

> mercantile civilisations in direct contact with the sea. Leaving

aside the

> Yemen Tihamah and Eritrea, the cultures in closest contact with the

Red Sea

> were separated from it by mountain and desert: the Nile Valley,

> Edom/Palestine (the Nabataeans); even, if one thinks about it, the

> non-commercial destinations of Makkah and Madinah, inland from

Jiddah and

> Yanbu> respectively.

> This applies less to the southern part of the Red Sea B the Yemen

and

> Eritrea (though even here one might argue that it was the

highlands, inland

> and away from the coast, that were the real commercial attraction).

It was

> the climate that differentiated the southern part of the Red Sea

from the

> northern: these areas benefit from the monsoon winds and rains of

the

> western Indian Ocean. It is that same climatic regime which also

accounts

> for the wind regime of the Red Sea, with which this paper is

concerned.

> I am going to make two points:

> \$ The separation between the coasts and the centres of trade and

> civilisation has given ports in the northern part of the Red Sea a

certain

> flexibility in their location along the coasts. A southward creep

is

> evident, and is explained by the wind regime.

> \$ I shall illustrate the problems of seafarers in the Red Sea by

reference

> to the experiences of Muslim, Jewish and Christian seafarers and

travellers

> using the Red Sea between the 12th and the 16th centuries AD.

>

>

> 1. The location of ports

>

> One would have thought that Suez, or somewhere very close by,

would,

> throughout the centuries, have been the major port in the northern

Red Sea.

> But it is not so: places like Arsinoe and Clysma have played a

relatively

> minor role in Red Sea trade, Suez becoming important only with

steam and the

> Suez Canal. It is noteworthy that ports through the ages serving

the Nile

> Valley exhibit a southward creep: Safagah, Qusair, Berenike. This

is

> explained by what we know of the actual seasonal wind patterns,

which divide

> the Red Sea into two main zones, divided roughly by a line between

Jiddah

> and >Aydhab (just S of Ras Abu Fatma, 22° 20' N, 36°

32' E).

> Let's take a look at Jiddah. For hundreds of years it has been the

chief

> port on the Red Sea. This is of course partly because it is the

port of

> Makkah and the pilgrimage. But there is another reason too for its

rise to

> prominence, and this reason tells us a great deal about the Red Sea

as a

> whole.

> It has been held by some historians that the Pilgrimage itself

created an

> enormous volume of trade, and that as a spin-off there came to be a

large

> volume of trading done by pilgrims which was purely commercial and

had

> nothing strictly speaking to do with the Hajj, and that this made

Jiddah an

> important entrepot for trade. Well, the Pilgrimage certainly did

give rise

> to a great deal of petty trading and exchange along the routes and

at Makkah

- > itself. But I think it is wrong to think of that as a contributing
- > significantly to the volume of trade as a whole. Indeed, the

Pilgrimage may

- > explain the existence of Jiddah as a port; but it cannot wholly

explain its

- > importance as a port. An important reason for Jiddah's growth as

an

- > entrepot is its location in the wind system of the Red Sea.
- > Jiddah was as far north in the Red Sea as large ocean-going sailing

ships

- > could comfortably reach. The thing to know about the Red Sea is

that it is

- > very easy to sail out of it southwards for most of the year; and
- > correspondingly difficult to sail northwards up it (see the handout

of the

- > Red Sea winds during the four quarters of the year). That is

because, in the

- > northern half of the Red Sea above Jiddah, the prevailing wind

blows from

- > the north the whole year round. In the southern half of the Red Sea

the wind

- > blows from the north for most of the year. It is only during a

relatively

- > short period from October to March B the season of the north-east

Monsoon

- > winds in the Arabian Sea B that a southerly wind blows in the

southern half

- > of the Red Sea. It blows reliably only as far north as Jiddah.
- > The fact that it is easy to sail south out of the Red Sea but hard

to sail

- > north, explains why, in antiquity, ports on the Egyptian side show

a

> tendency to be some way down the coast. The Suez/Clysma area at the

far

> northern end was in an obvious position geographically, but in

navigational

> terms was ill-suited because of the difficulties of sailing into

the wind.

> That is why we find, under the Ptolemies and Romans, Myos Hormos

and

> Berenike (Ras Banas), both of them quite a way down the coast,

developed as

> ports and served by well-maintained routes from the Nile Valley.

> Similarly, the main port of mediaeval trade on the African side of

the Red

> Sea was >Aydhab, even further south than Berenike, on a latitude

not far

> north of Jiddah. This latitude is determined by the Red Sea winds;

and the

> Pilgrimage only explains why the major port of the Red Sea during

Islam was

> on the Arabian and not the African side. Islam made the Red Sea and

its

> Arabian coast a destination for the first time in its own right,

rather than

> a mere waterway to somewhere else.

> What happened north of this latitude? The sea trade between Jiddah

and Egypt

> was indeed still by sea, but in smaller vessels, which coasted and

used the

> onshore and offshore breezes to head north, proceeding with almost

comical

> caution, dropping anchor at night and sailing during the day

because of the

- > reefs.

- >

- >

- > 2. The experiences of mariners, 12th B 16th- centuries AD

- >

- > Now we move on to see how the actual experiences of travellers and

mariners

- > from the 12th to the 16th centuries bear out the idea that the Red

Sea was

- > actually two seas as far as sailors are concerned:

- > \$ The Cairo geniza documents of Jewish traders;

- > \$ The voyage of Ibn Jubayr in the 1180s;

- > \$ Ahmad bin Majid=s advice to mariners, ca 1500;

- > \$ Afonso de Albuquerque=s voyage into the Red Sea in 1514;

- > \$ The voyage of Joao de Castro up the African coast of the Red Sea

to Suez

- > and back in 1541.

- >

- >

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- >

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>

>

>

> FATTOVICH, Prof. Rodolfo

>

> The APre-Aksumite@ Period in Northern Ethiopia and Eritrea

Reconsidered

>

> The culture history of Tigray (northern Ethiopia) and Eritrea

during the 1st

> millennium BC was characterized by a strong South Arabian (mainly

Sabaeen)

> influence, due to intense contacts between the opposite shores of

the

> southern Red Sea. The result was the emergence of an early state

modeled on

> the Sabaeen one in the region. In this paper some new

considerations about

> the dynamics of these contacts, the origins and development of the

> >Ethio-Sabaeen= state, and the relationship of this state with the

later

> Kingdom of Aksum (late 1st millennium BC-1st millennium AD) will be

> presented in the light of recent fieldwork in Yemen, Eritrea and

Tigray.

> At present, we can distinguish three phases of development of these
> contacts: 1) progressive inclusion of the Eritrea plateau in the

South

> Arabian area of influence in the late 3rd-early 1st millennia BC;

2) rise of

> a pre-Aksumite state in Eritrea, and progressive inclusion of

Tigray into

> this state in the mid-1st millennium BC; 3) collapse of the pre-

Aksumite

> state and rise of the Kingdom of Aksum in Tigray in the late 1st

millennium

> BC.

>

>

> The emergence of the Afro-Arabian interchange circuit (2nd-early

1st

> millennia BC)

>

> The northern Horn of Africa was included into a network of

exchanges and

> contacts with Southern Arabia since the 3rd millennium BC.

Potsherds similar

> to Bronze Age ones in South Arabia occur in assemblages of the Gash

Group

> (ca 2700-1400 BC) in the Gash Delta (Kassala). In the mid-2nd

millennium BC,

> a new pattern of interregional contacts and exchanges emerged along

the

> coastal regions of the southern Red Sea, in Eritrea and Arabia

(Tihama

> Cultural Complex). The main sites of this complex (Adulis in the

Eritrean

> Sahel, Sihi in the Saudi Tihama, Wadi Urq= in the Yemeni Tihama,

and Subr

> near Aden) share enough pottery features to be considered regional

variants

> of one cultural complex. In the late 2nd-early 1st millennia BC the

eastern

> plateau in central Eritrea was included in the area of influence of

the

> Tihama complex, as some ceramics from the lower strata at Matara

(Akkele

> Guzay) and Yeha (Tigray) are comparable to those from Subr. The

range of

> contacts of the Ona Group A (late 2nd-early 1st millennia BC) in

the

> Hamasien plateau (Eritrea) cannot be established on the available

evidence.

> Similarities in pottery style may point to contacts with Nubia,

eastern

> Sudan, and perhaps southern Arabia.

>

>

> The >Ethio-Sabaeen State= (ca. 700-400 BC)

>

> Rock inscriptions at the edge of the plateau in Qohaito suggest

that South

> Arabs (maybe traders) penetrated into the plateau beginning in the

9th

> century BC. The dynamics of this penetration are still unclear.

Most likely,

> individuals or small groups settled on the plateau and mixed with

the local

> people, originating an Afro-Arabian elite in conformity with the

later

> Swahili model in East Africa. The Ona people of Hamasien and

northern Akkele

> Guzzay may have had a relevant role in this process as the Ona

pottery

> formed a consistent component of the pre-Aksumite ceramics. In the

7th

> century BC the Afro-Arabian complex society (-ties) in Eritrea were

included

> in the area of influence of the Sabaean state, and a new state

arose on the

> plateau. Sabaean cultural features were adopted by the local elite

in

> conformity with the same model of cultural contact we can observe

in the

> Nubian Kingdom of Kush. The present evidence points to an expansion

of the

> so-called >Ethio-Sabaean= state along a straight and narrow

transect from

> Qohaito in Eritrea to the Takkazze river in Tigray, and this

expansion was

> probably marked by the foundation of ceremonial centers such as

Kaskase and

> Yeha

>

>

> The collapse of the >Ethio-Sabaean= state and the rise of Aksum

>

> Archaeological and epigraphic evidence suggest that the >Ethio-

Sabaean=

> state collapsed in Tigray in the 4th-3rd centuries BC, although

most likely

> an Afro-Arabian urban (state?) society survived in the Akkele

Guzzay. At

> this time, a new polity emerged at Aksum in central Tigray (Proto-

Aksumite

> Period). The Proto-Aksumite polity distinguished itself from the

former

> Ethio-Sabaeen one, focusing ideologically on platforms with stele

and

> pit-graves for the funerary cult of the elite rather than on

monumental cult

> temples of the gods. The remains of a monumental building,

constructed in a

> technique reminiscent of Ethio-Sabaeen architecture at Ona Nagast

may

> suggest that some symbols of the earlier state were maintained in

> Proto-Aksumite times. At present, the Proto-Aksumite culture can be

ascribed

> to an indigenous tradition of Tigray, maybe related to the cultural

> traditions of the western lowlands. Actually, the style and

symbolism of the

> funerary stelae suggest a possible link with the late prehistoric

cultures

> in the Eritrean-Sudanese lowlands. Finally, in the early 1st

millennium BC

> the Aksumite kingdom progressively expanded to the east and

included Eritrea

> and Yemen into the area of political control of Aksum.

>

>

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- > AA Boat Named Good Tidings@: The Red Sea Trade in the 13th Century

in Light

- > of the Quseir Documents
- >
- >

> This presentation deals with the Red Sea commerce in the 13th century in
> light of the Arabic documents recovered from the Red Sea port of

Quseir

> (al-Qusayr al-qadī, Upper Egypt.
> The Red Sea port town of Quseir was first excavated under the

direction of

> Drs. Donald Whitcomb and Janet Johnson during seasons in 1978,

1980, and

> 1982. This work was sponsored by the Oriental Institute of the

University of

> Chicago and funded by the Smithsonian Institution Foreign Currency

Program

> and the National Geographic Society. A Southampton/Leeds team has

since

> conducted more recent excavations (see paper by Lucy Blue and David
> Peacock). Several hundred paper fragments, mainly personal and

business

> correspondence written in Arabic, have been recovered from a

warehouse-like

> site, along with other materials. These documents form a private

Aarchive@

> that sheds light on the activities and operations of a family

shipping

> business on the Red Sea shore during the late Ayyubid and early

Mamluk era

> in the 13th and early 14th centuries. In view of the small number

of Arabic

> documentary collections hitherto available, the discovery of the

Quseir

> collection is considered an event in the field. Compared with the
> well-known medieval document collections from Egypt, such as the

Cairo

> Geniza and the Mount Sinai Monastery archive, the Quseir collection
> distinguishes itself not only as a unique private archive known to

have

> served the interests of a Muslim community, but also as rare first-

hand

> accounts of activities on both shores of the Red Sea, Upper Egypt

and Yemen,

> about which previously known documents and literary sources reveal

very

> little. Within this historical context and given the overall

scarcity of

> documentary records of any sort in the Islamic Near East in the pre-

Ottoman

> era, the import of the Quseir documents can hardly be overstated.

> Aside from its documentary significance for historical inquiry of

the Red

> Sea and Indian Ocean trade, the Quseir collection also contains

specimens

> which bear testimony to medieval Muslim learning and craftsmanship.

Among

> the codices unearthed are samples of block printing, the earliest

of its

> kind known to have survived; poetry; court papers; school texts;

zodiac

> charts; prayers, and what appear to be words of magic. These will

be of

> immense interest to specialists on the general history of printing,

Arabic

> paleography, letter writing, language and literature, magic,
astrology and
> astronomy.
> Preliminary reports on the Quseir documents were published by

Michael Dols

> and Gladys Frantz-Murphy (season 1978). Fragments from the 1980

season have

> so far not been studied. Materials from findings of the 1982 season

were

> used by Jennifer Thayer in her 1993 dissertation on land politics

in Mamluk

> Egypt. The entire body of the Quseir Arabic documents, however,

remains to

> be examined, cataloged, and published.

> I have been working on the Quseir material since 1996 and have so

far made

> considerable progress. Up till now, my research has focused on the

documents

> discovered in the 1982 season inside the so-called ASheikh=s

House,@ a

> residence-and-warehouse compounds. Readings of the documents have

identified

> the owner of the warehouse as one ASheikh Abu Mufarrij@ whose

family

> shipping business was active throughout the 13th century. Supported

by a

> National Endowment for the Humanities Fellowship through the

American

> Research Center in Egypt, I spent the summer of 1999 working in the

Museum

> of Islamic Arts, Cairo, where a substantial portion of the Quseir

documents

> is housed. During this stay in Cairo, I was able to examine all the
> fragments which can be accounted for (RN964 - RN1093). Working with

the

> originals in their natural settings enabled me to solve some

puzzles which

> had occurred throughout the preliminary readings of microfilm

reproductions

> available to me in the United States. The results of my research

were

> published in two articles (see below) and have generated

considerable

> interest among scholars, especially those working in medieval

economic

> history and the Red Sea and Indian Ocean international commerce. I

am

> convinced that the time is ready to produce a monograph on the

textual

> material found in the ASheikh=s House.@ Donald Whitcomb, of the

Oriental

> Institute and one of the original excavation leaders, will

accordingly write

> his final report of the 1982 season excavation on archaeological

findings

> from the ASheikh=s House.@ It is hoped that this cooperation

between the

> textual scholar and the archaeologist will contribute to the new

approach of

> interpreting archeological findings with the direct help of textual

> evidence. To this end, I have received a generous grant from the

American

> Council of Learned Societies (ACLS) to further conduct the project

in the

> academic year 2002-2003.

> In today's presentation, I will focus on one area of inquiry: the

trade

> route which connected Quseir with the Hijaz and Yemen. Based on an

> examination and analysis of three documents (RN 970, RN 1023, RN

1059) that

> reveal the details that may shed light on some aspects of the trade

> activities along the route, the presentation discusses the

following: the

> merits of the AEgyptian dinar@ over the AHijazi dinar@; the

existence of

> perhaps a maritime shuttle operated between the shores of Quseir

and Yemen;

> and the kind of the commodities that were likely being imported

from/to

> Yemen. The title is inspired by the reference in some documents to

a boat

> called AGood Tidings@ which is said to have come from Aoverseas@ to

deliver

> shipments to Quseir.

>

>

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> KEALL, Dr. Edward J.

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> Contact across the Red Sea (between Arabia and Africa) in the 2nd

millennium

> BC: circumstantial evidence from the archaeological site of al-

Midamman,

> Tihama coast of Yemen, and Dahlak Kabir Island, Eritrea

>

> Based on excavations along the Red Sea coast of Yemen, this paper

explores

> the possibility that people had the ability to cross the sea in the

3rd -

> 2nd millennia BC. It is inconceivable that fishermen living along

the Red

> Sea coast did not know about the seasonality of the winds. Whether

others

> had both the will and the skill to make journeys into deep waters,

is an

> entirely different matter. While the material record for al-

Midamman is

> unique, circumstantial evidence points to connections between Yemen

and the

> Horn of Africa. It is hypothesised that this did not involve the

mass

> movement of people, with their cultural baggage complete. But it is

> suggested that people on both sides of the Red Sea may have had a

common

> ancestry, and their cultural expressions emerge from that common

background.

> The earliest cultural record from al-Midamman is an ephemeral

presence

> defined by the surface recovery of stone projectile points and

scrapers

> belonging to a Neolithic culture, say, from before 4000 BC. The

first

> substantial and monumental phase of the site starts in the 3rd

millennium

> BC. It involved the setting up of giant stone markers. Certain

slender

> pillars were once set up with infants buried beneath them, yet

without grave

> goods; an isolated stone marked the grave of an adult male.

Hypothetically,

> these burials pre-date the setting up of giant stones, an act dated

roughly

> to 2400-1800 BC by the cache of copper-alloy tools and a core of

obsidian

> found buried beneath one of the megaliths.

> All of the stone used had to be imported from at least 50 km away.

A later

> phase of the activity involved recycling the stone. Yet there is no

evidence

> that this was a destructive act. Rather, it appears to suggest

reverence for

> the past. The most impressive use of the stone was to create

monumental

> buildings. Two rectilinear structures were built with foundations

and walls

> of stone, and partition walls of mudbrick. A third stone building

is likely

> slightly more recent in date, and may be an open-air shrine

enclosure.

> Shallowly carved decorations date earlier than the 8th century BC.

> Re-used stone was also employed in a cemetery. The pottery grave

goods

> consist of whole vessels, of a kind known from the domestic

settlement. This

> ephemeral settlement has furnished a rich record of pottery,

obsidian, grind

> stones, and masses of fish bone. A commonality of artifact in all

of the

> settings is, in fact, the most remarkable of the recent

discoveries. Grind

> stones, for instance, were found in the context of the megaliths as

well as

> in the domestic settlement, and set deliberately onto burnt stone,

perhaps

> as field markers. Gold beads have been recovered from both the

stone

> enclosure and the site of the standing stones.

> The idea of different phases of the occupation has always been

present in

> the eyes of the excavators. The idea of newcomers supplanting the

old ways

> has always been a possibility. The most recent work has

demonstrated this to

> be untenable. Finding only the same kind of pottery in both the

domestic,

> the funerary and commemorative areas implies that the same people

were

> involved throughout the site's life. Yet clearly their cultural

habits did

> evolve.

> Despite the fact that the inhabitants appear to have been obsessed

with

> stone, there are no inscriptions carved in stone; no sacrificial

offering

> trays of stone; no stone incense burners; no three dimensional

sculptures of

> either animals or humans, in stone. All of these would be

appropriate for a

> culture linked to Sabaean realm in its broad sense. But there are

no

> statue-menhirs either, which would have made a plausible link to

the people

> Zarins sees as reflecting a Bronze Age elite on the plateau.

> From al-Midamman there is one bull=s head in relief from a pottery

vessel;

> two human figurines in pottery; incense burners of pottery; and an

example

> of alphabetic letters scratched into a pottery vessel. But pottery

items are

> very rare within the corpus of finds, representing four out of 4000

recorded

> (and diagnostic) fragments. As for the pottery itself, it is far

superior to

> anything from classic South Arabia. Though hand-built, it is well

produced

> from good quality clay. It is often burnished and decorated with

punctate

> designs that call to mind Fattovich=s Afro-Arabian cultural complex

theories

> regarding the punctate incised pottery from Kassala in the Gash

delta of

> southeastern Sudan. And upper Nile-area specialists will no doubt

think of

> so-called wavy-line punctate pottery associated with the C-Group

people.

> Yet, the one striking absence, which cannot be overlooked, is that

Kassala

> does not have the same kind of obsidian record as al-Midamman where

there is

> a clearly definable assemblage of obsidian microliths. It arrives

fully

> developed as a lithic tradition, and it does not evolve out of the

Arabian

> bi-facial tradition. Numerous antecedents can be found in East

Africa. Our

> expedition has also observed obsidian of exactly the same

technological

> tradition on the island of Dahlak Kabir, offshore from the Eritrean

> mainland. Other circumstantial evidence also points to possible

links

> between the island and the coast of Yemen. In the Islamic cemetery

of the

> 11th and 12th centuries, one tombstone is carved from a pillar of

basalt

> that is foreign to the island and is likely recovered from a Bronze

Age

> context.

> I hasten to argue that we may not find a single, common template

into which

> all of these cultures fit. We are not looking at a systematic

expansion,

> with a socially cohesive, even politically based, organization. So

different

> expressions may have been adopted by different groups, as they came

into

> contact with others. At least four obstacles need to be removed

before the

> Afro-Arabian connection becomes plausible. Our best analogy for the
> copper-alloy tools is drawn from Syria. I would counter here by

saying that

> our knowledge of the copper-bronze industry from both Yemen and the

Horn of

> Africa is so poor that the absence of parallels for our tools may

not be

> significant.

> The second problem is that we find obsidian with the same

technology as from

> al-Midamman, both in the Wadi al-Jubah, in the interior of Yemen,

and in the

> Hadramawt, and on Dahlak Kabir island. But in the last example we

have found

> no related pottery. From Sabir, al-Hamid, and al-Kashawba there is

> generically similar pottery but no obsidian. Perhaps we may explain

this as

> a difference of time. At al-Midamman there seem to have been both

obsidian

> and pottery in use at all times.

> Another difficulty is that we have scratched stone decorations that

can be

> paralleled in the Jawf. Conveniently, Audouin has suggested that

these

> carvings in the Jawf could easily be dated to the late 2nd

millennium BC

> rather than the early 1st millennium BC as previously suggested.

What is the

> connection between our two areas? None, if we look at political

realities.

> My current hypothesis is that during the late 3rd millennium BC, in

response

> to a drying climate, people were on the move. Some settled on

Dahlak island.

> The people who settled in al-Midamman crossed the Red Sea and

settled in the

> Tihama where they found a window of opportunity for life as result

of the

> massive flooding that was emanating from the highlands, from a

landscape out

> of control. When checks and balances were put in place in the

highlands, as

> part of the landscape stabilisation for which Yemen became

synonymous, the

> people at the coast were forced to move on. Groups may have found

their way

> into the Jawf, and the Hadramawt. They retained some of their

specific

> lithic technology, but generally otherwise became integrated with

the rest

> of the South Arabian populations.

>

>

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>
> Le QUESNE, Charles
>
> Quseir Fort and the Archaeology of the Hajj
>
>
> Introduction
>
> Recent archaeological and restoration work (1997-9) at Quseir Fort,

funded

> by the Antiquities Development Project of the American Research

Centre in

> Egypt has opened a new page in the archaeology of the Egyptian Red

Sea

> coast, looking for the first time in detail at the material culture

of the

> past five hundred years in this region. The work demonstrated not

only the

> viability and potential significance of such studies for the

period - in

> revealing links through various aspects of the material culture and

> architecture to other Red Sea sites and points beyond (Yemen in

particular)

> - but also produced further material for historical study in the

form of

> around 50 letters dating largely to the late 18th century, many of

which

> relate to the transport of wheat to the Hejaz. It provides a

continuation,

> almost to the present, of the archaeological sequence at Quseir el-

Qadim, 5

> km to the north, which ends in the early 16th century. It is

interesting to

- > compare the patterns of economy and trade evident in the Islamic

levels of

- > the two sites. Equally, the evidence from Quseir Fort displays

telling

- > similarities and differences with the later levels at Qasr Ibrim,

letters

- > from which refer to the garrison at Quseir on more than one

occasion (they

- > were in the same military province in the 16th century).

- >

- >

- > Material Culture

- >

- > The work at Quseir fort has, inevitably, produced a corpus of

material

- > (pottery, metalwork, glass, clay pipes) previously unstudied in the

region.

- > The pottery includes early 17th century Chinese porcelain as well

as

- > imitations of unknown origin; line-painted bowls reminiscent of

Yemeni

- > types; and large quantities of grey-brown water-carriers,

frequently found

- > on Red Sea wrecks and known in archaeological contexts from as far

away as

- > Istanbul. The metalwork includes a range of ordnance including a

mid-18th

- > century Swedish cannon and late 18th century British and French

cannon. The

- > glass is dominated by wine bottles, apparently left behind by the

French and

> British troops during the Napoleonic campaigns. Of more interest,

perhaps,

> are the glass bracelets from the earlier levels, similar to Mamluk

examples

> found at Quseir el-Qadim. Finally, an important corpus of clay

pipes from

> stratified contexts includes examples dating from the very earliest

years of

> tobacco-smoking in the early 17th century as well as fine examples

from the

> famous Tophane pipe workshops of Istanbul. The letters, textiles

(which

> include fragments of Ottoman cotton-padded armour) and leatherwork

still

> await detailed study.

>

>

> The Egyptian Hajj

>

> Perhaps the greatest significance of the findings at the Fort,

though, are

> that they provide a starting point for assessing the extensive but

> largely-neglected material evidence for the Upper Egyptian Hajj.

There were

> essentially two pilgrimage routes from Egypt to the Hejaz. The

northern,

> better-known land-route, originating in Cairo, crossed the Sinai

from Suez

> (el-Agroud) in the west, via Nakhl, to Aqaba in the east. The

southern

> route, in the Mamluk and Ottoman periods at least, departed from

the Luxor

> bend of the Nile, at Quft, just south of Qena, and led through the

Wadi

> Hammamat to Quseir. This was, of course, a long-established route

to the Red

> Sea, distinctively punctuated by a series of fortified Roman way

stations

> and mountain-top watch-towers. Both routes were used by Egyptian

and

> African pilgrims, although it would appear that the southern route,

at least

> in the later periods, was the one favoured by Maghrebis and West

Africans.

> This is supported by observations at western desert oases such as

Dakhla,

> where evidence for the passage of African pilgrims has also been

recognised.

> By contrast with the northern route, there is apparently very

little sign of

> the passage of Hajj pilgrims at the wells of the Wadi Hammamat

route.

> Studies of the road stations have only identified Roman remains.

However,

> this may be because this is what was being looked for (by contrast

with the

> northern route where some preliminary survey has been carried out).

It seems

> highly likely that the fortified wells were used and maintained at

least in

> the Mamluk and Ottoman periods and many of the structures within

and around

> them, upon closer examination, may well turn out to be Islamic in date.

>

>

> Forts of the Upper Egyptian Darb el-Hajj

>

> The architectural form most closely identified with the Hajj is the

>Hajj

> fort=. While this label is used to cover a broad range of

installations, it

> is normally applied to the fortified wells, such as those found in

the Sinai

> and on the Syrian and Hejazi Darb el-Hajj. As is clear from Ottoman-

period

> accounts of the Hajj, these installations were first and foremost

designed

> to protect water sources and supplies, with the pilgrims generally

camping

> outside the walls. In some examples in the Sinai, where wells were

absent,

> elaborate water management systems including dams and reservoirs

were

> constructed to gather and conserve water from the heavy winter

rains.

> It appears that the only primary Islamic period fortifications on

the Darb

> el-Hajj of Middle Egypt were at its terminals: Qena and Quseir.

16th century

> Ottoman forts were constructed at both of these locations. However,

these do

> not appear to have been classic Hajj forts: they were much larger

and

> accommodated substantial permanent Janissary garrisons. The firman

ordering

> the construction of Quseir fort, issued in 1571 in Istanbul, is

quite

> specific in stating that its purpose was to provide >defence from

disorder

> makers= and that it should accommodate a >sufficient number of fort

guards

> and armour=. It would appear then that the existing infrastructure

of the

> desert road, albeit antiquated, was considered sufficient to

accommodate the

> needs of the pilgrim traffic. Intriguingly there is evidence from

18th

> century travellers that a signalling system, using fire and smoke,

> connecting Quseir to the Nile was in operation in the late 18th

century, as

> in the Roman period. The continuity of patterns use and activity on

the

> desert routes from ancient to medieval times is striking.

>

>

> The Function of Quseir Fort

>

> While it is clear that Qusier Fort was designed primarily as a

military

> installation, its role in protecting pilgrims and the traffic of

goods

> associated with their passage was essential. It is the latter which

the

> foundation firman emphasises in describing Quseir as being the port

>from

> which the annual provision for the servants (officials) of the Holy

Places

> is sent by vessels to Jedda and Yanbu=. It is clear from both the

Mamluk

> letters at Quseir el-Qadim and those recovered from Quseir Fort

that this

> was, in the minds of the authorities at least, the fundamental

importance of

> Quseir - that it was the port of embarkation for the Upper Egyptian

wheat

> that kept the Holy Cities alive. Indeed the letters from the Fort,

which

> have yet to be fully studied, suggest that it may have been used to

store

> this wheat during the Ottoman period.

> Although the fort was primarily a military garrison, in contrast to

the

> small Hajj forts of the Sinai, Syria and the Hejaz, it does display

a number

> of common characteristics with them. Quseir, amongst its other

economic

> roles, was the main port of departure for pilgrims from Upper Egypt

and

> right across North Africa to the holy cities of Mecca and Medina.

So, while

> accommodation for pilgrims was provided within the town, the fort

provided

> crucial security from desert and sea raiders for the often wealthy

> travellers as well as some muscle to the endeavours of the central

> government to collect customs duties. A very similar fortification

exists

> almost directly opposite Quseir at el-Dhubair, near el-Wejh, on the

Arabian

> cost. This may indicate a concerted programme of refortification of

the

> pilgrimage ports by the Ottomans in the early years of their

administration

> of the

> region.

>

>

> Conclusion

>

> The essential importance of the support of a strong central

government is

> clear from looking at the history of the Fort. As anyone (including

any

> archaeologist) who has worked in this essentially hostile

environment can

> attest, a high degree of organisation and infrastructure is

required to

> support life in the Eastern Desert. Without such systems, a

sedentary

> lifestyle is impossible. Quseir Fort is a perfect illustration of

this fact.

> Quseir, again in the words of the 1571 firman, following the

attacks of

> >mischief-making Arabs= was >completely devastated, the port out

of use,

> and that it would be impossible to bring back not even one person

unless a

> fortress ... will be established=. The stratigraphy of the fort

strongly

> suggests that, with the weakening of central government in the

later 17th

> century, this scenario was repeated. This same pattern can be

observed at

> Quseir el-Qadim with its abandonment in the later Roman period and

again at

> the end of the Mamluk period. This ephemeral quality - the reliance

upon the

> presence of the political will to perpetuate their existence - is a

> characteristic of sedentary settlements of all periods along the

desert

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>

>

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> Islamic Sources for the arrival of the Portuguese in the Indian

Ocean and

> Red Sea

>

> What do Islamic sources have to say about the arrival of Vasco da

Gama in

> the Indian Ocean and Red Sea and how he got there? A number of

references to

> this great event occur in Arabic and Turkish sources, but all are

puzzling.

> Some are linked to popular millennialist ideas connected with the

beginning

> of AH 900, others to Arabic versions of the Greek >Romance of

Alexander the

> Great=. Texts by Ahmad ibn Majid, Ibn Iyas, Piri Re'is and Zayn al-

Din are

> examined, in an effort to explain the conceptions and

misconceptions that

> underlie their efforts to understand the geographical conundrum

posed by the

> sudden arrival of the Portuguese in Islamic territory.

>

>

> Further reading

>

> Surprisingly little has been written on Portuguese expansion from

the point

> of view of those it affected most, the Muslim trading communities

of the

> Indian Ocean. The following books provide useful background:

>

> Subrahmanyam, Sanjay. The Portuguese Empire in Asia, 1500-1700: A

Political

> and Economic History. (London, 1993) [Particularly preface and

Chapter I.]

> Subrahmanyam, Sanjay. The Career and Legend of Vasco da Gama

(London,1998).

> Tibbetts, G.R. Arab Navigation in the Indian Ocean before the

Coming of the

> Portuguese (London, 1971) [For Ahmad ibn Majid].

> Serjeant, R.B. The Portuguese off the South Arabian Coast. Hadrami

> Chronicles (Oxford, 1963)

> Reis, Piri. Kitab-i Bahriye (Ankara, 1988) [English translation

with facing

> Ottoman text].

>

>
>
> PHILLIPS, Jacke
>
> Pre-Aksumite Aksum and its Neighbours
> The city of Aksum has long been known as the capital of an

extensive empire
> which, in its heyday, controlled both sides of the southern Red Sea

and
> therefore the entire East-West sea trade. Our earliest record of

its
> existence is the Periplus of the Erythraean Sea, the c. 40 AD

mercantile
> handbook that mentions the metropolis of the Axumites@ The

Periplus goes
> on to comment that into it is brought all the ivory from beyond

the Nile
> through what is called Kyeneion (Kuhneion), and from there down to

Adulis@
> (4:2:8-10). Just why Aksum rose as the capital of its Empire is

not yet
> clear, as it is some 200 km over very rough terrain inland from the

Red Sea.
> Earlier major Pre-Aksumite sites such as Yeha and Hawalti are less

than 20
> km from Aksum, suggesting that far inland sites always have been of
> importance, and that Aksum and its immediate environs should be

viewed as
> the centre of the civilisation rather than its western periphery.

Yet little
> pre-Aksumite evidence has been recorded here and virtually no

investigations

> have yet been conducted farther west of the city. Closer to the Red

Sea,

> pre-Aksumite sites such as Matara and Addi Gelamo also have

revealed complex

> sites which interacted with the region of Aksum farther inland as

well as the

> coast.

> Recent excavations by the British Institute in Eastern Africa,

directed by

> David Phillipson from 1993 - 1997, have revealed for the first time

evidence

> for substantial and clearly permanent pre-Aksumite settlement at

Aksum

> itself. This paper will discuss these remains and their importance

within a

> wider examination of the evidence for pre-Aksumite trade, travel

and contact

> in the 1st millennium BC, especially to the west.

>

>

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>

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- > 1993-97, London: British Institute in Eastern Africa Memoir 17 /

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- > volumes).
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- > Britain and Ireland= day meeting, Oxford (expected 2003).
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of the

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>

>

>

- > RAUNIG, Dr. Walter

>

- > Charting the course of antiquity=s most important trade route

>

> It was around 70 or 80 AD when a travelling trader from Egypt,
whose name we
> do not know but who was sure to speak Greek, wrote an account which
was to
> serve as a travel guide and information handbook for traders and
mariners
> who were heading south from the Egyptian Red Sea coast, i.e. into
Erythraean
> waters. These travel instructions, which are divided into 66
paragraphs,
> form the famous Periplus of the Erythraean Sea. This is one of the
most
> important ancient sources of information on the countries around
the Red
> Sea, in the Persian Gulf and Indian Ocean, with a few individual
reports
> even concerning south-east and South Asia.
> Based on this ancient account and other travel reports of the 19th
and 20th
> centuries, and taking archaeological finds into consideration, one
can try
> to reconstruct the once most important trade route from the Red Sea
coast
> into the interior. Moreover, I am taking into account my own
observations in
> Eritrea and Ethiopia.
> There is no doubt that this old trade route led from Adulis, the
very
> ancient trading centre south of Massawa, either through Wadi Haddas
or
> through Wadi Komaila, or possibly both, to Hishmale or Kohaito

(both of

> which lie near the present-day provincial town Adi Keyh), and from

there via

> Tokonda to Matara (near the modern Senafe) and then onto the

ancient capital

> Aksum. Since at least the time of Queen Hatshepsut (ca. 1490-1468

BC), the

> ancient Egyptians, Ptolemaeans, Greeks and Romans imported highly

desirable

> luxury goods such as incense, precious wood, ivory and live animals

from

> this region, i.e. from present-day Eritrea and northern Ethiopia.

> Kolo^ዳ named in the Periplus as an important inland transfer (or

reloading)

> point, can be identified with one of the two above-mentioned

localities,

> i.e. Hishmale or Kohaito. With regard to the history of trade in

the ancient

> world in both East and West, the importance of this area in north-

east

> Africa under discussion is still widely under-estimated. However,

future

> research is bound to change considerably our present state of

knowledge.

>

>

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>

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>

>
>
> TUCHSCHERER, Dr. Michel
>
> Trade relations between the Arabian and African coasts in the 16th

and 17th
> centuries
> The area comprising the Red Sea and the Gulf of Aden and their

hinterlands
> forms a coherent environment organized around two complementary

waterways
> which always stimulated the exchanges between both shores, the

Arabian and
> the African. This coherence is due to specific features. These are

physical
> (inhospitable desert coasts with relatively well-watered mountains

and oases
> lying behind), as well as cultural (semitic languages with Arabic

in
> constant progress, monotheist religions with Islam in expansion).
> The African and Arabian shores were largely complementary. The

mostly poor
> Arabian hinterland was unable to meet all the food requirements for

the
> relatively populated coastal cities (Jidda, al-Shihr, Aden, Mokha,

Hudayda,
> Mekka, etc). Therefore Ethiopia and Egypt invariably took an

important share
> in nourishing these populations with different kinds of food.

Arabia
> received also many slaves from the opposite coast and often

enrolled them in

> the armies of the local rulers, or engaged free men as labourers in

the port

> cities. The African hinterland of the Red Sea-Gulf of Aden area

needed

> Arabia as well. By sending food and other goods to the Arabian port-

cities,

> the various populations of Abyssinia, the Kingdom of Sennar and

other

> political entities provided themselves in Jidda, Mokha, Aden or al-

Shihr

> with all kinds of goods flowing either from the Mediterranean or

the Indian

> Ocean.

> The commercial activities in the Red Sea-Gulf of Aden area

displayed a

> hierarchical pattern. At the highest level the long distance trade,

often

> dominated by networks of merchants foreign to the area, linked

together the

> Mediterranean with the Indian Ocean. This trade was usually based

on hard

> cash and sophisticated commercial practices. At a lower level, an

active

> regional commerce sustained a relatively dense network connecting

the ports

> of the African coast with those of the Arabian shore. They were

largely run

> by local merchants and often based on barter.

> The port cities being in the heart of these networks, they

performed

> specific functions and their growth depended largely upon their

relations

- > with the political powers ruling the entities in the hinterland or
- > dominating the whole area from the outside. The port cities were

junction

- > points between different sea lanes, or between the sea and the

caravan

- > routes. They were used as exporting places of the inland products.

Some of

- > the port cities, lying at the intersection of multiple merchant

networks,

- > served as markets for the regional distribution of goods, often

foreign to

- > the area. They also contributed to the financing of state apparatus

in the

- > hinterland or of Ottoman armies and administration t

(Message over 64 KB, truncated)

| 4664|2002-11-13 16:55:11|mansu_musa|Re: Red Sea Trade and Travel|

--- In Ta_Seti@y..., "omari maulana" wrote:

> Red Sea Trade and Travel

>

> Stevenson Lecture Theatre, Clore Education Centre, The British

Museum

> Sunday 6 October 2002

>

> Organised by The Society for Arabian Studies

>

>

> Abstracts

>

>

>

> BLUE, Dr Lucy (and Professor David Peacock)

>

> Quseir al-Qadim/Myos Hormos: A Roman and Islamic port on the Red

Sea coast

> of Egypt

>

> In 1999 the Department of Archaeology, University of Southampton

began the

> reinvestigation of an important port site on the Red Sea coast of

Egypt, the

> site having previously been excavated by D. S. Whitcomb and J.

Johnson in

> the late 1970s and early 1980s. This paper aims to combine the six

seasons

> of investigation at Quseir al-Qadim to provide an insight into the

port, its

> associated urban infrastructure, the people that inhabited the site

and

> their activities during the Roman and later Islamic periods.

> Recent enquiries have confirmed the identification of the site as

Myos

> Hormos on the Erythraean Sea, finally closing the debate as to the

location

> of this important Roman harbour site. They have also highlighted

the

> significance of the site as a thriving port in both the Islamic and

Roman

> periods, revealing a wealth of evidence relating to goods of trade

with the

> east and west. The harbour itself has been a focus of the

Southampton

> investigation, not only to establish its exact extent and

configuration, but

> also by comparison to investigate the nature of trade that was

conducted

> through the port during both the Islamic and earlier Roman periods.

>

>

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space=,

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coast of

> Egypt, Southampton: University of Southampton.

> Interim reports on the recent excavations, also published on the

web:

> <http://www.arch.soton.ac.uk/Research/Quseir>

>

>

> CHAMI, Dr Felix A.

>

> The Graeco-Romans and Paancha/Azania: sailing in the Erythraean Sea

>

> The purpose of my paper is to attempt an archaeological

corroboration of the

> Egypto-Graeco-Roman literature which appeared before and in the

last

> millennium BC and early centuries AD, and which point to East

Africa as

> either the land of Punt, Paancha or Azania/Zingion. The Classical

> expeditions sent from the Mediterranean to East Africa travelled

via the Red

> Sea. Whereas the Egyptians and Greeks believed that the Red Sea

joined other

> waters to surround Africa, the Romans - especially as seen in

Ptolemy -

> believed that the Red Sea was part of the Erythraean Sea. According

to the

> latter viewpoint Africa joined Asia to create this sea. One of the

most

> interesting aspects of the Graeco-Roman literature is the belief

that East

> Africa was the source of cinnamon and cassia. Pliny dismissed this

by

> describing how the East Africans instead obtained these commodities

from far

> in the ocean. Earlier, the search for these spices brought one

Iambulus to

> the islands of East Africa and the Periplus later described the

trade

> between the Red Sea ports and an emporium called Rhapta in East

Africa.

> Recent archaeological investigations on the coast and islands of

Tanzania

> have started to yield invaluable data in the assessment of the

early

> historical documents. They have also begun to illustrate the

variety of

> traded goods as well as evidence for earlier neolithic and Early

Iron Age

> occupation. These new results are used to demonstrate growing

knowledge

> about sailing in the Red Sea during the Egypto-Graeco-Roman periods.

>

> A full draft version of this paper is also available: see under

Full and

> Summary papers

>

>

>

> CURTIS, Matthew C.

>
> Ancient interaction across the southern Red Sea: cultural exchange

and

> complex societies in in the 1st millennium BC

>

> This paper outlines evidence of ancient interactions between

peoples of the

> northern Horn of Africa and the south Arabian Peninsula in the 1st

> millennium BC and presents recent research findings from regional

> archaeological research in the central highlands of Eritrea.

Collaborative

> regional archaeological research carried out by the University of

Asmara and

> University of Florida has shown that during the early to mid-1st

millennium

> BC the central highlands of Eritrea were home to sedentary

agropastoral

> communities that lived in large village settlements. These ancient

> communities, part of the Pre-Aksumite Ona culture, may have been

key players

> in regional and inter-regional interaction in the southern Red Sea

area and

> likely were important precursors to later complex societies,

including

> Aksum. Archaeological and historical data from the northern Horn

are

> reviewed in relation to data from throughout the Red Sea area in

the attempt

> to develop future models for investigating ancient cultural

exchanges in the

> region and assess how interactions impacted the development of

complex

> societies in the highlands of Eritrea and northern Ethiopia. This

paper

> argues that a new perspective is needed in which cultural exchanges

across

> the Red Sea are investigated within multiscalar and

interdisciplinary

> frameworks focusing on regional and inter-regional processes of

interaction.

> Such a perspective moves beyond limited notions of cultural

diffusion and

> considers both African and Asian data, providing a more inclusive

and

> well-rounded understanding of cultural exchange across the Red Sea

and its

> roles in the rise of complex society in the northern Horn.

>

>

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>

>

>

- > DIXON, Dr. David M.

>

- > Pharaonic Egypt and the African Arms Trade

>

- > Aromatic substances of various kinds were widely employed in

ancient Egypt

- > in the spheres of ritual, medicine, cosmetics, etc. Their main use,

however,

- > was in the service of the gods on whose beneficence the power and

prosperity

- > of the land was thought to depend. The acquisition of fine aromatic
- > substances and the maintenance of supplies was therefore not a

matter of

- > luxury but of major importance for the state.
- > The choicest aromatic was a fragrant gum-resin derived from one or

more

- > species of plants belonging to the family Burseraceae. It was known

as antiu

> (>ntyw), doubtless its native name as it sounded to Egyptian ears.

The only

> geographical source of >ntyw was, in general, the so-called >Land

of Punt

> (Pw□)= which is frequently mentioned in Egyptian texts from the

Old

> Kingdom onwards, though the import of aromatics certainly long

antedated

> this period. Punt lay, in very general terms, in the Red Sea area.

> Now the Egyptians of Pharaonic times were, broadly speaking, not a

naturally

> curious people so far as exploration was concerned; they would go

virtually

> anywhere if they knew or suspected that valuable or useful items or

raw

> materials were obtainable there, but they were not motivated,

unlike the

> ancient Greeks, to explore distant lands out of curiosity.

> In their quest for >ntyw, therefore, they exploited first the

sources of

> supply nearest to Egypt, wherever they were. However, in common

with most,

> if not all, ancient peoples, they had no idea of the need for

conservation:

> they relentlessly exploited natural resources until they were

exhausted and

> they were then compelled, as time went on, to travel even further

afield to

> procure supplies.

> >Punt=, therefore, did not designate a fixed locality or area with

clearly

> >defined boundaries throughout Egyptian history but instead was a

shifting

> >term (originally it was probably a common noun, perhaps meaning

something

> >like Astrand@, Aport@ or Atrading-place@ which later became the

Punt, par

> >excellence as it were, and hence a proper name).

> By the time of the New Kingdom, with which this paper is primarily

> concerned, >Punt= lay a considerable distance from Egypt on the

African

> and/or Arabian coast (s) and hinterland of the Red Sea. As always,

as far as

> the evidence goes, Punt was reached by sea from one or more ports

on the

> Egyptian Red Sea coast. As the Egyptians voyaged further afield, a

major

> consequence was that their lines of communication became

increasingly

> stretched and their capacity, if need ever arose, to exercise

military force

> in or around the >Land of Punt= to protect their interests was

progressively

> reduced. (The soldiers depicted accompanying the Eighteenth Dynasty

> expedition of Queen Hatshepsut appear to have been a small and

largely

> ceremonial escort detachment). Attempts at acclimatising >ntyw

trees in

> Egypt by importing some from Punt and thereby obviating or reducing

the need

> to sail there nevertheless proved a failure.

> The problem facing the Pharaonic government, therefore, was how to

ensure

> the continuance of >ntyw supplies, in other words how to safeguard

the >ntyw

> producing areas and the routes thither, and ensure general

stability in the

> region. The policy adopted was that subsequently pursued over the

millennia

> by many other powerful states geographically distant from supplies

of raw

> materials essential to their national interests: they supported a

relatively

> small ruling group by supplying them with modern military hardware -

in the

> case of the Egyptians, various types of bronze weapons - and

perhaps leaving

> in Punt for a period a small military mission to train the forces

of the

> local paramount chief. In addition, they also supplied quantities

of luxury

> items unobtainable by the recipients from elsewhere. The

acquisition of

> >ntyw, Egyptian travel in the Red Sea area, and the export to

>Punt= of

> military material were thus inextricably linked during the New

Kingdom.

> This paper examines the nature of the arms trade and the likely

political,

> economic and social impact thereof on Punt and adjacent areas.

>

>

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>

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- >
- >
- >
- > FACEY, William
- >
- > The Red Sea: the wind regime and location of ports
- >
- >
- > Introduction
- >
- > As a sweeping historical generalisation, one might say that the Red

Sea is

- > an extreme example of a sea on the way to somewhere else. Apart

from

- > Ethiopia/Eritrea and Yemen at its southern end, its shores were not

lined

- > with civilisations presenting desirable commercial destinations in

their own

- > right. Only with Islam and the pilgrimage did that change. In this

it

- > contrasts greatly with, say, the Gulf, the western Indian Ocean and

the

- > Mediterranean: the coasts of these seas were dotted with maritime,
- > mercantile civilisations in direct contact with the sea. Leaving

aside the

> Yemen Tihamah and Eritrea, the cultures in closest contact with the

Red Sea

> were separated from it by mountain and desert: the Nile Valley,

> Edom/Palestine (the Nabataeans); even, if one thinks about it, the

> non-commercial destinations of Makkah and Madinah, inland from

Jiddah and

> Yanbu> respectively.

> This applies less to the southern part of the Red Sea B the Yemen

and

> Eritrea (though even here one might argue that it was the

highlands, inland

> and away from the coast, that were the real commercial attraction).

It was

> the climate that differentiated the southern part of the Red Sea

from the

> northern: these areas benefit from the monsoon winds and rains of

the

> western Indian Ocean. It is that same climatic regime which also

accounts

> for the wind regime of the Red Sea, with which this paper is

concerned.

> I am going to make two points:

> \$ The separation between the coasts and the centres of trade and

> civilisation has given ports in the northern part of the Red Sea a

certain

> flexibility in their location along the coasts. A southward creep

is

> evident, and is explained by the wind regime.

> \$ I shall illustrate the problems of seafarers in the Red Sea by

reference

> to the experiences of Muslim, Jewish and Christian seafarers and

travellers

> using the Red Sea between the 12th and the 16th centuries AD.

>

>

> 1. The location of ports

>

> One would have thought that Suez, or somewhere very close by,

would,

> throughout the centuries, have been the major port in the northern

Red Sea.

> But it is not so: places like Arsinoe and Clysma have played a

relatively

> minor role in Red Sea trade, Suez becoming important only with

steam and the

> Suez Canal. It is noteworthy that ports through the ages serving

the Nile

> Valley exhibit a southward creep: Safagah, Qusair, Berenike. This

is

> explained by what we know of the actual seasonal wind patterns,

which divide

> the Red Sea into two main zones, divided roughly by a line between

Jiddah

> and >Aydhab (just S of Ras Abu Fatma, 22° 20' N, 36°

32' E).

> Let's take a look at Jiddah. For hundreds of years it has been the

chief

> port on the Red Sea. This is of course partly because it is the

port of

> Makkah and the pilgrimage. But there is another reason too for its

rise to

> prominence, and this reason tells us a great deal about the Red Sea

as a

> whole.

> It has been held by some historians that the Pilgrimage itself

created an

> enormous volume of trade, and that as a spin-off there came to be a

large

> volume of trading done by pilgrims which was purely commercial and

had

> nothing strictly speaking to do with the Hajj, and that this made

Jiddah an

> important entrepot for trade. Well, the Pilgrimage certainly did

give rise

> to a great deal of petty trading and exchange along the routes and

at Makkah

> itself. But I think it is wrong to think of that as a contributing

> significantly to the volume of trade as a whole. Indeed, the

Pilgrimage may

> explain the existence of Jiddah as a port; but it cannot wholly

explain its

> importance as a port. An important reason for Jiddah's growth as

an

> entrepot is its location in the wind system of the Red Sea.

> Jiddah was as far north in the Red Sea as large ocean-going sailing

ships

> could comfortably reach. The thing to know about the Red Sea is

that it is

> very easy to sail out of it southwards for most of the year; and

> correspondingly difficult to sail northwards up it (see the handout

of the

> Red Sea winds during the four quarters of the year). That is

because, in the

> northern half of the Red Sea above Jiddah, the prevailing wind

blows from

> the north the whole year round. In the southern half of the Red Sea

the wind

> blows from the north for most of the year. It is only during a

relatively

> short period from October to March B the season of the north-east

Monsoon

> winds in the Arabian Sea B that a southerly wind blows in the

southern half

> of the Red Sea. It blows reliably only as far north as Jiddah.

> The fact that it is easy to sail south out of the Red Sea but hard

to sail

> north, explains why, in antiquity, ports on the Egyptian side show

a

> tendency to be some way down the coast. The Suez/Clysma area at the

far

> northern end was in an obvious position geographically, but in

navigational

> terms was ill-suited because of the difficulties of sailing into

the wind.

> That is why we find, under the Ptolemies and Romans, Myos Hormos

and

> Berenike (Ras Banas), both of them quite a way down the coast,

developed as

> ports and served by well-maintained routes from the Nile Valley.

> Similarly, the main port of mediaeval trade on the African side of

the Red

> Sea was >Aydhab, even further south than Berenike, on a latitude

not far

> north of Jiddah. This latitude is determined by the Red Sea winds;

and the

> Pilgrimage only explains why the major port of the Red Sea during

Islam was

- > on the Arabian and not the African side. Islam made the Red Sea and

its

- > Arabian coast a destination for the first time in its own right,

rather than

- > a mere waterway to somewhere else.

- > What happened north of this latitude? The sea trade between Jiddah

and Egypt

- > was indeed still by sea, but in smaller vessels, which coasted and

used the

- > onshore and offshore breezes to head north, proceeding with almost

comical

- > caution, dropping anchor at night and sailing during the day

because of the

- > reefs.

- >

- >

- > 2. The experiences of mariners, 12th B 16th- centuries AD

- >

- > Now we move on to see how the actual experiences of travellers and

mariners

- > from the 12th to the 16th centuries bear out the idea that the Red

Sea was

- > actually two seas as far as sailors are concerned:

- > \$ The Cairo geniza documents of Jewish traders;

- > \$ The voyage of Ibn Jubayr in the 1180s;

- > \$ Ahmad bin Majid=s advice to mariners, ca 1500;

- > \$ Afonso de Albuquerque=s voyage into the Red Sea in 1514;

- > \$ The voyage of Joao de Castro up the African coast of the Red Sea

to Suez

- > and back in 1541.

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- >

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>

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>

> FATTOVICH, Prof. Rodolfo

>

> The APre-Aksumite@ Period in Northern Ethiopia and Eritrea

Reconsidered

>

> The culture history of Tigray (northern Ethiopia) and Eritrea

during the 1st

> millennium BC was characterized by a strong South Arabian (mainly

Sabaeen)

> influence, due to intense contacts between the opposite shores of

the

> southern Red Sea. The result was the emergence of an early state

modeled on

> the Sabaeen one in the region. In this paper some new

considerations about

> the dynamics of these contacts, the origins and development of the

> >Ethio-Sabaeen= state, and the relationship of this state with the

later

> Kingdom of Aksum (late 1st millennium BC-1st millennium AD) will be

> presented in the light of recent fieldwork in Yemen, Eritrea and

Tigray.

> At present, we can distinguish three phases of development of these

> contacts: 1) progressive inclusion of the Eritrea plateau in the

South

> Arabian area of influence in the late 3rd-early 1st millennia BC;

2) rise of

> a pre-Aksumite state in Eritrea, and progressive inclusion of

Tigray into

> this state in the mid-1st millennium BC; 3) collapse of the pre-

Aksumite

> state and rise of the Kingdom of Aksum in Tigray in the late 1st

millennium

> BC.

>

>

> The emergence of the Afro-Arabian interchange circuit (2nd-early

1st

> millennia BC)

>

> The northern Horn of Africa was included into a network of

exchanges and

> contacts with Southern Arabia since the 3rd millennium BC.

Potsherds similar

> to Bronze Age ones in South Arabia occur in assemblages of the Gash

Group

> (ca 2700-1400 BC) in the Gash Delta (Kassala). In the mid-2nd

millennium BC,

> a new pattern of interregional contacts and exchanges emerged along

the

> coastal regions of the southern Red Sea, in Eritrea and Arabia

(Tihama

> Cultural Complex). The main sites of this complex (Adulis in the

Eritrean

> Sahel, Sihi in the Saudi Tihama, Wadi Urq= in the Yemeni Tihama,

and Subr

> near Aden) share enough pottery features to be considered regional

variants

> of one cultural complex. In the late 2nd-early 1st millennia BC the

eastern

> plateau in central Eritrea was included in the area of influence of

the

> Tihama complex, as some ceramics from the lower strata at Matara

(Akkele

> Guzay) and Yeha (Tigray) are comparable to those from Subr. The

range of

> contacts of the Ona Group A (late 2nd-early 1st millennia BC) in

the

> Hamasien plateau (Eritrea) cannot be established on the available

evidence.

> Similarities in pottery style may point to contacts with Nubia,

eastern

> Sudan, and perhaps southern Arabia.

>

>

> The >Ethio-Sabaeen State= (ca. 700-400 BC)

>

> Rock inscriptions at the edge of the plateau in Qohaito suggest

that South

> Arabs (maybe traders) penetrated into the plateau beginning in the

9th

> century BC. The dynamics of this penetration are still unclear.

Most likely,

> individuals or small groups settled on the plateau and mixed with

the local

> people, originating an Afro-Arabian elite in conformity with the

later

> Swahili model in East Africa. The Ona people of Hamasien and

northern Akkele

> Guzzay may have had a relevant role in this process as the Ona

pottery

> formed a consistent component of the pre-Aksumite ceramics. In the

7th

> century BC the Afro-Arabian complex society (-ties) in Eritrea were

included

> in the area of influence of the Sabaeen state, and a new state

arose on the

> plateau. Sabaeen cultural features were adopted by the local elite

in

> conformity with the same model of cultural contact we can observe

in the

> Nubian Kingdom of Kush. The present evidence points to an expansion

of the

> so-called >Ethio-Sabaeen= state along a straight and narrow

transect from

> Qohaito in Eritrea to the Takkazze river in Tigray, and this

expansion was

> probably marked by the foundation of ceremonial centers such as

Kaskase and

> Yeha

>

>

> The collapse of the >Ethio-Sabaeen= state and the rise of Aksum

>

> Archaeological and epigraphic evidence suggest that the >Ethio-

Sabaeen=

> state collapsed in Tigray in the 4th-3rd centuries BC, although

most likely

> an Afro-Arabian urban (state?) society survived in the Akkele

Guzzay. At

> this time, a new polity emerged at Aksum in central Tigray (Proto-

Aksumite

> Period). The Proto-Aksumite polity distinguished itself from the

former

> Ethio-Sabaeen one, focusing ideologically on platforms with stele

and

> pit-graves for the funerary cult of the elite rather than on

monumental cult

> temples of the gods. The remains of a monumental building,

constructed in a

> technique reminiscent of Ethio-Sabaeen architecture at Ona Nagast

may

> suggest that some symbols of the earlier state were maintained in

> Proto-Aksumite times. At present, the Proto-Aksumite culture can be

ascribed

> to an indigenous tradition of Tigray, maybe related to the cultural

> traditions of the western lowlands. Actually, the style and

symbolism of the

> funerary stelae suggest a possible link with the late prehistoric

cultures

> in the Eritrean-Sudanese lowlands. Finally, in the early 1st

millennium BC

> the Aksumite kingdom progressively expanded to the east and

included Eritrea

> and Yemen into the area of political control of Aksum.

>

>

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>

> GUO, Li

>

> AA Boat Named Good Tidings@: The Red Sea Trade in the 13th Century

in Light

> of the Quseir Documents

>

>

> This presentation deals with the Red Sea commerce in the 13th

century in

> light of the Arabic documents recovered from the Red Sea port of

Quseir

> (al-Qusayr al-qadī, Upper Egypt.

> The Red Sea port town of Quseir was first excavated under the

direction of

> Drs. Donald Whitcomb and Janet Johnson during seasons in 1978,

1980, and

> 1982. This work was sponsored by the Oriental Institute of the

University of

> Chicago and funded by the Smithsonian Institution Foreign Currency

Program

> and the National Geographic Society. A Southampton/Leeds team has

since

> conducted more recent excavations (see paper by Lucy Blue and David

> Peacock). Several hundred paper fragments, mainly personal and

business

> correspondence written in Arabic, have been recovered from a

warehouse-like

> site, along with other materials. These documents form a private

Aarchive@

> that sheds light on the activities and operations of a family

shipping

> business on the Red Sea shore during the late Ayyubid and early

Mamluk era

> in the 13th and early 14th centuries. In view of the small number

of Arabic

> documentary collections hitherto available, the discovery of the

Quseir

> collection is considered an Aevent@ in the field. Compared with the

> well-known medieval document collections from Egypt, such as the

Cairo

> Geniza and the Mount Sinai Monastery archive, the Quseir collection

> distinguishes itself not only as a unique private archive known to

have

> served the interests of a Muslim community, but also as rare first-

hand

> accounts of activities on both shores of the Red Sea, Upper Egypt

and Yemen,

> about which previously known documents and literary sources reveal

very

> little. Within this historical context and given the overall

scarcity of

> documentary records of any sort in the Islamic Near East in the pre-

Ottoman

> era, the import of the Quseir documents can hardly be overstated.

> Aside from its documentary significance for historical inquiry of

the Red

> Sea and Indian Ocean trade, the Quseir collection also contains

specimens

> which bear testimony to medieval Muslim learning and craftsmanship.

Among

> the codices unearthed are samples of block printing, the earliest

of its

> kind known to have survived; poetry; court papers; school texts;

zodiac

> charts; prayers, and what appear to be words of magic. These will

be of

> immense interest to specialists on the general history of printing,

Arabic

> paleography, letter writing, language and literature, magic,

astrology and

> astronomy.

> Preliminary reports on the Quseir documents were published by

Michael Dols

> and Gladys Frantz-Murphy (season 1978). Fragments from the 1980

season have

> so far not been studied. Materials from findings of the 1982 season

were

> used by Jennifer Thayer in her 1993 dissertation on land politics

in Mamluk

> Egypt. The entire body of the Quseir Arabic documents, however,

remains to

> be examined, cataloged, and published.

> I have been working on the Quseir material since 1996 and have so

far made

> considerable progress. Up till now, my research has focused on the

documents

> discovered in the 1982 season inside the so-called ASheikh=s

House, @ a

> residence-and-warehouse compounds. Readings of the documents have

identified

> the owner of the warehouse as one ASheikh Abu Mufarrij@ whose

family

> shipping business was active throughout the 13th century. Supported

by a

> National Endowment for the Humanities Fellowship through the

American

> Research Center in Egypt, I spent the summer of 1999 working in the

Museum

> of Islamic Arts, Cairo, where a substantial portion of the Quseir

documents

> is housed. During this stay in Cairo, I was able to examine all the

> fragments which can be accounted for (RN964 - RN1093). Working with

the

> originals in their natural settings enabled me to solve some

puzzles which

> had occurred throughout the preliminary readings of microfilm

reproductions

> available to me in the United States. The results of my research

were

> published in two articles (see below) and have generated

considerable

> interest among scholars, especially those working in medieval

economic

> history and the Red Sea and Indian Ocean international commerce. I

am

> convinced that the time is ready to produce a monograph on the

textual

> material found in the ASheikh=s House.@ Donald Whitcomb, of the

Oriental

> Institute and one of the original excavation leaders, will

accordingly write

> his final report of the 1982 season excavation on archaeological

findings

> from the ASheikh=s House. @ It is hoped that this cooperation

between the

> textual scholar and the archaeologist will contribute to the new

approach of

> interpreting archeological findings with the direct help of textual

> evidence. To this end, I have received a generous grant from the

American

> Council of Learned Societies (ACLS) to further conduct the project

in the

> academic year 2002-2003.

> In today=s presentation, I will focus on one area of inquiry: the

trade

> route which connected Quseir with the Hijaz and Yemen. Based on an

> examination and analysis of three documents (RN 970, RN 1023, RN

1059) that

> reveal the details that may shed light on some aspects of the trade

> activities along the route, the presentation discusses the

following: the

> merits of the AEgyptian dinar@ over the AHijazi dinar@; the

existence of

> perhaps a maritime shuttle operated between the shores of Quseir

and Yemen;

> and the kind of the commodities that were likely being imported

from/to

> Yemen. The title is inspired by the reference in some documents to

a boat

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>

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> KEALL, Dr. Edward J.

>

> Contact across the Red Sea (between Arabia and Africa) in the 2nd

millennium

> BC: circumstantial evidence from the archaeological site of al-

Midamman,

> Tihama coast of Yemen, and Dahlak Kabir Island, Eritrea

>

> Based on excavations along the Red Sea coast of Yemen, this paper

explores

> the possibility that people had the ability to cross the sea in the

3rd -

> 2nd millennia BC. It is inconceivable that fishermen living along

the Red

> Sea coast did not know about the seasonality of the winds. Whether

others

> had both the will and the skill to make journeys into deep waters,

is an

> entirely different matter. While the material record for al-

Midamman is

> unique, circumstantial evidence points to connections between Yemen

and the

> Horn of Africa. It is hypothesised that this did not involve the

mass

> movement of people, with their cultural baggage complete. But it is

> suggested that people on both sides of the Red Sea may have had a

common

> ancestry, and their cultural expressions emerge from that common background.

> The earliest cultural record from al-Midamman is an ephemeral presence

> defined by the surface recovery of stone projectile points and scrapers

> belonging to a Neolithic culture, say, from before 4000 BC. The

first

> substantial and monumental phase of the site starts in the 3rd

millennium

> BC. It involved the setting up of giant stone markers. Certain

slender

> pillars were once set up with infants buried beneath them, yet

without grave

> goods; an isolated stone marked the grave of an adult male.

Hypothetically,

> these burials pre-date the setting up of giant stones, an act dated

roughly

> to 2400-1800 BC by the cache of copper-alloy tools and a core of

obsidian

> found buried beneath one of the megaliths.

> All of the stone used had to be imported from at least 50 km away.

A later

> phase of the activity involved recycling the stone. Yet there is no

evidence

> that this was a destructive act. Rather, it appears to suggest

reverence for

> the past. The most impressive use of the stone was to create

monumental

> buildings. Two rectilinear structures were built with foundations

and walls

> of stone, and partition walls of mudbrick. A third stone building

is likely

> slightly more recent in date, and may be an open-air shrine

enclosure.

> Shallowly carved decorations date earlier than the 8th century BC.

> Re-used stone was also employed in a cemetery. The pottery grave

goods

> consist of whole vessels, of a kind known from the domestic

settlement. This

> ephemeral settlement has furnished a rich record of pottery,

obsidian, grind

> stones, and masses of fish bone. A commonality of artifact in all

of the

> settings is, in fact, the most remarkable of the recent

discoveries. Grind

> stones, for instance, were found in the context of the megaliths as

well as

> in the domestic settlement, and set deliberately onto burnt stone,

perhaps

> as field markers. Gold beads have been recovered from both the

stone

> enclosure and the site of the standing stones.

> The idea of different phases of the occupation has always been

present in

> the eyes of the excavators. The idea of newcomers supplanting the

old ways

> has always been a possibility. The most recent work has

demonstrated this to

> be untenable. Finding only the same kind of pottery in both the

domestic,

> the funerary and commemorative areas implies that the same people

were

> involved throughout the site=s life. Yet clearly their cultural

habits did

> evolve.

> Despite the fact that the inhabitants appear to have been obsessed

with

> stone, there are no inscriptions carved in stone; no sacrificial

offering

> trays of stone; no stone incense burners; no three dimensional

sculptures of

> either animals or humans, in stone. All of these would be

appropriate for a

> culture linked to Sabaean realm in its broad sense. But there are

no

> statue-menhirs either, which would have made a plausible link to

the people

> Zarins sees as reflecting a Bronze Age elite on the plateau.

> From al-Midamman there is one bull=s head in relief from a pottery

vessel;

> two human figurines in pottery; incense burners of pottery; and an

example

> of alphabetic letters scratched into a pottery vessel. But pottery

items are

> very rare within the corpus of finds, representing four out of 4000

recorded

> (and diagnostic) fragments. As for the pottery itself, it is far

superior to

> anything from classic South Arabia. Though hand-built, it is well

produced

> from good quality clay. It is often burnished and decorated with

punctate

> designs that call to mind Fattovich's Afro-Arabian cultural complex

theories

> regarding the punctate incised pottery from Kassala in the Gash

delta of

> southeastern Sudan. And upper Nile-area specialists will no doubt

think of

> so-called wavy-line punctate pottery associated with the C-Group

people.

> Yet, the one striking absence, which cannot be overlooked, is that

Kassala

> does not have the same kind of obsidian record as al-Midamman where

there is

> a clearly definable assemblage of obsidian microliths. It arrives

fully

> developed as a lithic tradition, and it does not evolve out of the

Arabian

> bi-facial tradition. Numerous antecedents can be found in East

Africa. Our

> expedition has also observed obsidian of exactly the same

technological

> tradition on the island of Dahlak Kabir, offshore from the Eritrean

> mainland. Other circumstantial evidence also points to possible

links

> between the island and the coast of Yemen. In the Islamic cemetery

of the

> 11th and 12th centuries, one tombstone is carved from a pillar of

basalt

> that is foreign to the island and is likely recovered from a Bronze

Age

> context.

> I hasten to argue that we may not find a single, common template

into which

> all of these cultures fit. We are not looking at a systematic

expansion,

> with a socially cohesive, even politically based, organization. So

different

> expressions may have been adopted by different groups, as they came

into

> contact with others. At least four obstacles need to be removed

before the

> Afro-Arabian connection becomes plausible. Our best analogy for the

> copper-alloy tools is drawn from Syria. I would counter here by

saying that

> our knowledge of the copper-bronze industry from both Yemen and the

Horn of

> Africa is so poor that the absence of parallels for our tools may

not be

> significant.

> The second problem is that we find obsidian with the same

technology as from

> al-Midamman, both in the Wadi al-Jubah, in the interior of Yemen,

and in the

> Hadramawt, and on Dahlak Kabir island. But in the last example we

have found

> no related pottery. From Sabir, al-Hamid, and al-Kashawba there is

> generically similar pottery but no obsidian. Perhaps we may explain

this as

> a difference of time. At al-Midamman there seem to have been both

obsidian

> and pottery in use at all times.

> Another difficulty is that we have scratched stone decorations that

can be

> paralleled in the Jawf. Conveniently, Audouin has suggested that

these

> carvings in the Jawf could easily be dated to the late 2nd

millennium BC

> rather than the early 1st millennium BC as previously suggested.

What is the

> connection between our two areas? None, if we look at political

realities.

> My current hypothesis is that during the late 3rd millennium BC, in

response

> to a drying climate, people were on the move. Some settled on

Dahlak island.

> The people who settled in al-Midamman crossed the Red Sea and

settled in the

> Tihama where they found a window of opportunity for life as result

of the

> massive flooding that was emanating from the highlands, from a

landscape out

> of control. When checks and balances were put in place in the

highlands, as

> part of the landscape stabilisation for which Yemen became

synonymous, the

> people at the coast were forced to move on. Groups may have found

their way

> into the Jawf, and the Hadramawt. They retained some of their

specific

> lithic technology, but generally otherwise became integrated with

the rest

> of the South Arabian populations.

>

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> A., Peyronel, L. and Pinnock, F., eds), 719-31, Rome.

> Giumlia-Mair, A., Keall, E. J., Shugar, A. and Stock, S. (2002)

> >Investigation of a Copper-based Hoard from the Megalithic Site of

> al-Midamman, Yemen: an Interdisciplinary Approach=, Journal of

> Archaeological Science 29, 195-209.

>

>

>

> Le QUESNE, Charles

>

> Quseir Fort and the Archaeology of the Hajj

>

>

> Introduction

>

> Recent archaeological and restoration work (1997-9) at Quseir Fort,

funded

> by the Antiquities Development Project of the American Research

Centre in

> Egypt has opened a new page in the archaeology of the Egyptian Red

Sea

> coast, looking for the first time in detail at the material culture

of the

> past five hundred years in this region. The work demonstrated not

only the

> viability and potential significance of such studies for the

period - in

> revealing links through various aspects of the material culture and

> architecture to other Red Sea sites and points beyond (Yemen in

particular)

> - but also produced further material for historical study in the

form of

> around 50 letters dating largely to the late 18th century, many of

which

> relate to the transport of wheat to the Hejaz. It provides a

continuation,

> almost to the present, of the archaeological sequence at Quseir el-

Qadim, 5

> km to the north, which ends in the early 16th century. It is

interesting to

> compare the patterns of economy and trade evident in the Islamic

levels of

> the two sites. Equally, the evidence from Quseir Fort displays

telling

> similarities and differences with the later levels at Qasr Ibrim,

letters

> from which refer to the garrison at Quseir on more than one

occasion (they

> were in the same military province in the 16th century).

>

>

> Material Culture

>

> The work at Quseir fort has, inevitably, produced a corpus of

material

> (pottery, metalwork, glass, clay pipes) previously unstudied in the

region.

> The pottery includes early 17th century Chinese porcelain as well

as

> imitations of unknown origin; line-painted bowls reminiscent of

Yemeni

> types; and large quantities of grey-brown water-carriers,

frequently found

- > on Red Sea wrecks and known in archaeological contexts from as far

away as

- > Istanbul. The metalwork includes a range of ordnance including a

mid-18th

- > century Swedish cannon and late 18th century British and French

cannon. The

- > glass is dominated by wine bottles, apparently left behind by the

French and

- > British troops during the Napoleonic campaigns. Of more interest,

perhaps,

- > are the glass bracelets from the earlier levels, similar to Mamluk

examples

- > found at Quseir el-Qadim. Finally, an important corpus of clay

pipes from

- > stratified contexts includes examples dating from the very earliest

years of

- > tobacco-smoking in the early 17th century as well as fine examples

from the

- > famous Tophane pipe workshops of Istanbul. The letters, textiles

(which

- > include fragments of Ottoman cotton-padded armour) and leatherwork

still

- > await detailed study.

- >

- >

- > The Egyptian Hajj

- >

- > Perhaps the greatest significance of the findings at the Fort,

though, are

- > that they provide a starting point for assessing the extensive but

- > largely-neglected material evidence for the Upper Egyptian Hajj.

There were

> essentially two pilgrimage routes from Egypt to the Hejaz. The

northern,

> better-known land-route, originating in Cairo, crossed the Sinai

from Suez

> (el-Agroud) in the west, via Nakhl, to Aqaba in the east. The

southern

> route, in the Mamluk and Ottoman periods at least, departed from

the Luxor

> bend of the Nile, at Quft, just south of Qena, and led through the

Wadi

> Hammamat to Quseir. This was, of course, a long-established route

to the Red

> Sea, distinctively punctuated by a series of fortified Roman way

stations

> and mountain-top watch-towers. Both routes were used by Egyptian

and

> African pilgrims, although it would appear that the southern route,

at least

> in the later periods, was the one favoured by Maghrebis and West

Africans.

> This is supported by observations at western desert oases such as

Dakhla,

> where evidence for the passage of African pilgrims has also been

recognised.

> By contrast with the northern route, there is apparently very

little sign of

> the passage of Hajj pilgrims at the wells of the Wadi Hammamat

route.

> Studies of the road stations have only identified Roman remains.

However,

> this may be because this is what was being looked for (by contrast
with the
> northern route where some preliminary survey has been carried out).

It seems
> highly likely that the fortified wells were used and maintained at
least in
> the Mamluk and Ottoman periods and many of the structures within
and around
> them, upon closer examination, may well turn out to be Islamic in
date.

>
>
> Forts of the Upper Egyptian Darb el-Hajj
>
> The architectural form most closely identified with the Hajj is the
>Hajj
> fort=. While this label is used to cover a broad range of

installations, it
> is normally applied to the fortified wells, such as those found in

the Sinai
> and on the Syrian and Hejazi Darb el-Hajj. As is clear from Ottoman-
period
> accounts of the Hajj, these installations were first and foremost

designed
> to protect water sources and supplies, with the pilgrims generally

camping
> outside the walls. In some examples in the Sinai, where wells were

absent,
> elaborate water management systems including dams and reservoirs

were
> constructed to gather and conserve water from the heavy winter

rains.

> It appears that the only primary Islamic period fortifications on

the Darb

> el-Hajj of Middle Egypt were at its terminals: Qena and Quseir.

16th century

> Ottoman forts were constructed at both of these locations. However,

these do

> not appear to have been classic Hajj forts: they were much larger

and

> accommodated substantial permanent Janissary garrisons. The firman

ordering

> the construction of Quseir fort, issued in 1571 in Istanbul, is

quite

> specific in stating that its purpose was to provide >defence from

disorder

> makers= and that it should accommodate a >sufficient number of fort

guards

> and armour=. It would appear then that the existing infrastructure

of the

> desert road, albeit antiquated, was considered sufficient to

accommodate the

> needs of the pilgrim traffic. Intriguingly there is evidence from

18th

> century travellers that a signalling system, using fire and smoke,

> connecting Quseir to the Nile was in operation in the late 18th

century, as

> in the Roman period. The continuity of patterns use and activity on

the

> desert routes from ancient to medieval times is striking.

>

>

> The Function of Quseir Fort

>

> While it is clear that Qusier Fort was designed primarily as a military installation, its role in protecting pilgrims and the traffic of goods associated with their passage was essential. It is the latter which the foundation firman emphasises in describing Quseir as being the port from which the annual provision for the servants (officials) of the Holy

Places
> is sent by vessels to Jedda and Yanbu=. It is clear from both the

Mamluk
> letters at Quseir el-Qadim and those recovered from Quseir Fort

that this
> was, in the minds of the authorities at least, the fundamental

importance of
> Quseir - that it was the port of embarkation for the Upper Egyptian

wheat
> that kept the Holy Cities alive. Indeed the letters from the Fort,

which
> have yet to be fully studied, suggest that it may have been used to

store
> this wheat during the Ottoman period.
> Although the fort was primarily a military garrison, in contrast to

the
> small Hajj forts of the Sinai, Syria and the Hejaz, it does display

a number
> of common characteristics with them. Quseir, amongst its other

economic
> roles, was the main port of departure for pilgrims from Upper Egypt

and

> right across North Africa to the holy cities of Mecca and Medina.

So, while

> accommodation for pilgrims was provided within the town, the fort

provided

> crucial security from desert and sea raiders for the often wealthy

> travellers as well as some muscle to the endeavours of the central

> government to collect customs duties. A very similar fortification

exists

> almost directly opposite Quseir at el-Dhubair, near el-Wejh, on the

Arabian

> coast. This may indicate a concerted programme of refortification of

the

> pilgrimage ports by the Ottomans in the early years of their

administration

> of the

> region.

>

>

> Conclusion

>

> The essential importance of the support of a strong central

government is

> clear from looking at the history of the Fort. As anyone (including

any

> archaeologist) who has worked in this essentially hostile

environment can

> attest, a high degree of organisation and infrastructure is

required to

> support life in the Eastern Desert. Without such systems, a

sedentary

> lifestyle is impossible. Quseir Fort is a perfect illustration of

this fact.

> Quseir, again in the words of the 1571 firman, following the

attacks of

> >mischief-making Arabs= was >completely devastated, the port out

of use,

> and that it would be impossible to bring back not even one person

unless a

> fortress ... will be established=. The stratigraphy of the fort

strongly

> suggests that, with the weakening of central government in the

later 17th

> century, this scenario was repeated. This same pattern can be

observed at

> Quseir el-Qadim with its abandonment in the later Roman period and

again at

> the end of the Mamluk period. This ephemeral quality - the reliance

upon the

> presence of the political will to perpetuate their existence - is a

> characteristic of sedentary settlements of all periods along the

desert

> shores of the Red Sea.

>

>

> Further reading

>

> Le Quesne, C. (1998) >Creating a future out of the Past: The Work

of the

> Antiquities Development Project at Quseir=, The Newsletter of the

American

> Research Centre in Egypt (winter).

>

>

>

> LUNDE, Paul

>

> Islamic Sources for the arrival of the Portuguese in the Indian

Ocean and

> Red Sea

>

> What do Islamic sources have to say about the arrival of Vasco da

Gama in

> the Indian Ocean and Red Sea and how he got there? A number of

references to

> this great event occur in Arabic and Turkish sources, but all are

puzzling.

> Some are linked to popular millennialist ideas connected with the

beginning

> of AH 900, others to Arabic versions of the Greek >Romance of

Alexander the

> Great=. Texts by Ahmad ibn Majid, Ibn Iyas, Piri Re'is and Zayn al-

Din are

> examined, in an effort to explain the conceptions and

misconceptions that

> underlie their efforts to understand the geographical conundrum

posed by the

> sudden arrival of the Portuguese in Islamic territory.

>

>

> Further reading

>

> Surprisingly little has been written on Portuguese expansion from

the point

> of view of those it affected most, the Muslim trading communities

of the

> Indian Ocean. The following books provide useful background:

>

> Subrahmanyam, Sanjay. The Portuguese Empire in Asia, 1500-1700: A

Political

> and Economic History. (London, 1993) [Particularly preface and

Chapter I.]

> Subrahmanyam, Sanjay. The Career and Legend of Vasco da Gama

(London, 1998).

> Tibbetts, G.R. Arab Navigation in the Indian Ocean before the

Coming of the

> Portuguese (London, 1971) [For Ahmad ibn Majid].

> Serjeant, R.B. The Portuguese off the South Arabian Coast. Hadrami

> Chronicles (Oxford, 1963)

> Reis, Piri. Kitab-i Bahriye (Ankara, 1988) [English translation

with facing

> Ottoman text].

>

>

>

> PHILLIPS, Jacke

>

> Pre-Aksumite Aksum and its Neighbours

> The city of Aksum has long been known as the capital of an

extensive empire

> which, in its heyday, controlled both sides of the southern Red Sea

and

> therefore the entire East-West sea trade. Our earliest record of

its

> existence is the Periplus of the Erythraean Sea, the c. 40 AD

mercantile

> handbook that mentions the metropolis of the Axumites@ The

Periplus goes

> on to comment that into it is brought all the ivory from beyond

the Nile

> through what is called Kyeneion (Kuhneion), and from there down to

Adulis@

> (4:2:8-10). Just why Aksum rose as the capital of its Empire is

not yet

> clear, as it is some 200 km over very rough terrain inland from the

Red Sea.

> Earlier major Pre-Aksumite sites such as Yeha and Hawalti are less

than 20

> km from Aksum, suggesting that far inland sites always have been of

> importance, and that Aksum and its immediate environs should be

viewed as

> the centre of the civilisation rather than its western periphery.

Yet little

> pre-Aksumite evidence has been recorded here and virtually no

investigations

> have yet been conducted farther west of the city. Closer to the Red

Sea,

> pre-Aksumite sites such as Matara and Addi Gelamo also have

revealed complex

> sites which interacted with the region of Aksum farther inland as

well as the

> coast.

> Recent excavations by the British Institute in Eastern Africa,

directed by

> David Phillipson from 1993 - 1997, have revealed for the first time

evidence

> for substantial and clearly permanent pre-Aksumite settlement at

Aksum

> itself. This paper will discuss these remains and their importance

within a

> wider examination of the evidence for pre-Aksumite trade, travel

and contact

> in the 1st millennium BC, especially to the west.

>

>

> Further reading

>

> Phillips, J. (1996) >Pottery and other finds from the Domestic

Area, 1995=,

> in D.W. Phillipson, A.J. Reynolds et al., >B.I.E.A. Excavations at

Aksum,

> Ethiopia, 1995=, Azania 31, 129- 41.

> _____ (1997) >Punt and Aksum: Egypt and the Horn of Africa=,

Journal of

> African History 28, 423-57.

> _____ (1998a) (with D.W. Phillipson) >Excavations at Aksum, 1993-

96: A

> Preliminary Report=, Journal of Ethiopian Studies 31/2, 1-128.

> _____ (1998b) >Nowe wykopaliska w starożytnym Aksum=, Archeologia

Zywa 1/6

> (Spring), 26-30.

> _____ (1998c) >Aksum and the Ivory Trade: New Evidence=,

Athiopien und

> seine Nachbarn/Ethiopia and its Neighbours. 3. Wissenschaftliche

Tagung des

> Orbis Aethiopicus, Gniew 25-27 September 1997 (Frankfurt: Orbis

> Aethiopicus), 75-84.

> _____ (2000a) >Ostrich Eggshells=, Ancient Egyptian Materials

and

> Technology (Nicholson, P. T. and Shaw, I., eds), 332-33, Cambridge:

> Cambridge University Press.

> _____ (2000b) (with D. W. Phillipson) Archaeology at Aksum,

Ethiopia,

> 1993-97, London: British Institute in Eastern Africa Memoir 17 /

Report of

> the Research Committee of the Society of Antiquaries of London 65

(two

> volumes).

> _____ (in press a) >Looking Forwards by Looking Backwards:

Surveying West

> of Aksum=, Proceedings of the >Current Research in African

Archaeology in

- > Britain and Ireland= day meeting, Oxford (expected 2003).
- > _____ (in press b) >Go West, Young Man, Go West=, Proceedings

of the

- > First International Littmann Conference, Munich (expected 2003).

>

>

>

- > RAUNIG, Dr. Walter

>

- > Charting the course of antiquity=s most important trade route

>

- > It was around 70 or 80 AD when a travelling trader from Egypt,

whose name we

- > do not know but who was sure to speak Greek, wrote an account which

was to

- > serve as a travel guide and information handbook for traders and

mariners

- > who were heading south from the Egyptian Red Sea coast, i.e. into

Erythraean

- > waters. These travel instructions, which are divided into 66

paragraphs,

- > form the famous Periplus of the Erythraean Sea. This is one of the

most

- > important ancient sources of information on the countries around

the Red

- > Sea, in the Persian Gulf and Indian Ocean, with a few individual

reports

- > even concerning south-east and South Asia.

- > Based on this ancient account and other travel reports of the 19th

and 20th

- > centuries, and taking archaeological finds into consideration, one

can try

- > to reconstruct the once most important trade route from the Red Sea

coast

> into the interior. Moreover, I am taking into account my own

observations in

> Eritrea and Ethiopia.

> There is no doubt that this old trade route led from Adulis, the

very

> ancient trading centre south of Massawa, either through Wadi Haddas

or

> through Wadi Komaila, or possibly both, to Hishmale or Kohaito

(both of

> which lie near the present-day provincial town Adi Keyh), and from

there via

> Tokonda to Matara (near the modern Senafe) and then onto the

ancient capital

> Aksum. Since at least the time of Queen Hatshepsut (ca. 1490-1468

BC), the

> ancient Egyptians, Ptolemaeans, Greeks and Romans imported highly

desirable

> luxury goods such as incense, precious wood, ivory and live animals

from

> this region, i.e. from present-day Eritrea and northern Ethiopia.

> Kolo¹⁰ named in the Periplus as an important inland transfer (or

reloading)

> point, can be identified with one of the two above-mentioned

localities,

> i.e. Hishmale or Kohaito. With regard to the history of trade in

the ancient

> world in both East and West, the importance of this area in north-

east

> Africa under discussion is still widely under-estimated. However,

future

> research is bound to change considerably our present state of

knowledge.

>

>

> Further reading

>

> Raunig, W. (1970) Bernstein, Weihrauch, Seide - Waren und Wege der

antiken

> Welt, Vienna/Munich.

> _____ (1980) Schwarz-Afrikaner, Lebensraum und Weltbild,

> Innsbruck/Frankfurt.

>

>

>

> TUCHSCHERER, Dr. Michel

>

> Trade relations between the Arabian and African coasts in the 16th

and 17th

> centuries

> The area comprising the Red Sea and the Gulf of Aden and their

hinterlands

> forms a coherent environment organized around two complementary

waterways

> which always stimulated the exchanges between both shores, the

Arabian and

> the African. This coherence is due to specific features. These are

physical

> (inhospitable desert coasts with relatively well-watered mountains

and oases

> lying behind), as well as cultural (semitic languages with Arabic

in

> constant progress, monotheist religions with Islam in expansion).

> The African and Arabian shores were largely complementary. The

mostly poor

> Arabian hinterland was unable to meet all the food requirements for

the

> relatively populated coastal cities (Jidda, al-Shihr, Aden, Mokha,

Hudayda,

> Mekka, etc). Therefore Ethiopia and Egypt invariably took an

important share

> in nourishing these populations with different kinds of food.

Arabia

> received also many slaves from the opposite coast and often

enrolled them in

> the armies of the local rulers, or engaged free men as labourers in

the port

> cities. The African hinterland of the Red Sea-Gulf of Aden area

needed

> Arabia as well. By sending food and other goods to the Arabian port-

cities,

> the various populations of Abyssinia, the Kingdom of Sennar and

other

> political entities provided themselves in Jidda, Mokha, Aden or al-

Shihr

> with all kinds of goods flowing either from the Mediterranean or

the Indian

> Ocean.

> The commercial activities in the Red Sea-Gulf of Aden area

displayed a

> hierarchical pattern. At the highest level the long distance trade,

often

> dominated by networks of merchants foreign to the area, linked

together the

> Mediterranean with the Indian Ocean. This trade was usually based

on hard

> cash and sophisticated commercial practices. At a lower level, an

active

> regional commerce sustained a relatively dense network connecting

the ports

> of the African coast with those of the Arabian shore. They were

largely run

> by local merchants and often based on barter.

> The port cities being in the heart of these networks, they

performed

> specific functions and their growth depended largely upon their

relations

> with the political powers ruling the entities in the hinterland or

> dominating the whole area from the outside. The port cities were

junction

> points between different sea lanes, or between the sea and the

caravan

> routes. They were used as exporting places of the inland products.

Some of

> the port cities, lying at the intersection of multiple merchant

networks,

> served as markets for the regional distribution of goods, often

foreign to

> the area. They also contributed to the financing of state apparatus

in the

> hinterland or of Ottoman armies and administration t

(Message over 64 KB, truncated)

| 4665|2002-11-13 16:57:19|Paul Kekai Manansala|Re: Red Sea Trade and Travel|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "omari maulana" wrote:

> > Red Sea Trade and Travel

>

>

> Also it should be noted that swahili traders built boats, called

> metepes which had oars and large enough to carry animals to

china, in

> the court mof the chinese emperor.

The classic mtepe was a sailing ship with sails made of coconut fiber.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4666|2002-11-13 17:22:06|tarik M salaam|Re: Ra Un Nefer Amen|

Ankh Udja Soneb.

I don't doubt that Un Nefer's new book is not what some of us wish to get into. We, as a "conscious" community, have spent an inordinate amount of time proving that Greece either borrowed or outright stole certain elements of their civilization and culture from Kemet. This is my view.

In the meantime, there is so much more in regards to Afrikan culture that we could be learning. For Ra Un Nefer Amen to come out with a continuation of this age old argument is rather unfortunate. Can we focus more on Afrika and her rich cultures??? While we have spent the last 25 plus years engaging other communities (European in specific), we haven't really learned much more about Afrikan culture.

Alafia Ndugu.

SOULONE.

--

On Thu, 14 Nov 2002 00:38:20

mansu_musa wrote:

>--- In Ta_Seti@y..., "Edward Loring" wrote:

>>

>> ----- Original Message -----

>> From: omari maulana

>> To: Ta_Seti@y...

>> Sent: Wednesday, November 13, 2002 11:03 PM

>> Subject: Re: [Ta_Seti] Ra Un Nefer Amen

>>

>>

>> Thank Ed. But this is not my review. I was inquiring about the
>book.

>> Thanks.

>>

>> (EL)....well, what you wrote showed a real and critical

>understanding of the facts. That's the kind of thing "mainliners"

>like. Keep it up! You know, we're not the guys

>> who wrote the 19th century books. We want your help in writing
>the 21st century ones.
>> Your Ed
>> *****
>
>
>
>
>we're not the guys
>who wrote the 19th century books. We want your help in writing the
>21st century ones.
>
>Well let's just make sure that we can keep the scholars that are
>racialist stuck in the 19th century thinking from entering the
>mainstream in the 21st century.
>
> The problem is that schoalrs have made racist thoeries about
>africans,ancient kmt,and other people,but knoiw that it is being
>exposed that they were wrong,they often run for cover.
> This also includes egyptologist that try to still treat egypt like
>it was a white society,and magically imaginary black slaves came and
>ruined the civilization.
> Many egyptologist to my dismay boith european and egyptain downplay
>the connection of nubians,to ancient kemet.
>
> James ehentry breasted tried to translate pa neshi as negro???
>
> I see no scholars coming up and admitting they are wrong after
>racists like breasted and resiner who worked at scholarly universities.
>
>
>
>

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<http://login.mail.lycos.com/brandPage.shtml?pageId=plus&ref=lmtpus>
| 4667|2002-11-13 17:35:42|Clyde Winters|Re: Red Sea Trade and Travel|

Attachments :

Hi

Since you are discussing the issue of trade with East Africa you may find
this article interesting.

Ancient map of Africa poses questions

The unveiling in South Africa's parliament on Monday of a replica of an ancient Chinese map of the then known world which includes a recognisable outline of Africa is raising intriguing questions of which foreigners first explored the continent.

"The idea is to take us beyond what we have been ... brainwashed into believing" declared Speaker Frene Ginwala at the opening of the exhibition, which includes other maps and rock art.

The "Da Ming Hun Yi Tu", the Amalgamated Map of the Great Ming Empire, dates back to 1389, decades before the first European voyages to Africa.

Among recognisable features are the Nile River and South Africa's Drakensberg mountain range.

The map also shows a great lake, covering almost half the continent's land mass. Researchers suggest it may have been drawn on the basis of an Arab legend that stated "farther south from the Sahara Desert is a great lake, far greater than the Caspian Sea".

(The biggest lake in Africa, Lake Victoria, is in fact only a fifth of the size of the Caspian Sea.)

"We have the world's best researchers working on it," said parliament's senior researcher Heindri Bailey, who was hesitant about drawing conclusions from it.

"Until we are able to gain the knowledge we won't speculate on it."

The original of the map is housed in Beijing where it has remained wrapped up, sealed and stowed behind a locked door since the fall of China's last emperor in 1924. Fewer than 20 people have had access to it since then.

The digitised reproduction of the map on silk is almost four metres (around 12 feet) high and more than four metres across.

Place names are written mostly in Manchu, a now virtually extinct language, and still in need to be translated.

Karen Harris of the historical and heritage studies department at the University of Pretoria said that as early as the 1st century AD records had been found in China mentioning places in Africa.

"They had the capability, definitely," she said. "There's not so much evidence to prove it, but it isn't a closed book yet."

A picture dated 11 November 2002 shows a detail on the Da Ming Hun Yi Tu (the Amalgamated Map of the Great Ming Empire) dating back to 1389 which is arguably the oldest world map in existence that accurately reflects the African continent.

Harris said that at the time the Chinese were seeking tribute and not trade for the emperor and therefore would not have set up bases or left behind significant markings as was the case with Europeans.

This, she said, would make it difficult to uncover evidence in support of Chinese having been there, adding: "You wouldn't find human remains because the Chinese took their bodies back to their ancestral lands."

But Bailey said some circumstantial evidence existed in South Africa to suggest the Chinese had navigated around Africa long before Bartolomeu Dias rounded the Cape of Good Hope in 1488.

"Chinese pottery has been found in (South Africa's northern) Limpopo Province dating back to around the 13th century and there's rock art in the Eastern Cape depicting Chinese-looking characters," Bailey said.

British amateur researcher Gavin Menzies, a submarine engineer, argues in "1421", a book which came out this month, that Chinese admiral Zheng He circumnavigated the globe between 1421 and 1423, 100 years before the crew of Portuguese explorer Ferdinand Magellan, who was killed en route.

Zheng He, a eunuch who never travelled with fewer than 300 ships, the biggest carrying 1000 people, is long known to have visited Asia, India, Gulf countries, and Somalia, from where he took back giraffes and lions.

The official history also mentions "Franca" (France and Portugal) and Holland, with the Hollanders described as tall people with red hair and beards.

To meet them in their homeland, Zheng He would have had to sail round the southern tip of Africa.

This is the first time that a copy of the map has been shown outside China. The original is a derivative of an even earlier one dated 1320, which was believed to have been destroyed.

That was before Zheng He's birth (he lived from 1371 to 1435), which deepens the mystery.

Some of the later European maps on show in parliament illustrate dragons, snakes and one-eyed monsters in the inland regions.

| 4668|2002-11-13 17:51:34|Manu Ampim|"Pygmy" issue ... |

Attachments :

> Paul Kekai Manansala wrote:

> Manu, do you regard the Queen of Punt as an example of steatopygia?

>

> Here is a link to her image for those unfamiliar with the Punt reliefs:

>

> <http://nefertiti.iwebland.com/timelines/topics/pics/queenofpunt.jpg>

Paul, there is no discussion about the fact that Queen Ity of Punt (Pwene) has the africoid steatopygia trait. No conversation needed. The trait of steatopygia (literally: "fat buttocks") is rather obvious to any observer who has seriously investigated the characteristics of this trait. (Queen Ity's steatopygia is rather obvious despite the endless discussion about her large size and assumed "medical condition.")

Upon initially viewing this image of the Puntite Queen that you posted from the Hatshepsut Temple at Deir el Bahri, it looks like she is probably a diminutive person ("pygmy") or maybe even a dwarf. Actually, neither of these characterizations are the case. The queen is represented as a *normal size* person in the relief. Notice how she is represented as the *same height* as both her lean-figured husband who is in front of her (right), and the male attendant behind her (left), and all of these figures are relatively the same height as all of the figures in this relief (both Egyptian and Puntite). However, sometimes people underestimate the height of steatopygic women because of their ample figure, which tends to make them look shorter than they really are. (See attachment for details of this scene).

I will also point out that this trait of steatopygia is often shown in the reliefs of the African queens of ancient Meroe, which was located in the area of current-day Sudan.

Likewise, in the Andaman Islands in Indonesia, the diminutive Black people ("Negritos") are among the oldest human populations in Asia, and the women from these black groups also have a predisposition towards the steatopygic trait. (See attachment for image).

Advancing the work,

Manu Ampim

| 4669|2002-11-13 18:13:58|mansu_musa|Re: Ra Un Nefer Amen|

--- In Ta_Seti@y..., "tarik M salaam" wrote:

> Ankh Udja Soneb.

>

> I don't doubt that Un Nefer's new book is not what some of us wish

to get into. We, as a "conscious" community, have spent an inordinate amount of time proving that Greece either borrowed or outright stole certain elements of their civilization and culture from Kemet. This is my view.

>

> In the meantime, there is so much more in regards to Afrikan

culture that we could be learning. For Ra Un Nefer Amen to come out with a continuation of this age old argument is rather unfortunate.

Can we focus more on Afrika and her rich cultures??? While we have spent the last 25 plus years engaging other communities (European in specific), we haven't really learned much more about Afrikan culture.

>

> Alafia Ndugu.

>

> SOULONE.

> --

>

> On Thu, 14 Nov 2002 00:38:20

> mansu_musa wrote:

> >--- In Ta_Seti@y..., "Edward Loring" wrote:

> >>

> >> ----- Original Message -----

> >> From: omari maulana

> >> To: Ta_Seti@y...

> >> Sent: Wednesday, November 13, 2002 11:03 PM

> >> Subject: Re: [Ta_Seti] Ra Un Nefer Amen

> >>

> >>

> >> Thank Ed. But this is not my review. I was inquiring about

the

> >book.

> >> Thanks.

> >>

> >> (EL)....well, what you wrote showed a real and critical

> > understanding of the facts. That's the kind of thing "mainliners"
> > like. Keep it up! You know, we're not the guys
> > who wrote the 19th century books. We want your help in writing
> > the 21st century ones.
> > Your Ed
> > *****
> >
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> > 21st century ones.
> >
> > Well let's just make sure that we can keep the scholars that are
> > racist stuck in the 19th century thinking from entering the
> > mainstream in the 21st century.
> >
> > The problem is that scholars have made racist theories about
> > Africans, ancient KMT, and other people, but know that it is being
> > exposed that they were wrong, they often run for cover.
> > This also includes Egyptologists that try to still treat Egypt

like

> > it was a white society, and magically imaginary black slaves came

and

> > ruined the civilization.

> > Many Egyptologists to my dismay both European and Egyptian

downplay

> > the connection of Nubians, to ancient Kemet.

> >

> > James Henry Breasted tried to translate Pa-Neshi as negro???

> >

> > I see no scholars coming up and admitting they are wrong after

> > racists like Breasted and Reisner who worked at scholarly

universities.

> >

> >

> >

> >

>

>

>

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- > <http://login.mail.lycos.com/brandPage.shtml?pageId=plus&ref=lmtplus>

We, as a "conscious" community, have spent an inordinate amount of time proving that Greece either borrowed or outright stole certain elements of their civilization and culture from Kemet. This is my view.

This is because countless european scholars have over rated and trumped up the greeks accomplishments, and tried to use them as the concept of racial superiority. I agree however that much time does need to be spent on studying and understanding african cultures more, and not just kmt either but other parts of africa as well.

On the other hand it seems that Kmt did leave a lasting impression on grecoroman civilization, which most european scholars with the exception of few will not admit.
 | 4670|2002-11-13 18:25:42|Manu Ampim|"Pygmy" issue ... |
 Paul Kekai Manansala wrote:

- > In _Osiris; The Egyptian Religion Of Resurrection_, Budge mentions that the
- > Ancient Egyptian commonly made dolls of steatopygic women.
- >
- > He mentions specifically the dolls in the 4th Egyptian Room at the British
- > Museum.

Budge must be referring to the main gallery or statuary hall. These steatopygic images may have been there when he was the keeper of the collection 100 years ago, but these dolls and figurines are definitely not on display today. Paul, the steatopygia images that Budge is referring to probably included more figurines than actual "dolls" for children.

Manu Ampim
 | 4672|2002-11-13 19:16:20|a.manansala@attbi.com|Re: Nabta Playa star map @ 12,000 BCE?|

> --- In Ta_Seti@y..., "Edward Loring" wrote:

> , we're also preparing to replace the steel scaffolding with wooden
> poles and the steel pulleys with wooden pulleys like the ones they
> may have used on Egyptian ships
>
>

A pulley-like device was used at Giza:

http://puffin.creighton.edu/museums/cohagan/pulley_cit.htm

According to Dieter Arnold in _Building in Egypt_, the first true pulley was found in the late 12th Dynasty. Small models of pulley systems are also found in the Middle and/or New Kingdom.

Pulleys and levers were necessary to operate Egyptian ships like those shown at Deir el-Bahri.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4673|2002-11-13 19:40:20|Manu Ampim|Ethnolog.-Projekt|

Ed,

Is this a reasonably accurate translation of your letter? Please make corrections.

Manu Ampim

=====

Dear Herr Knorr

Your project sounds spanned! (unbelievable?) I have passed on the info to the Afro American research group "Ta_Seti" and to my colleagues in Moscow. Do you think that a field " the African Diaspora " covered Afro American interest? I wish you a lot of success.

Sincerely yours,

Edward Loring

Lieber Herr Knorr,

Ihr Projekt klingtspanned! Weitergeleitet habe ich die Infos an die Afroamerikanische Forschungsgruppe "Ta_Seti" und an meine KollegInnen in Moskau. Denken Sie, dass eine Sparte "die afrikanische Diaspora" bezogen auf Afroamerika von Interesse w 鸪?

Ich wnsche Ihnen viel Erfolg.

Mit freundlichen Grssen,

Edward Loring

Informatiker

Zentrum fr hgyptologische Studien

Russische Akademie der Wissenschaften

| Moskau, Kairo, Basel

| 4674|2002-11-13 19:55:06|a.manansala@attbi.com|Re: Nabta Playa star map @ 12,000 BCE?|

> --- In Ta_Seti@y..., "Edward Loring" wrote:
> > (
>
>
> There were absolutely no "pullys/blocks" in pre-indoeuropean times
>
> Errr this is not exactly true,ancient kemetians did have siphions and
> pulleys to lift ships sail,but they never used them in development of
> the pyramids.
>
> Richard J gillings in his book mathematics in the times of the
> pyramid documents screws being used by the ancient kemetians.
>
> , we're also preparing to replace the steel scaffolding with wooden
> poles and the steel pulleys with wooden pulleys like the ones they
> may have used on Egyptian ships
>
> http://pr.caltech.edu/media/Press_Releases/PR12164.html
>
>

Pulley-like devices were used at Giza. See:

http://puffin.creighton.edu/museums/cohagan/pulley_cit.htm

According to Dieter Arnold in _Building in Egypt_ (1991) the first true pulley was found dating from the late 12th Dynasty period. Small models of pulley systems date from the Middle and/or New Kingdom.

Ships like those depicted at Deir el-Bahri required at least simple pulleys and levers.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4675|2002-11-13 20:33:43|Manu Ampim|Fw: Ethnolog.-Projekt -- Afroamerika|

> EL. wrote:
> It seems that Afroamerica is the theme of the day...
> As some of you can perhaps see, Munich accepts Afroamerica as a
Logos.

> Be happy.
> Use this opening.
> ****

Ed,
Below is my very rough translation of Mr. Knorr's response to your letter. (I'm sure corrections are needed). It would be useful if you could spell out how Ta-Seti members can take advantage of this project. How do members submit materials? etc. Due to the language translations everything is not clear.
Manu Ampim

=====

Dear Mr Loring,
Best thanks for the other administration mails and for the good wishes! If a category "Afroamerika" for you and your colleagues is interesting, then it belongs also in the Ethnolog! Today I have an English version of my Ethnolog mail to the list "Anthro L" gepostet? which has for the moment 382 subscribers - mainly from the United States. Some have already clicked the page? Just from this page there also might be interest in Afroamerika.
We have furnished first no regional categories because we feared the information would not be sorted with too many categories any more openly. It gives (nichtethnologisches) weblog in the meantime more than 200 categories - there no one more finds 'what :o) However, the Ethnolog should be open - it lives and changes with contributions and interests of its users, not with the preferences, interests or specialisations of the both.
Naturally the category "afroamerica" furnished.
Best greetings,
Alexander Knorr

=====

> > Lieber Herr Loring,
> >
> > besten Dank für die Weiterleitung meiner mail und für die guten
Wünsche!
> > Wenn eine Kategorie "Afroamerika" für Sie und Ihre
Kollegen interessant
> ist,
> > dann gehen Sie auch ins
Ethno::log!
> >
> > Heute habe ich eine englische Fassung
meiner Ethno::log-mail an die Liste
> > "Anthro-L" gepostet, die
momentan 382 subscriber hat -- überwiegend aus
> den
> >
Vereinigten Staaten. Einige haben die Seite schon angeklickt. Gerade von
> > dieser Seite dürfte auch Interesse an Afroamerika vorliegen.
> >
> > Wir haben zunächst keine Regionalkategorien eingerichtet, weil
wir
> > befürchteten, die Information würde bei zu vielen Kategorien
nicht mehr
> > übersichtlich sortiert sein. (Es gibt ein
(nichtethnologisches) weblog mit
> > mittlerweile über 200 Kategorien
-- dort findet kein Mensch mehr 'was :o)
> >
> > Aber das
Ethno::log soll offen sein -- es lebt und verändert sich mit den

> >
Beitr[un] und Interessen seiner Benutzer, nicht mit den Vorlieben,
> >
Interessen oder Spezialgebieten der beiden Administratoren.
> >
> > Wenn Beitr[un] zum Komplex Afroamerika im Ethno::log auftauchen, dann
wird
> > natrlich die Kategorie "afroamerica" eingerichtet.
> >
> > Beste Gr[un]d,
> > Alexander Knorr
> >
> > _____
> > Dr.des. Alexander Knorr
> >
Institut fr Ethnologie und Afrikanistik
> >
Ludwig-Maximilians-Universit[un]t
> > Oettingenstr. 67, 80538
Mnchen
> > (+49 0 89) 21 80 96 24

| 4676|2002-11-13 20:47:10|Manu Ampim|Ra Un Nefer Amen|
Omari, did you or someone else write this piece?
Manu Ampim

> Has anyone reviewed this book by Ra Un Nefer Amen. If so was it
> worthwhile?:
>
> Not Out of Greece
>
> a
book review
>
>
>
> Not (for \$20) Out of
Greece
>
>
>
> If you're interested in ancient Egypt,
Ra Un Nefer Amen is one of the few
> writers whose books can be ordered
the minute they come out.
>
> The author of Metu Neter and several
other books explains Egyptian
> metaphysics with a clarity that's
unparalleled.

>
> So when Kamit Publications announced that his new
book, Not Out of Greece,
> was available, I immediately parted with the
\$20.95 (\$14.95 plus \$6.00
> shipping).
>
> I got ripped off.
That made the second time the good people at Kamit got
> over on me. The
first time was when I subscribed to their newsletter, got
> one edition,
and never got another. They never refunded my \$16 or so either.
>
>
But that was years ago and I figured I'd give them another chance.
>
> Not Out of Greece turned out to be a 64 page pamphlet. Charging \$6.00
to
> mail a pamphlet should be a criminal act. But charging another
\$14.95 for a
> poorly written piece that reads more like a rough draft
than a completed
> work borders upon an atrocity.
>
> Not
Out of Greece has its interesting moments, but only Eurocentric readers
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would be amazed to learn that the Greeks hijacked their knowledge from the
> Egyptians. My mother hipped me to that when I was in the first
grade.
>
> I expected something more, something profound, from the
Shekem.
>
> For the first time, he failed to deliver.
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> Kamit Publications had published Amen's works since at least 1992. By
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> they should be able to afford a proof-reader. Someone needs to
show the
> Shekem when to use and when not to use commas.
>
> But Not Out of Greece is not without value. People who remain
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> into believing that the Greeks were the scientific
heavyweights of the
> ancient world will discover that they were, in
fact, almost comically
> primitive in their ideas regarding math,
astronomy, medicine, logic and
> philosophy. They will find evidence that
the Egyptians, Babylonians,
> Sumerians and Persians were light years
ahead of the Greeks in all areas of

> civilization and science.
>
> Not Out of Greece also argues that the Greeks, to their credit, did not
> separate God from science but, to the contrary, were deeply religious
people
> who credited the gods for whatever successes they
enjoyed.
>
> Ra Un Nefer Amen should either hawk his book for \$2.95
(and trash the phony
> "shipping charge") or use it as an outline for a
real book about Egyptian
> science and its impact upon the
world.
| 4678|2002-11-13 21:59:01|Manu Ampim|Re: Ra Un Nefer Amen|
Ankh Udja Seneb Tarik,

I agree with you that we have spent much time dealing with Greek stuff, but this is not a closed subject. People still continue to promote the false "miracle" of Greece. And all of the "classics" departments promote unfounded info. about Greece just by their very name. These departments should be called "European Classics" rather than just "classics," because they focus exclusively on Greece & Rome and yet every major culture/civilization has had a classical period.

I have not read the book (and I probably never will) but I do like the title _Not Out of Greece_. I'm sure that the book is not very detailed (with only 60+ pages) and is overpriced, but actually this is probably the kind of book that the average person would read.

Advancing the work,

Manu Ampim

> Ankh Udja Seneb.
>
> I don't doubt that Un Nefer's new book is not what some of us wish to get
into. We, as a "conscious" community, have spent an inordinate amount of
time proving that Greece either borrowed or outright stole certain elements
of their civilization and culture from Kemet. This is my view.
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> In the meantime, there is so much more in regards to Afrikan culture that

we could be learning. For Ra Un Nefer Amen to come out with a continuation
of this age old argument is rather unfortunate. Can we focus more on Afrika

and her rich cultures??? While we have spent the last 25 plus years engaging other communities (European in specific), we haven't really learned much more about Afrikan culture.

>

> Alafia Ndugu.

>

> SOULONE.

> --

>

> On Thu, 14 Nov 2002 00:38:20

> mansu_musa wrote:

> >--- In Ta_Seti@y..., "Edward Loring" wrote:

> >>

> >> ----- Original Message -----

> >> From: omari maulana

> >> To: Ta_Seti@y...

> >> Sent: Wednesday, November 13, 2002 11:03 PM

> >> Subject: Re: [Ta_Seti] Ra Un Nefer Amen

> >>

> >>

> >> Thank Ed. But this is not my review. I was inquiring about the

> >book.

> >> Thanks.

> >>

> >> (EL)...well, what you wrote showed a real and critical

> >understanding of the facts. That's the kind of thing "mainliners"

> >like. Keep it up! You know, we're not the guys

> >> who wrote the 19th century books. We want your help in writing

> >the 21st century ones.

> >> Your Ed

> >> *****

> >

> >

> >

> >

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> >racialist stuck in the 19th century thinking from entering the

> >mainsteam in the 21st century.

> >

> > The problem is that schoalrs have made racist thoeries about

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> >exposed that they were wrong,they often run for cover.

> > This also includes egyptologist that try to still treat egypt like
> > it was a white society, and magically imaginary black slaves came and
> > ruined the civilization.

> > Many egyptologist to my dismay both european and egyptain downplay
> > the connection of nubians, to ancient kemet.

> >

> > James ehenry breasted tried to translate pa neshi as negro???

> >

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> >

> >

> >

> >

> >

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> >

> >

| 4679|2002-11-14 07:56:59|mansu_musa|siphions and bellows in ancient KMT |
"Among the more remarkable inventions of a remote era among the
Egyptians

may be mentioned bellows and siphons. The former were used at least
as early

as the reign of Thothmes III." They consisted of a leather bag
secured and

fitted into a frame from which a long pipe extended for carrying the
wind

to the fire. They were worked by the feet the operator standing upon
them

with one under each foot and pressing them alternately he pulled up
each

exhausted skin with a string he held in his hand." Ibid p 312

"Siphons are shown to have been invented in Egypt at least as early

as the reign of Amenophis I" Heron of Alexander "shows them to have been employed as hydraulic machines on a grand scale for draining lands

or conveying water over a hill from one valley to another" Ibid p 314
Wilkinson in his Manners and Customs of the Ancient Egyptians,
London, 1837

http://www.nesc.wvu.edu/ndwc/ndwc_DWH_1.html

Glass working was practised by the ancient Egyptians at a very early period of their national existence. Sir J. G. Wilkinson, in his able work on the Manners and Customs of the ancient Egyptians, has adduced three distinct proofs that the art of Glass working was practised in Egypt before the Exodus of the children of Israel from that land, three thousand five hundred years ago. At Beni Hassan are two paintings representing Glass blowers at work, and from the hieroglyphics accompanying them they are shown to have been

executed in the reign of the first Osirtasen at the early date above mentioned. Such was the skill of the Egyptians in glass making, that they successively counterfeited the Amethyst and other precious stones worn as ornaments for the person. Winckelmann, a high authority, is of opinion that glass was employed more frequently in ancient than in modern times; it was used by the Egyptians even for coffins; (within 1847 a process was patented in England for making Coffins of Glass) they also employed it not only for drinking vessels but for Mosaic work, the figures of deities, and sacred emblems, in which they attained excellent workmanship, and surprising brilliancy of color.

Wilkinson in his Manners and Customs of the Ancient Egyptians,
London, 1837

http://www.nesc.wvu.edu/ndwc/ndwc_DWH_1.html

| 4680|2002-11-14 08:18:14|omari maulana|Re: Ra Un Nefer Amen|
Manu

I thought I made it clear in previous response to the post by Ed that I didn't write this, I was merely inquiring about the book.

PEACE

>From: "Manu Ampim" <Profmanu@acninc.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Ra Un Nefer Amen

>Date: Wed, 13 Nov 2002 20:57:56 -0800

>

>Omari, did you or someone else write this piece?

>

>Manu Ampim

>

>-----

>

>

>

>

>> Has anyone reviewed this book by Ra Un Nefer Amen. If so was it
>> worthwhile?:

>>

>> Not Out of Greece

>>

>> a book review

>>

>>

>>

>> Not (for \$20) Out of Greece

>>

>>

>>

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> > science and its impact upon the world.
>

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| 4681|2002-11-14 08:23:13|omari maulana|Re: Ra Un Nefer Amen|

>From: "tarik M salaam" <Dogonone@lycos.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Ra Un Nefer Amen

>Date: Wed, 13 Nov 2002 20:21:53 -0500

>

>Ankh Udja Soneb.

>

>I don't doubt that Un Nefer's new book is not what some of us wish to get
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>and her rich cultures??? While we have spent the last 25 plus years
>engaging other communities (European in specific), we haven't really
>learned much more about Afrikan culture.

>

>Alafia Ndugu.

I think you are right, we need to engage in more detailed studies of Africa.
But isn't the term and geographic boundaries of how and what Africa is
limiting in and of itself. For example, should we not study the Natufian
culture even though the people who lived in Palestine at this time were
black? Some studies indicate that a portion of the ancient Greek population
was black (African?). Should we not study this population? If not then why
should we study the modern black diaspora?

>

>SOULONE.

>--

>

>On Thu, 14 Nov 2002 00:38:20

> mansu_musa wrote:

> >--- In Ta_Seti@y..., "Edward Loring" wrote:

> >>

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> >> From: omari maulana

>>> To: Ta_Seti@y...
>>> Sent: Wednesday, November 13, 2002 11:03 PM
>>> Subject: Re: [Ta_Seti] Ra Un Nefer Amen
>>>
>>>
>>> Thank Ed. But this is not my review. I was inquiring about the
>>book.
>>> Thanks.
>>>
>>> (EL)....well, what you wrote showed a real and critical
>>understanding of the facts. That's the kind of thing "mainliners"
>>like. Keep it up! You know, we're not the guys
>>> who wrote the 19th century books. We want your help in writing
>>the 21st century ones.
>>> Your Ed
>>> *****
>>
>>
>>
>>
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>>
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>

>

>

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| 4682|2002-11-14 09:50:51|Manu Ampim|Ra Un Nefer Amen|

Peace Omari,

I did see your comment to Ed (who reasonably assumed that you wrote this piece), but you did not indicate in your response who wrote the comments about Ra Un Nefer Amen's book, or where the information was taken from. Since you did not write this review, the information you provided for the members has no context whatsoever, and this was the reason for my question to you.

Since most of us have not read this new book, all we have to draw from is the unsigned review that you provided. So, my question is who wrote the comments on the book? Thanks for your response.

Advancing the work,

Manu Ampim

> Manu

>

> I thought I made

it clear in previous response to the post by Ed that I

> didn't write

this, I was merely inquiring about the book.

>

>

PEACE

>>> Has anyone reviewed this book by Ra Un Nefer Amen.

If so was it

>>> worthwhile?:

>>>

>>>

Not Out of Greece

>>>

>>> a book review

>>>

>>>

>>>

>>> Not (for \$20) Out of

Greece

>>>

>>>

>>>

>>>

If you're interested in ancient Egypt, Ra Un Nefer Amen is one of the

>>few

>>> writers whose books can be ordered the minute they
come out.

>>>

>>> The author of Metu Neter and
several other books explains Egyptian

>>> metaphysics with a
clarity that's unparalleled.

>>>

>>> So when Kamit

Publications announced that his new book, Not Out of

>>Greece,

>>> was available, I immediately parted with the
\$20.95 (\$14.95 plus \$6.00

>>> shipping).

>>>

>>> I got ripped off. That made the second time the good people at Kamit
got

>>> over on me. The first time was when I subscribed to their
newsletter,

>>got

>>> one edition, and never got
another. They never refunded my \$16 or so

>>either.

>>>

>>> But that was years ago and I figured I'd give them
another chance.

>>>

>>> Not Out of Greece turned out
to be a 64 page pamphlet. Charging \$6.00 to

>>> mail a pamphlet

should be a criminal act. But charging another \$14.95

>>for a

>>> poorly written piece that reads more like a rough draft than a
completed

>>> work borders upon an atrocity.

>>>

>>> Not Out of Greece has its interesting moments, but only
Eurocentric

>>readers

>>> would be amazed to learn that

the Greeks hijacked their knowledge from

>>the
>>>
Egyptians. My mother hipped me to that when I was in the first grade.
>>>
>>> I expected something more, something profound, from
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>>>
>>> For the first time, he failed to
deliver.
>>>
>>> Kamit Publications had published
Amen's works since at least 1992. By
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>>> they
should be able to afford a proof-reader. Someone needs to show the
>>> Shekem when to use and when not to use commas.
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>>> But Not Out of Greece is not without value. People who remain
>>brainwashed
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scientific heavyweights of the
>>> ancient world will discover
that they were, in fact, almost comically
>>> primitive in their
ideas regarding math, astronomy, medicine, logic and
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>>> Sumerians and Persians were light years ahead of the Greeks in all
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>>of
>>> civilization and science.
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>>> Not Out of Greece also argues that the Greeks, to their
credit, did not
>>> separate God from science but, to the
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credited the gods for whatever successes they enjoyed.
>>>
>>> Ra Un Nefer Amen should either hawk his book for \$2.95 (and trash the
>>phony
>>> "shipping charge") or use it as an outline
for a real book about
>>Egyptian
>>> science and its

impact upon the world.

| 4683|2002-11-14 09:55:44|Rudy Aunk|CL 101 Club Goes Live tonight, Thu Nov 14th|
Cultural Literacy 101 Club Live!:

The DoubleSpeak in Black and White Lecture/Lab Series

Topic: Search For the Lost Ankh, By Imhotep Gary Bird

Th Last week we covered the Cultural Poisoning Self-test, Question 8 "the 50% divorce rate question" and the bigger question of group image poisoning. page 88

This week we will take a brake from the test and move to part II of the book Cultural Literacy. See the Aunk page p134.

Don't miss this one we will be playing the Lost Ankh, by Imhotep, about 9:30 to 10pm

Those of you who are Cultural Soldiers, know we always need some NewBeez for our Cultural Poisoning Lab. Please invite or bring some SleepingGiants with you tonight to help with lab

Thursday Nov 14 , 2002

9:00 pm - 11:00 pm EST

Location: CyberSpace (PalTalk.com)

Street: African American Section (Group)

Room: The Cultural Literacy 101 Club Live.

Agenda:

9-9:30 Meet and Greet (War Stories)

9:30-10 Lecture (Presentation of the topic)

10-10:30 Lab (Learn to detect Cultural Poisoning)

10:30-11 Questions and Answers

Hetep,

Rudy Aunk

Author DoubleSpeak in Black and White

ISBN 0595228585

http://www.iuniverse.com/bookstore/book_detail.asp?isbn=0%2D595%2D22858%2D5

| 4684|2002-11-14 10:06:24|omari maulana|Re: Ra Un Nefer Amen|

>From: "Manu Ampim" <Profmanu@acninc.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Ra Un Nefer Amen

>Date: Thu, 14 Nov 2002 10:01:36 -0800

>
>
>Peace Omari,
>
>I did see your comment to Ed (who reasonably assumed that you wrote this
>piece),

but you did not indicate in your response who wrote the comments about Ra Un
Nefer Amen's book, or where the information was taken from. Since you did
not write this review, the information you provided for the members has no
context whatsoever, and this was the reason for my question to you.

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>the _unsigned_ review that you provided. So, my question is who wrote the
>comments on the book? Thanks for your response.
>
>Advancing the work,
>
>Manu Ampim

Manu

You are correct, I should have provided more context on this post.

Blessings.

>
>-----
>
>
>
>
>
>> Manu
>>
>> I thought I made it clear in previous response to the post by Ed that I
>> didn't write this, I was merely inquiring about the book.
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>> PEACE
>
>
>-----
>
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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>
| 4685|2002-11-14 10:44:51|tarik M salaam|Re: Ra Un Nefer Amen|
Ankh Udja Soneb.

Bro. Omari,

Peace and respect.

Allow me to offer another point. Indeed there are many aspects of Afrikan people and culture (throughout the diaspora) that we can study/embrace/research. This was my point exactly. Also, i am in no way trying to minimize the significance or importance of Kemet However, Kemet is one of many, and this needs to be kept in perspective. There will always be Europeans (and their lackies) challenging the truth. We can engage them, no problem with that. However at the same time, there is so much else that we could be studying/learning at the same time that we engage these purveyors of lies and falsehood.

In essence, our studying and research has to be more expansive than proving that many European scholars are liars. Our understanding of Eurocentric culture and thought should have already taught us this lesson.

Alafia Ndugu.

--

On Thu, 14 Nov 2002 08:23:13

omari maulana wrote:

>>From: "tarik M salaam" <Dogonone@lycos.com>

>>Reply-To: Ta_Seti@yahoogroups.com

>>To: Ta_Seti@yahoogroups.com, Ta_Seti@yahoogroups.com

>>Subject: Re: [Ta_Seti] Re: Ra Un Nefer Amen

>>Date: Wed, 13 Nov 2002 20:21:53 -0500

>>

>>Ankh Udja Soneb.

>>

>>I don't doubt that Un Nefer's new book is not what some of us wish to get
>>into. We, as a "conscious" community, have spent an inordinate amount of
>>time proving that Greece either borrowed or outright stole certain elements
>>of their civilization and culture from Kemet. This is my view.

>>

>>In the meantime, there is so much more in regards to Afrikan culture that

>>we could be learning. For Ra Un Nefer Amen to come out with a continuation
>>of this age old argument is rather unfortunate. Can we focus more on Afrika
>>and her rich cultures??? While we have spent the last 25 plus years
>>engaging other communities (European in specific), we haven't really
>>learned much more about Afrikan culture.

>>

>>Alafia Ndugu.

>

>

>I think you are right, we need to engage in more detailed studies of Africa.

> But isn't the term and geographic boundaries of how and what Africa is

>limiting in and of itself. For example, should we not study the Natufian

>culture even though the people who lived in Palestine at this time were

>black? Some studies indicate that a portion of the ancient Greek population

>was black (African?). Should we not study this population? If not then why

>should we study the modern black diaspora?

>

>>

>>SOULONE.

>>--

>>

>>On Thu, 14 Nov 2002 00:38:20

>> mansu_musa wrote:

>> >--- In Ta_Seti@y..., "Edward Loring" wrote:

>> >>

>> >> ----- Original Message -----

>> >> From: omari maulana

>> >> To: Ta_Seti@y...

>> >> Sent: Wednesday, November 13, 2002 11:03 PM

>> >> Subject: Re: [Ta_Seti] Ra Un Nefer Amen

>> >>

>> >>

>> >> Thank Ed. But this is not my review. I was inquiring about the

>> >book.

>> >> Thanks.

>> >>

>> >> (EL)....well, what you wrote showed a real and critical

>> >understanding of the facts. That's the kind of thing "mainliners"

>> >like. Keep it up! You know, we're not the guys

>> >> who wrote the 19th century books. We want your help in writing

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>> >> Your Ed

>> >> *****

>> >

>> >

>> >

| 4686|2002-11-14 10:55:05|omari maulana|Re: Ra Un Nefer Amen|

>From: "tarik M salaam" <Dogonone@lycos.com>
>Reply-To: Ta_Seti@yahooogroups.com
>To: Ta_Seti@yahooogroups.com
>Subject: Re: [Ta_Seti] Re: Ra Un Nefer Amen
>Date: Thu, 14 Nov 2002 13:44:40 -0500
>
>Ankh Udja Soneb.
>
>Bro. Omari,
>
>Peace and respect.
>
>Allow me to offer another point. Indeed there are many aspects of Afrikan
>people and culture (throughout the diaspora) that we can
>study/embrace/research. This was my point exactly. Also, i am in no way
>trying to minimize the significance or importance of Kemet However, Kemet
>is one of many, and this needs to be kept in perspective.

Agreed, and to add on I would state that these other aspects of the culture generally have cultural origins in the Nile Valley.

There will always be Europeans (and their lackies) challenging the truth. We can engage them, no problem with that.

We have to engage black and white downpressers.

However at the same time, there is so much else that we could be studying/learning at the same time that we engage these purveyors of lies and falsehood.

Indeed.

>
>In essence, our studying and research has to be more expansive than proving
>that many European scholars are liars. Our understanding of Eurocentric
>culture and thought should have already taught us this lesson.

Indeed, however there is a big lie out there that we have to address - white supremacy.

>
>Alafia Ndugu.

>--
>
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> omari maulana wrote:
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Add photos to your e-mail with MSN 8. Get 2 months FREE*.
<http://join.msn.com/?page=features/featuredemail>
 | 4687|2002-11-14 11:11:32|Djehuti Sundaka|Re: Ra Un Nefer Amen|
 Having read Shekem's books, spoken with him and seen him in action at
 one occasion, I can't say I'm surprised about the report on his latest
 book. A book that's recently been suggested to me that I look forward
 to checking out is

I'm particularly interested in seeing what it has to say about the possibility of priestly groups (or groups derived from them) having survived the onslaught of Xristianity. It would be interesting if any had managed to survive in some form into modern times.

Djehuti Sundaka

--- In Ta_Seti@y..., "mansu_musa" wrote:
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Access,

>> Advanced Spam protection with LYCOS MAIL PLUS.

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>
> This is because countless europeans scholars have over rated and
> trumped up the greeks accomplishments,and tried to use them as the
> concept of racial supoerioty.
> I agree however that much time does need to be spent on studying
> and undertstanding african cultures more,and noit just kmt either
but
> other parts of africa as well.
>
> On ther other hand it seems that Kmt did leave a lasting
> imperssion on grecoroman civilzation,which most european scholars
> with the excep[tion of few will not admit.
| 4688|2002-11-14 11:28:23|omari maulana|ERITREA |
ERITREA

Revelations of an Ancient Past . . . Challenges of the Present

Hopes & Prospects for the Future

September, 2002

By

Tomas Mebrahtu*

Stelae at Qohaito, one of five Eritrean sites nominated for the UNESCO World
Heritage List Qohaito's
urban settlements date to the "Pre-Aksumite" era
(1st Millenium B.C.)

Photo credit: Daniel Berhane, The Eritrea Multimedia Exhibit

Haile Berhe, National Museum of Eritrea, The Preservation of The Cultural
Heritage of Eritrea, 10 October 2000

"?Eritrea has one of the highest densities of archaeological sites known in the African Continent ? [with an] estimated 25-30,000 sites ?"

As mentioned in the Introduction to a four-part series I have [slowly] been in the process of writing, Part 1 - Revelations of an Ancient Past - touches upon historical facets of the Eritrean experience. Off and on, over the past decade or so, many of us have followed in the popular media about pioneering work that is re-defining Eritrea's place in ancient history and archaeology, and the search for man's early habitat along the Red Sea Coast. It turns out, the groundbreaking archaeological finds, while still undergoing rigorous debate by specialists, appear destined to transform our understanding of social & cultural development in the Horn of Africa. So, what's all the fuss about? For some time, historians have been convinced that Eritrea is an 'archaeological goldmine', well positioned to provide unique insights into the following important, but so far, not fully resolved questions:

How & why did humanity's common ancestors migrate out of Africa, resulting in today's global mosaic of peoples & cultures?

What region(s) will ultimately lay [documented] claim to the mysterious "Land of Punt"?

Genesis of [Pre-] Aksumite Civilization - An Evolving Story, with an Indigenous Twist?

In this article, I attempt to summarize some of the recent and fascinating revelations that will someday fill in the gaps in history books describing our part of the world. A search for answers to questions on my mind, inspired by a January 2002 visit with Yoseph Libsekal and staff at the National Museum of Eritrea in Asmara, has taken me on a captivating journey into the history of my troubled homeland and region, the Horn of Africa.

As a part-time student of history, I've always believed one has to grounded on a sound understanding of past events - ancient as well as recent - as a basis for placing into proper context the complex problems and challenges faced by our modern-day societies. The painful, yet rich, shared experiences of Eritrea, Ethiopia and the Greater Horn of Africa are no exception. My journey into the past, superficial as it may seem, helps me maintain cautious optimism for the future, tempered with a sober analysis of the present.

After all, the history of Africa's Horn has been simultaneously filled with glamour and adversity; modest feasts followed by droughts and deadly

famines, and vice versa; glorious victories, only to be diluted by dismal failures. It's a region that is home to the most temperate, and the harshest of climates. It has been the playground for cruel emperors, feudal, marxist-communist and religious fanatics alike. Decent, spiritual peoples - Muslims, Copts, and practitioners of other faiths and beliefs - live amongst those who forcefully try to impose on others alien value-systems, be they the 'Lord's Resistance Army' or Jihadists. Armed with nothing but justice and Maoist-inspired tactics, heroic and fierce freedom fighters - women and men - made history, only to be counter-balanced by brutal, power- and greed-driven insurgencies or dictatorships.

Dictators of all stripes have ruled here, aligned to the East or the West during the Cold War. Most oppressed, some even butchered their own people. It's also home to the Nile - aptly referred to by some as the River of Gods - which gave birth to Ancient Egypt and Nubia. Its battlegrounds were witness to the defeat of a European colonial army at the Battle of Adwa in 1896. All took notice, rightly so. An African people had proudly resisted the 'Scramble for Africa', thereby becoming an inspiring symbol to the colonized worldwide. Ironically, instead of a great African nation-state, a colonial empire - Greater Ethiopia - arose instead, successfully emulating the Euro-colonialists, in search of power, prestige, and regional hegemony.

Most of all, the Horn of Africa is home to betrayed innocents, numbering in the scores of millions - living at the mercy of some of the worst governments Africa and the World have ever seen - and in recent times, mainly fed by the West, UN and supra-government NGOs. At times, the region was blessed with progressive governments, seemingly capable of angelic miracles, albeit unsustainable. Or was it mere flashes of brilliance? It's also a region that, at other times, appears cursed by the Almighty (him) self. Witness the droughts, following the 4-year, brutal, senseless, and inhuman 'border' war, which brought nothing but misery to the multitudes in Eritrea and Ethiopia. Decades of refuge and exile, followed by repatriation during peace times. Sadly, the repatriated are sometimes subject, for a second time or more, to war-displacement and life in refuge or exile. The disasters are aplenty, but it wasn't always meant to be so. The Horn of Africa is, after all, intimately linked with the birthplace of mankind. The region is capable, at the same time, of representing the best and worst in humanity: The Horn of Extremes?

OK, enough of present-day lamentations, for the nostalgic journey back in time begins shortly. The first leg begins many years ago, in East Africa's savannahs, and later, the lowlands along the Southern Red Sea Coast of Africa. The local adventurers were not Djiboutian, Eritrean, Ethiopian, Kenyan, Somali, Sudanese, or Ugandan. They were the ancestors of all of mankind.

"Out of Africa": Yes, but How?

On Seafood & Beach Migration: The 'Real Eve' Discovered?

C. Stringer, "Coasting out of Africa", *Nature*, Vol. 405, 4 May 2000, p.24-27.

"It is now generally accepted that Africa is the ancestral homeland of modern humans, *Homo sapiens*. But the timing of human dispersal from Africa, and the routes taken, remain controversial."

R. C. Walter et al., "Early human occupation of the Red Sea coast of Eritrea during the last interglacial", *Nature*, Vol. 405, 4 May 2000, p.65-69.

"The artifacts [hand axes, obsidian stone tools, shellfish] from the Abdur Reef Limestone [Gulf of Zula] are in the right geographical location and of the right age to suggest that the route out of Africa was along the coast of Eritrea."

In support of the "Out of Africa" model, a 1987 scientific paper (Cann et al.) presented genetic evidence that, when coupled with fossil records, solidified Africa's claim to be our collective, ancestral homeland. The authors argued that unique patterns of mitochondrial DNA - passed on from mother to daughter - can be used to trace our genetic lineage as well dispersal patterns across the globe. The theory's logical conclusion suggests all of humanity can trace family roots back to a single woman in Eastern Africa, The Real Eve, highlighted in a recent, discovery.com interactive on-line program. In the companion video documentary, Seife Berhe, geologist and co-author of the landmark *Nature* report, explains some of the details behind the oldest coastal settlement yet found, a fossilized coral reef in Eritrea, aptly nicknamed "The World's 1st Oyster Bar". The implications are not small; in fact, it's just the opposite.

If more settlements of various ages can be discovered along the coasts of Africa and around the world, it will help fill in the timelines of global human migration. For now, the first successful trip out of Africa appears to be via Eritrea, across the Red Sea into Yemen, many years after a Beach Party, 125,000 B.C. Experts speculate the journey was triggered by a search for food - fish, scallops, oysters and clams - in areas expected to be better for sea-harvesting. Along the way, humans adapted as needed, leading to today's global mosaic of peoples and cultures: Middle Eastern, Asian, Australian, European, and American. The rest is history, as they say.

Land of Punt: Horn of Africa Courts Ancient Egypt

The Unsolved Mystery of the "Southern Red Sea Countries" (3rd - 1st Millennium B.C.)

Ancient Egypt is considered by some to be peer-less among the World's Great Civilizations. Besides trading with an immediate neighbor-rival, Nubia, Egypt's Pharaohs periodically organized several southern expeditions to another contemporary culture called the Land of Punt. It is from this little-known land that Egypt was able to obtain supplies of myrrh, incense, precious stones, minerals, and other exotic materials. The best-documented trade mission was commissioned by Queen Hatshepsut during 15th century B.C. Although the location of Punt has yet to be verified, Africa's southern Red Sea region appears to be the leading candidate.

Jacke Phillips, "Punt and Aksum: Egypt and the Horn of Africa", *Journal of African History*, vol. 37, 1997, p. 423 - 457.

"? no archaeological remains have ever been identified, even tentatively as 'Puntite'. Punt exists, for us, only in the Egyptian records; even the name we use is taken directly from the Egyptian name PWNT. These sources have given us a general idea of where Punt was located, what it was like, and the period of its existence (generally, c. 2500 to ?600 B.C.) ? Punt has never been identified with certainty. The textual records that have survived, when their information is pooled, provide us with enough information to suggest strongly a generalized area within the eastern coastal regions of the modern Sudan south of modern Port Sudan, Eritrea and northern-most Ethiopia, or somewhere further inland ?"

Others (e.g. Fattovich) generally support the above summary regarding the lack of knowledge of Punt and its imprecise location(s). Direct archaeological evidence will ultimately shed some light on this mystery, but it's not unreasonable to expect that ancient Eritrean ports and/or settlements will figure prominently in the Puntite ruins and artifacts that will be uncovered, sooner or later. In the meantime, until historians and archaeologists sort out the final answers, tour operators and travel guides will have the liberty to lure adventurous travelers to many nations that lay claim to what the Egyptians called God's Land or Punt. What appears clear is that Eritrea has as a good a case as any among the contending "Southern Red Sea Countries".

Interestingly, in terms of their relationship to Ancient Egypt, Phillips treats Punt, Aksum and the not so well-understood intervening period [D'MT, C-Group, Kerma, Ona, Pre-Aksumite, etc.], as successive cultures. An appropriate lead-in to the next leg of our journey?

Genesis of Aksum Civilization: Punt, D'MT, Ona, Pre-Aksumites and Ancient

Asmara?

An Evolving Story Along the Red Sea (2st Millenium B.C. - 1st Millenium A.D.)

Source: National Geographic, Keepers of The Faith - The Living Legacy of Aksum, July 2001

The ancient Kindgom of Aksum is well-known as one of the earliest Christian states as well as for its accomplishments in architecture, ceramics, coinage, the development of a unique Ge'ez language and civilization, and domination of Red Sea trade for several centuries in 1st Millennium A.D. (Munro-Hay). However, a complete understanding of its origins is still lacking. It is only recently that Africanists are making headway in challenging the "Out of Africa" premise for the rise of this complex culture, i.e. South Arabian immigrants and colonizers from Saba (Yemen) were the genius behind the establishment of Aksum, and all of its accomplishments. The roles of indigenous, African societies were either minimized, or altogether ignored. Sound familiar to the debates on the origins of Ancient Egypt?

It turns out, that new discoveries of urban settlements in the plateaus of Asmara, dated to 800 B.C., are set to radically revise the existing interpretation of Aksumite and Pre-Aksumite culture, emphasizing the indigenous component, literally changing the "face of history" (photos available at shaebia.org). In light of these discoveries and "physical continuities in the Southern Red Sea Area", Curtis concludes that "The Pre-Aksumite settlements and contemporaneous Sabeian settlements of the southern Arabian Peninsula are best viewed as co-evolving". Who exactly were the Pre-Aksumites anyway? The search for answers, and ensuing scholarly debates, will surely continue for some time.

Peter R. Schmidt, Matthew C. Curtis, Urban precursors in the Horn: early 1st-millenium BC communities in Eritrea", *Antiquity*, vol. 75, 2001, p. 849-859.

"Research in the greater Asmara area shows that we cannot substantiate earlier ideas that the highlands of Eritrea owed their cultural genesis and their urban development to interactions with the South Arabian Peninsula. Comparison of the latter ceramic traditions with the ceramics of the Ona culture suggests that the communities around Asmara were endogeneous."
"this monument ? those who created?
? for the sake of their fathers ?"

Ge'ez Inscription on Stele at Matara, Eritrea, Nominated as a UNESCO World Heritage Site Matara sites date back to the Pre-Aksumite era in the 1st Millennium B.C.

Sources: Y. Kobashchanov, "AXUM", PSU Press, J. W. Michels, (Ed.) 1979; E. Littmann, "The Monuments of Aksum : An Illustrated Account", AAU Press, D. W. Phillipson (Ed.), 1997.

Yoseph Libsekal examines a 'border' war victim Destroyed Stele at Matara, Eritrea (2001) Photo credit: Richard Greenfield, shaebia.org

Other 'border' war victims (1998 - 2002):

Killed: 100,000+

War-Displaced: 1 - 2 million

Wounded / Maimed: Number unknown

Final POWs set for release Aug-Sept 2002: 2,000

Briefly, on Islamic Civilization, Italianate Art Deco, and Beyond?

Five Centuries of Ottoman-Egyptian-Italian-British-Ethiopian Occupation & Colonization

The decline of Adulis (5th century) was later followed in kind by Aksum, a few centuries later, co-inciding with the spread of Islamic Civilization across North & East Africa. As a result, many parts of modern-day Eritrea were ruled by various kingdoms and sultanates. As celebrated in the Eritrean Development Foundation 2003 Calendar, in support of the Cultural Assets Rehabilitation Project, the Red Sea island of Dahlak Kebir was home to "a 10th - 15th century necropolis with over 800 tombs that carry Qufic (ancient Arabic) inscriptions?". They would be contemporary with medieval Coptic monasteries in the highlands of Eritrea and Ethiopia.

Occupation of Eritrea's strategic Red Sea coast formally began in 16th century, triggering almost five centuries of foreign rule. Before departing, the Ottomans would leave behind exquisite architecture - 500-year old mosques, palaces, urban dwellings - in the port city of Massawa.

The Italians, while creating infrastructure to support a settler colony, also built towns and city neighborhoods that have so far been preserved, being architecturally unique to lands beyond Italy. The time of the Egyptians and the British was more brief and less remarkable, thereby leaving less of an imprint. As for Ethiopian rule - both imperial and

communist - for now, the less said, the better. After all, it's been a terribly dysfunctional relationship in the past century.

Liberation would finally come on May 24, 1991, after a bloody 30-year armed struggle for independence from illegal annexation by His Imperial Majesty or H.I.M. - Ethiopia's Lord of Lords and King of Kings, Emperor Haile Selassie I - in violation of a UN-mandated Federation (1952 - 1962). At least 65,000 Eritreans would sacrifice their lives for freedom, fighting against the US- and later Soviet-supplied Ethiopian Army, at the time, the largest in Black Africa. The Organization of African Unity elected not to interfere, and left the 'internal' matter to H.I.M. and later, to Ethiopia's notorious killer-dictator, Colonel Mengistu Hailemariam, now in comfortable exile in Zimbabwe, having cashed in a debt for Ethiopia's admirable support for anti-colonial struggles in southern Africa. So ironic?

It can be said, like many subjugated peoples worldwide, Eritrea's colonial experiences, and its just struggle for freedom, helped cement a strong, national identity. Notwithstanding a glorious past and rich pre-history shared with neighbors, including Ethiopia, the modern State of Eritrea is clearly an artificial creation of European colonization, just like all African nations. Hence, the 19,000 lives that were recently sacrificed in order to uphold the colonial treaties of 1900, 1902, and 1908. We suspected, it was either that or be erased off the map, again. Hopefully, time will reveal the whole truth behind the recent, multi-billion dollar, Eritrea-Ethiopia 'border' war.

Fast forward ?

Parts 2 and 3 partially rely on David Pool's on-the-mark analysis - From Guerrillas to Government: The Eritrean People's Liberation Front, 2001, Ohio University Press - as a basis for rationalizing the current mess we're in, and where we might be headed as a newly born (infant) nation. It appears to be one of those bad news (Part 2), good news (Part 3) situations.

To be continued ? please be patient, for the tortoise and the camel seem to personify my pace.

Part 2 - Challenges of the Present

Part 3 - Hopes & Prospects for the Future

* Tomas Mebrahtu visited Eritrea earlier this year, reconnecting with members of his immediate and extended family, also gaining an appreciation for dynamic developments related to his homeland's past, present, and future. Comments may be sent to mebrahtu@seas.upenn.edu. This four-part series of articles is dedicated, in loving memory, to Mulu Woldekiros. For more on Mulu, refer to a wonderful Tribute to Mulu by Veronica T. Kflu

(Dehai Retreat, 2002).

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R. C. Walter et al., "Early human occupation of the Red Sea coast of Eritrea during the last interglacial", Nature, 405 (2000), p. 65-69.

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| 4689|2002-11-14 11:32:37|omari maulana|Re: Ra Un Nefer Amen|

>From: "Djehuti Sundaka" <ahuguley@ix.netcom.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: [Ta_Seti] Re: Ra Un Nefer Amen

>Date: Thu, 14 Nov 2002 19:11:30 -0000

>

>Having read Shekem's books, spoken with him and seen him in action at

>one occasion, I can't say I'm surprised about the report on his latest

>book. A book that's recently been suggested to me that I look forward

>to checking out is

>
>The Secret Lore of Egypt: Its Impact on the West
>by Hornung
>
>I'm particularly interested in seeing what it has to say about the
>possibility of priestly groups (or groups derived from them) having
>survived the onslaught of Xristianity. It would be interesting if any
>had managed to survive in some form into modern times.
>
>Djehuti Sundaka

That would indeed be interesting. Has anyone heard if Bernal will still be publishing "Debating Black Athena" this year. I was looking forward to the response to C. Loring Brace by Keita.

>
>
>--- In Ta_Seti@y..., "mansu_musa" wrote:
>> --- In Ta_Seti@y..., "tarik M salaam" wrote:
>>> Ankh Udja Soneb.
>>>
>>> I don't doubt that Un Nefer's new book is not what some of us wish
>> to get into. We, as a "conscious" community, have spent an
>inordinate
>> amount of time proving that Greece either borrowed or outright stole
>> certain elements of their civilization and culture from Kemet. This
>> is my view.
>>>
>>> In the meantime, there is so much more in regards to Afrikan
>> culture that we could be learning. For Ra Un Nefer Amen to come out
>> with a continuation of this age old argument is rather unfortunate.
>> Can we focus more on Afrika and her rich cultures??? While we have
>> spent the last 25 plus years engaging other communities (European in
>> specific), we haven't really learned much more about Afrikan
>culture.
>>>
>>> Alafia Ndugu.
>>>
>>> SOULONE.
>>> --
>>>
>>> On Thu, 14 Nov 2002 00:38:20
>>> mansu_musa wrote:
>>> >--- In Ta_Seti@y..., "Edward Loring" wrote:
>>>>>

>>>> ----- Original Message -----
>>>> From: omari maulana
>>>> To: Ta_Seti@y...
>>>> Sent: Wednesday, November 13, 2002 11:03 PM
>>>> Subject: Re: [Ta_Seti] Ra Un Nefer Amen
>>>>
>>>>
>>>> Thank Ed. But this is not my review. I was inquiring about
>> the
>>>>book.
>>>> Thanks.
>>>>
>>>> (EL)....well, what you wrote showed a real and critical
>>>>understanding of the facts. That's the kind of thing "mainliners"
>>>>like. Keep it up! You know, we're not the guys
>>>> who wrote the 19th century books. We want your help in
>writing
>>>>the 21st century ones.
>>>> Your Ed
>>>> *****
>>>>
>>>>
>>>>
>>>>
>>>>we're not the guys
>>>>who wrote the 19th century books. We want your help in writing
>the
>>>>21st century ones.
>>>>
>>>>Well let's just make sure that we can keep the scholars that are
>>>>racialist stuck in the 19th century thinking from entering the
>>>>mainsteam in the 21st century.
>>>>
>>>> The problem is that schoalrs have made racist thoeries about
>>>>africans,ancient kmt,and other people,but knoiw that it is being
>>>>exposed that they were wrong,they often run for cover.
>>>> This also includes egyptologist that try to still treat egypt
>> like
>>>>it was a white society,and magically imaginary black slaves came
>> and
>>>>ruined the civlization.
>>>> Many egyptologist to my dismay boith european and egyptain
>> downplay
>>>>the connection of nubians,to ancient kemet.
>>>>
>>>> James ehenry breasted tried to translate pa neshi as negro???

>>> I see no scholars coming up and admitting they are wrong after
>>> racists like breasted and resiner who worked at scholarly
>> universities.

> > > >

> > > >

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>>>

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> >

> >

> > We, as a "conscious" community, have spent an inordinate amount of
> > time proving
> > that Greece either borrowed or outright stole certain elements of
> > their

>> civilization and culture from Kemet. This is my view.

> >

> >

>> This is because countless europeans scholars have over rated and
>> trumped up the greeks accomplishments, and tried to use them as the
>> concept of racial supoerioty.

>> I agree however that much time does need to be spent on studying
>> and understanding african cultures more, and not just kmt either

>but

>> other parts of africa as well.

>>

>> On the other hand it seems that Kmt did leave a lasting
>> impression on Greco-Roman civilization, which most European scholars
>> with the exception of few will not admit.

$$>$$

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| 4690|2002-11-14 12:00:26|pooh_bear12k|New club for those who want to make a difference in our community|

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| 4691|2002-11-14 12:47:36|Djehuti Sundaka|Erik Hornung, The Secret Lore of Egypt. Its Impact on the West|

<http://ccat.sas.upenn.edu/bmcr/2002/2002-04-18.html>

Bryn Mawr Classical Review 2002.04.18

Erik Hornung, The Secret Lore of Egypt. Its Impact on the West.
Transl. from the German by David Lorton. Ithaca: Cornell
University Press, 2001. Pp. x, 229. ISBN 0-8014-3847-0. \$29.95.

Reviewed by Pieter W. van der Horst, Faculty of Theology, Utrecht
University (PvdHorst@theo.uu.nl)

Word count: 927 words

A translation of Hornung's Das esoterische Aegypten (Mnchen, Beck, 1999), this book is not a work on Egypt but on images of Egypt in the Western world from

Herodotus to Martin Bernal. One could also describe the book as a contribution to

the study of western esotericism, a field of research that has begun to flourish of late.

The book makes for delightful reading, even though (or, perhaps, because) one

cannot be but utterly amazed about the degree of gullibility through the centuries as

far as the secret wisdom of ancient Egypt is concerned. Hornung, himself renowned

Egyptologist, deals with sources covering the time-span from the 5th century BCE to

our own day, and he does so in a very competent way. With Herodotus, says

Hornung, "there began the construction of a concept of Egypt that has taken on a life

and a fascination of its own; it has become ever more unlike pharaonic Egypt, its

model, and it has been a part of every esoteric movement down to this day" (190).

The book has 19 short chapters of which the first eight deal with

antiquity, one with
the Middle Ages, and ten with the Renaissance and later periods.

The red thread that runs through all the chapters is the motif of
what Hornung
felicitously calls 'Egyptosophy,' that is, the mystification of
anything Egyptian --
hieroglyphs, pyramids, sphinxes, obelisks, Hermetica -- so as to
make all of it into
sources of primeval wisdom of divine origin that is to be
recovered. Of course, the
figure of Thoth-Hermes looms large in much of the material.
Hornung sketches the
development of Thoth from originally a violent destructor to an
exponent of wisdom
and knowledge, which in Hellenistic-Roman times results in the
figure of Hermes
Trismegistos (in Egyptian, 'thrice great'). This is also the
period in which the
hieroglyphs are increasingly being regarded not as a regular
script but as a system of
symbolic signs, intended to conceal rather than to publicize
esoteric knowledge, a
Greek theory that impeded the decipherment of this script until
Champollion (1822).
"The fact that they could not be read served only to increase the
prestige of the
hieroglyphs, for they were believed to embody the secret knowledge
ascribed to the
Egyptians" (13). I disagree with Hornung, however, when he says
that the Egyptian
Stoic philosopher, Chaeremon (1st cent. CE), did not yet explain
hieroglyphs
symbolically (12). In an essay on "The Secret Hieroglyphs in
Ancient Literature" (in
my *Hellenism - Judaism - Christianity: Essays on Their Interaction*
[1994]
278-287; it escaped Hornung's notice), I have demonstrated that
Chaeremon does
exactly that.

From Diodorus Siculus onward, in later antiquity, the theme that
all wisdom sprang
originally from Egypt became more and more widespread, not only in
Iamblichus' *De*
mysteriis Aegyptiorum and Heliodorus' *Aethiopica*. Many authors

enrolled ever
more of the great thinkers of Greece into the schools of Egypt and
even transformed
Homer into an Egyptian and the son of Hermes Trismegistus. Of
course, there were
countervoices, already in antiquity, but on the whole, as Hornung
says, "there
prevailed a reverence for the evidence of its ancient culture and
for the age-old
wisdom of its priests, and interest in the mystical Egypt
increased from the first
century C.E. on" (25). Aside from the mistaken interpretation of
hieroglyphs,
Hornung devotes chapters to astrology, alchemy, magic, gnosticism,
Hermetism, the
spread of the Egyptian cults outside Egypt, etc. When he says that
early Christianity
was deeply indebted to ancient Egypt (73), referring to images of
afterlife (e.g., a
fiery hell), he overlooks that such images had been mediated by
Jewish (and
Hellenistic) circles and are no proof of Egyptian influence.

The chapters in the second half of the book deal with the
renaissance of Hermetism
in the late Middle Ages, the impact of travels to Egypt by
westerners in the 14th to
16th centuries, the towering figure of Athanasius Kircher
(1602-1680), Goethe and
Romanticism, the origins and strongly egyptianizing tendencies of
the Rosicrucian
movement, of Freemasonry, Theosophy (that had its roots in the
'Hermetic
Brotherhood of Luxor'), Anthroposophy, etc. Hornung also deals
with the lonely
critical voices of scholars such as Casaubon and Meiners, who were
by and large
ignored in their time because most people preferred the
muddleheaded occultism of
Egyptianizers (such as Helena Blavatsky and Rudolf Steiner). And
the end is not yet
there. "Hermetic societies that draw on ancient Egypt continue to
spring up like
daisies" (181). The most amusing chapters are the two on the many
varieties of
pyramid mysticism in modern times and on the Afrocentric movement

revivified by
Martin Bernal in his *Black Athena*, which denies the Greeks all
their originality. Here
Hornung rightly lends support to the counterattack by scholars
such as Mary
Lefkowitz.

In spite of his critical attitude towards the occultist
egyptianizers, Hornung cannot
hide a certain degree of sympathy with some aspects of their
enterprise. He therefore
ends his book on the following note: "All Hermetism is by its very
nature tolerant.
Hermes Trismegistus is a god of harmony, of reconciliation and
transformation, and
he preaches no rigid dogma. He is thus an antidote to the
fundamentalism that must
be overcome if we desire to live in peace" (201).

The book contains many helpful illustrations of an
'egyptomaniacal' nature. There are
no footnotes (although each chapter has a bibliography), with the
result that several
times one finds elements in the text that one would have preferred
to see relegated to
footnotes. But on the whole this is a very instructive and
charming book that
deserves a wide readership.

| 4692|2002-11-14 12:53:28|Djehuti Sundaka|The Review At Amazon|

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Editorial Reviews

From Library Journal

The author of four previous Cornell University
Press volumes on
Egyptology, Hornung (emeritus, Univ. of Basel) here
focuses on
"Egyptosophy." This concept is defined as "the
study of an imaginary
Egypt viewed as the profound source of all esoteric
lore. This Egypt is a
timeless idea bearing only a loose relationship to
the historical reality."
Hornung traces the influences of this imaginary
Egypt on Western culture

from the classical world, through the Middle Ages and the Renaissance, to the present day. He argues that the god Thoth and various Egyptian sages known to the ancient Greeks coalesced into the legendary Hermes Trismegistus, the creator of the art of writing and civilization. Hornung views these mystical and magical "Egyptian" elements as a basis for Gnosticism as well as other secret and metaphysical societies, among them the Rosicrucians, the Freemasons, and the Theosophists. The text presumes extensive knowledge of Western philosophy, art history, and religion; references are made to "the Madonna Platytera" and the "Gnostic Pistis Sophia," for example, without any footnotes or explanations. Recommended for academic libraries and specialized collections. (Illustrations and index not seen.) Edward K. Werner, St. Lucie Cty. Lib. Syst., Ft. Pierce, FL

Copyright 2001 Cahners Business Information, Inc.
| 4693|2002-11-14 12:58:37|Djehuti Sundaka|And Another Review|
http://www.greenline.co.nz/books/The-Secret-Lore-of-Egypt_Its-Impact-on-the-West.htm

From the Publisher
Alchemy, astrology, and other secret sciences have Egyptian roots, and films, popular fiction, and comic books frequently draw upon Egyptian themes. Rosicrucianism, Mormonism, and Afrocentrism all share Egyptian-derived elements. Modern-day esoteric endeavors find an endlessly renewable intellectual reservoir in ancient Egyptian culture, Erik Hornung believes, and are almost inconceivable without Egypt. Although such persistence assures Egyptosophical ideas an extraordinarily

widespread influence, the field of Egyptology has largely overlooked this diffusion of ideas.

In *The Secret Lore of Egypt*, Hornung traces the influence of the esoteric image of Egypt, especially as it is manifested by the god Thoth, on European intellectual history since antiquity and finds it reasserted even today in the United States. From Gnostic writings and Romantic poetry to Freemasonry and the Theosophist movement, Egyptian deities reemerge in ever-surprising guises. Since ancient times, Egypt has been associated with esoteric practices and beliefs and regarded as the source of all secret knowledge -- an association that, Hornung says, is only loosely connected with historical reality.

| 4694|2002-11-14 13:15:46|a.manansala@attbi.com|Re: The Review At Amazon|

- > http://www.amazon.com/exec/obidos/tg/detail/-/0801438470/ref=ase_bestcookingsite/s/002-8381224-6659255?v=glance&s=books
- >
- > Editorial Reviews
- > From Library Journal
- > The author of four previous Cornell University
- > Press volumes on> Egyptology, Hornung (emeritus, Univ. of Basel) here
- > focuses on> "Egyptosophy." This concept is defined as "the
- > study of an imaginary> Egypt viewed as the profound source of all esoteric
- > lore.

It seems as though Hornung considers that Egypt was a mystery to the Greeks.

However, for centuries Greeks were born and raised in Egypt. They built *Egyptian* temples dedicated to Egyptian gods with plenty of hieroglyphics on them. They even mummified themselves and did other crazy Egyptian things. They built Alexandria which had a library housing plenty of Egyptian manuscripts.

Almost without a doubt the Hellenes of Egypt were at least bilingual, if not monolingual (in the Egyptian language).

By connecting the ancient Greek writers with modern Theosophists, Hornung looks

to be performing a rear-guard motion to protect Greek "originality," while at the same time painting the ancients as buffoons. The end goal is, of course, to protect Eurocentrism.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4695|2002-11-14 14:46:33|Derrick, Alexander|Re: The Review At Amazon|

Hornung is considered an "authority" on Egyptian Religion. Does he connect AE with Africa? I have several photos of modern day Ethiopians making offerings to the God of the Nile (at the source). Such modern day practices should in some way be connected with the ancient ways. If only to illustrate that people still venerate the Nile.

<http://highculture.8m.com/Files/ETHNIC/ETHNIC0106.jpg>

Ethiopian Woman makes an offering to Spirit of the Nile. Photo - Virginia Morell, _Blue Nile_

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

<http://highculture.8m.com/>

-----Original Message-----

From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]

Sent: Thursday, November 14, 2002 1:16 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] The Review At Amazon

> http://www.amazon.com/exec/obidos/tg/detail/-/0801438470/ref=ase_bestcookingsite
> s/002-8381224-6659255?v=glance&s=books
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> Editorial Reviews
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| 4696|2002-11-14 16:02:51|mansu_musa|Four hundred demotic graffiti have been discovered at the Abu Gamus|

Writing on the wall

Four hundred demotic graffiti have been discovered at the Abu Gamusa quarry in Minya. Nevine El-Aref describes their significance

While conducting a field work at the stone quarries in Wadi Nakhla in Deir Al-Barsha, a rich archaeological site in Minya governorate, the Belgian mission of the Katholieke Universiteit Leuven last month finally reached the end of Abu Gamusa, probably the largest ancient underground quarry in Egypt. They were rewarded with a find of at least 400 demotic graffiti dating from the reign of Nectanebo I, founder of the XXX Dynasty in the 4th century BC, written on blocks of stone.

"It was an unexpected discovery," said Zahi Hawass, secretary general of the Supreme Council of Antiquities (SCA). He said that although the large quarries in Wadi-Nakhla had long been known, no serious investigation had been carried out there since early in the 20th century when the Belgian mission first planned to reconstruct the manner in which Egyptian limestone was quarried in ancient times for exploitation in building projects.

The early quarry research team carried out studies at the site under the direction of Mark Depauw and his colleagues. They discovered texts left behind by ancient quarrymen which revealed the organisation of the quarry teams under supervisors, and the length of time they worked.

"The number of graffiti now discovered has surpassed our previous expectations, and it is now certain that there must be several hundred more in the same area," Harco Willems, the mission's field director, said.

"In view of the enormous extent of the quarries, the period in which it was put to use was remarkably short," David Deoatere, one of the team researchers, said. "In fact, the whole quarry seems to have been exploited only during the seven year period between the years six and 13 of Pharaoh Nectanebo's rule. Some texts make it clear that the stone was intended for the temple of the god Thoth in Ashmunein. In

fact, Nectanebo undertook building activity in this temple on a truly massive scale," he added.

An historical inscription discovered in Al-Ashmuneinn in the 19th century states explicitly that Nectanebo instigated a massive building project in that temple in his eighth year. It specifies that the work measured 110 by 55 metres. Some portions of it were still standing when Napoleon's mission studied the monuments of the area at the end of the 18th century. Today, very little remains of the temple.

"The temple of the god Toth must have been the destination of the blocks of limestone quarried in the time of Nectanebo," Willems said. "True, not all the limestone quarries in the area date from his reign -- there is evidence of earlier and later quarry activity -- but clearly the bulk of the raw material was marked for that destination."

Among the most interesting results of the discovery are the quarry marks on the ceilings of some of the quarries that indicate the size of the blocks to be extracted. They are of small size, and this information -- along with the small size of some of the surviving blocks -- leaves little doubt that the Deir Al-Barsha quarries were also one of the sources for the so-called talatat, the distinctive limestone blocks used at the time of Pharaoh Akhenaten for the construction of his sun temples and palaces at Amarna in the 14th century BC.

<http://www.ahram.org.eg/weekly/2002/612/he2.htm>

| 4697|2002-11-14 16:15:41|omari maulana|INTERACTIVE DIG:
The link below is suppose to contain the image to the first mummy:

[http://www.archaeology.org/magazine.php
page=online/features/hierakonpolis/photos](http://www.archaeology.org/magazine.php?page=online/features/hierakonpolis/photos)

ONLINE FEATURES Winter 2002

INTERACTIVE DIG:
EXCAVATING NARMER'S TEMPLE

BY REN?E FRIEDMAN

Ren?e Friedman, director of the excavation, at work in a cemetery at

Hierakonpolis

All photos courtesy of the Hierakonpolis Expedition. Click on images for larger versions.

Two views of the Narmer temple show the 1980s excavation in progress, top, and a more recent look from a cherry-picker, bottom, which shows the postholes and one end of the oval court. We'll be taking away the big pile of sand in the middle and working along the side to uncover the pits.

One of our goals is to finish excavating a pit in the temple courtyard that was only half dug in 1989. Among the objects recovered then is this pot, which dates from the time of Narmer.

Fine stoneworking was carried out in the temple area, with microdrills being used to produce beads and crescent drills, like these, for carving stone vases.

Welcome to Hierakonpolis! The largest site from the Pre- and Protodynastic period (3800-3100 B.C.), Hierakonpolis, the City of the Hawk, is the most important site for understanding the foundations of Egyptian civilization. Here, nearly 400 miles south of Cairo, archaeological investigation over the past century has confirmed this vast site's central role in the transition from prehistory to history. The site is perhaps best known as the home of the exquisite ceremonial Narmer Palette. Found buried in a cache of temple furniture, the palette had been commissioned by Narmer, the first king of Egypt's First Dynasty, who reigned at about 3100 B.C. The palette--so-called the first political document in history--shows Narmer subduing an enemy ruler.

Based on this palette and other important objects found in this cache, Hierakonpolis has long been considered King Narmer's capital in Upper Egypt from which he conquered Lower Egypt. Our research reveals that Hierakonpolis was the capital of Upper Egypt for at least 500 years before Narmer's birth.

At about 3500 B.C., Hierakonpolis--a vibrant, bustling city stretching for over three miles along the Nile floodplain--was one of the largest urban centers along the river, a city of many neighborhoods and quarters inhabited by rich and poor, commoners and kings.

The early kings' power is most evident than in the center of the vast town, where in 1985 we began excavating Egypt's earliest temple. The scale and the nature of the finds indicate that the complex was a three room shrine with a facade of huge timber pillars, possibly cedars imported from Lebanon. This shrine opened onto a large oval walled courtyard in which stood a solitary pole, perhaps once displaying the image of the god Horus, around which ceremonies took place. There was also a mud-brick platform from which the early kings of Upper Egypt watched as newborn goats, cattle, and even crocodiles were slaughtered in their honor. Around the courtyard, in little workshops, craftsmen transformed raw materials gathered from the far reaches of the realm into luxury goods for their princely and divine patrons: ivory boxes, polished stone jars, carnelian beads, and ceremonial weapons. This imposing complex dominated the early town. Its shrine--the prototype for later Egyptian temples--was a potent symbol of the power of the king and the local god Horus, the patron deity of Egyptian kingship for the next 3,000 years.

Over half of the temple complex is still buried under three feet of wind-blown sand and many of its secrets have yet to be revealed. There is still a mysterious pit discovered in 1989 cut into the courtyard floor. Only partially investigated at the time, this pit contained fine pottery, some of it imported from Palestine and the Delta, that had been intentionally smashed or ritually killed before being deposited in it. Even more intriguing is the date of the pottery. It is all from the time of Narmer and can only be the remnants of what must have been the very last usage of the temple--perhaps the coronation of king Narmer himself--before it was abandoned for the another temple built in the new center of town. This intentional deposition of ritual pottery suggests that caches of other cult objects may be located close by.

Join us this field season as we renew excavations at the temple, hoping to reveal more about the very dawn of Egyptian civilization, learn more about king Narmer and his relationship to the site of Hierakonpolis, and gain an unparalleled look at cult practices at this remote time (our faunal experts hope to find some weird animals). We'll also keep you posted on what we're having for dinner--mmmm...camp cuisine!--and other on-site adventures.

A Hierakonpolis Photo Album

The Narmer temple isn't Hierakonpolis' only claim to fame. Have a look at these photos and you'll see what I mean.

Soon to be featured:

From the Field

Coming soon, follow our work excavating the unexplored areas of the temple

courtyard.

Faunal Experts

Weird animals are coming. Elephant burials and baboon bones have been found elsewhere at the site. What--or who--does the temple hold?

What's for Dinner?

We will also be adding recipes!

British Museum Egyptologist REN?E FRIEDMAN is director of the Hierakonpolis Expedition. For more about Hierakonpolis, log on to www.hierakonpolis.org.

The new MSN 8: smart spam protection and 2 months FREE*

<http://join.msn.com/?page=features/junkmail>

| 4698|2002-11-14 16:16:54|omari maulana|Link|

Try this one:

<http://www.archaeology.org/magazine.php?page=online/features/hierakonpolis/index>

Add photos to your messages with MSN 8. Get 2 months FREE*.

<http://join.msn.com/?page=features/featuredemail>

| 4699|2002-11-14 16:52:48|Derrick, Alexander|RE :Short Stature Africoid or Dwarf |

Attachments :

Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that their might be a rule that differentiates anAfricandwarf from other people of short stature based upon the bow of their legs.Bes typically is shownfrontally and his legs can havethis "bowed" leg feature.



The12th Dynasty dancing toy which has received the designation of "pygmy" in the mainstream also has bowed legs. These three figures would be important pieces of evidence to use when reviewing images of Bes.

I think important questions to resolve are:

-- Canthe bowed leg featurebe shown to be a hard and fast rule used by the AE to distinguishdwarfs from "pygmies?"

-- Do modern twa, baka, efe have bowed legs as physical characteristic?
-- What is the significance of Bes' lion costume in relation to African practices.
-- Are Bes' legs evenbowed?
-- Why Bes' frontal orientation on 2D surfaces?
-- Is Bes African or Middle Eastern in origin? A Semitic origin has been postulated but I can not recall the source.

Peace and health,

Alex Derrick

Knowledge Adventure

(310) 649-8360

aderrick@vuinteractive.com

<http://highculture.8m.com/>

| 4700|2002-11-14 19:25:28|Alex Derrick|Machines in Africa (was Nabta Playa star map @ 12,000 BCE?)|

Machine for lifting in KMT [ok].

<http://puffin.creighton.edu/museums/cohagan/images/pulley.jpg>

Taureg tool for drawing water. (no date on these, sorry).

<http://www.nigerbend.com/catalog/Wellpulleys.jpg>

<http://www.nigerbend.com/catalog/Tuaregwell.jpg>

<http://www.nigerbend.com/catalog/Tuaregwell01.jpg>

Web. Diction Def of Pulley.

Pulley \Pul"ley\, n.; pl. {Pulleys}. [F. poulie, perhaps of Teutonic origin (cf. {Poll}, v. t.); but cf. OE. poleine, polive, pulley, LL. polanus, and F. poulain, properly, a colt, fr. L. pullus young animal, foal (cf. {Pullet}, {Foal}). For the change of sense, cf. F. poutre beam, originally, a filly, and E. easel.] (Mach.) A wheel with a broad rim, or grooved rim, for transmitting power from, or imparting power to, the different parts of machinery, or for changing the direction of motion, by means of a belt, cord, rope, or chain.

Note: The pulley, as one of the mechanical powers, consists, in its simplest form, of a grooved wheel, called a sheave, turning within a movable frame or block, by means of a cord or rope attached at one end to a fixed point. The force, acting on the free end of the rope, is thus doubled, but can move the load through only half the space traversed by itself. The rope may also pass over a sheave in another block that is fixed. The end of the rope may be fastened to the movable block, instead of a fixed point, with an additional gain of power, and using either one or two sheaves in the fixed block. Other sheaves may be added, and the power multiplied accordingly. Such an apparatus is called by workmen a block and tackle, or a fall and tackle. See {Block}. A single fixed pulley gives no increase of

power, but serves simply for changing the direction of motion.

{Band pulley}, or {Belt pulley}, a pulley with a broad face for transmitting power between revolving shafts by means of a belt, or for guiding a belt.

{Cone pulley}. See {Cone pulley}.

{Conical pulley}, one of a pair of belt pulleys, each in the shape of a truncated cone, for varying velocities.

{Fast pulley}, a pulley firmly attached upon a shaft.

{Loose pulley}, a pulley loose on a shaft, to interrupt the transmission of motion in machinery. See {Fast and loose pulleys}, under {Fast}.

{Parting pulley}, a belt pulley made in semicircular halves, which can be bolted together, to facilitate application to, or removal from, a shaft.

{Pulley block}. Same as {Block}, n. 6.

{Pulley stile} (Arch.), the upright of the window frame into which a pulley is fixed and along which the sash slides.

{Split pulley}, a parting pulley.

| 4701|2002-11-14 19:35:00|Marc Washington|Almond-eyed Egyptians as Nubians descended from the Bushman|

Attachments :

Those familiar with the work of Seligman or Murdock, as well as African ethnologists, know that the Bushman and Pygmy are both yellow or yellow-brown skinned and almond-eyed. In addition, the Bushman has high cheekbones, a flattish face, and little body hair. The ancestral Bushman, however, almost certainly had straight hair (peppercorn hair being a recent climactic adaptation) so with migrations from Africa to Asia, there is little wonder who the Mongoloid races owes its parentage to. Eh?

But, in this post, my interest is the almond-eyed Egyptian. It is noteworthy that the following quote is taken from a recent publication of the BMP: Edna Russman, *Eternal Egypt - masterworks of ancient art from the British Museum*, (British Museum Press, London, 2001), p. 227: i.e. Egyptian artwork from the British Museum. The writer says that the: "strongest feature in the face is a fine rendition of Theban style in the early Twenty-fifth Dynasty [of Kush]. The long, narrow almond eyes and distinctively shaped brows; the emphasis on the nostrils, with the small folds of flesh to the sides; and

the crisply outlined, pleasantly set mouth are features ... by Egyptian artists at Thebes to represent the Kushite kings as Egyptian rulers."

We know from Caucasian-Asian marriages in Europe, the States, and worldwide that the offspring maintain the alluring almond-eye. Likewise, with miscegenation between the almond-eyed Bushman (once the only and in the more recent of ancient times the most widespread and populous African) and local African tribes perhaps of higher stature, the almond-eyed among the Nubians would result. Anecdotal evidence proves the point as Russman has stated that: "The long, narrow almond eyes ... represent the Kushite kings as Egyptian rulers." Almond eyes in Egyptian art are the calling card of the Nubian.

But, there are also almond-eyed gods in the monuments. In the 19th century, Norman Lockyer founded the outstanding British journal Nature. In his book, The Dawn of Astronomy - a study of the Temple Worship and Mythology of the Ancient Egyptians, (MIT Press, Boston, [1894] 1962) on page 29 Khons-Lunus and on page 292 Isis have almond-eyes. Russman, chosen by the British Museum as the sharpest, best suited writer for the task of analyzing Egyptian art has given us the means by which to decipher the quite substantial Nubian presence in Egyptian art.

It took a long time to give credit where credit is due. That is in recognizing, in a wider audience, part of the Nubian contribution to Egyptian culture and history. But, Russman has done it and I say all hats off to her for a job well-done.

Marc Washington

| 4702|2002-11-15 02:09:49|Manu Ampim|Almond-eyed Egyptians as Nubians descended from the Bushman|

Attachments :

Greetings Marc,

I have recently taken several groups of people on tours to see the "Eternal Egypt" exhibit, and I have also carefully gone through the exhibit catalogue in preparation for these tours. I was very interested in this exhibit, mainly because a number of years ago while I lived in London, I spent considerable time studying the artifacts at the British Museum.

You correctly praised Dr. Edna Russman's comments about the almond-shaped eyes in Egyptian art as being a Kushite facial characteristic. However, I would like to point out another comment Russman made in this same "Eternal Egypt" catalogue. In reference to a small wooden statue of a young girl of the 18th dynasty (#EA 32767), Russman stated the following:

"Her hair is plaited [braided] into three skinny pigtails, two of which hang down in front and the other behind." And that this "unusual hairstyle" suggests that she may represent a "foreigner." (_Eternal Egypt_ catalogue, pp. 171-72).

Strangely, this relatively unimportant, but beautiful, servant figure was placed in the _first_ room of the exhibit, in the _first_ case to the right as one entered the room. I found this to be interesting that a small unnamed figure in a somewhat common pose of carrying a basket over her head would be displayed so prominently. I have studied museum orientation and layout enough to know that this placement decision

was not done at random, but was carefully considered. When I checked the description placard, it read essentially the same as Russman's "foreigner" comments in the catalogue.

I immediately had three questions that came to mind: (1) Why would an image of a "foreigner" be the first image that an exhibit visitor would be shown, particularly since the exhibit was focused on Egypt? (2) Was this description and placement of the statue designed to instruct the visitors that a strongly africoid statue is not how the ancient Egyptians really looked? and (3) How did an africoid braided hairstyle somehow become a trait for a "foreigner" in Egypt?

I find it incredible that Russman would entertain a position that a basic braided African hairstyle was supposedly not worn by young girls in ancient Egypt (AE), but only by "foreigners." This position ignores the numerous images of AE young women from virtually all major periods with braided hair in a variety of styles. In fact, the female images with braided hair begin in the early Egyptian *predynastic* period. Thus, contrary to Russman it is my view that this africoid young lady with the African hairstyle and African female body type is indigenous to AE, and I have seen no meaningful evidence to suggest otherwise. Unfortunately, Russman seems to be similar to many other foreign analysts of African culture; that is, on the one hand they giveth, but on the other hand they taketh away!

*(See attached picture: I did not get around to scanning my picture of this statue. The attached image is from the exhibit website and it is rather dark).

<http://www.thinker.org/legion/exhibitions/exhibition.asp?exhibitionkey=109>

Advancing the work,
Manu Ampim

----- Original Message -----

From: "Marc Washington" <best@mail.datanet.hu>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, November 14, 2002 7:36 PM

Subject: [Ta_Seti] Almond-eyed Egyptians as Nubians descended from the Bushman

>

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>
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> Marc Washington

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>
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>
>
| 4703|2002-11-15 06:36:59|Marc Washington|Nubian-like image of Tutankhamon|

Attachments :

In your opinion, can this image of Tutankhamon be taken at face value? How
widely is it accepted he's Nubian?

<http://www.egyptianmuseum.gov.eg/details.asp?which2=643>
<<http://www.egyptianmuseum.gov.eg/details.asp?which2=643>>

The Egyptian Museum in Cairo does try to explain away his blackness gingerly
stating: "The black colour of the flesh is not intended to frighten the
intruders, but to evoke fertility of the black land and the potentials of
resurrection and life." This is agreed upon by those wanting to deny a
Nubian influence in Egypt?

This is from a site I learned of today. Perhaps you've seen it:

"...new website for the Egyptian Museum, Cairo. It is very much improved,
particularly the following link:

<http://www.egyptianmuseum.gov.eg/masterpieces.asp>

<<http://www.egyptianmuseum.gov.eg/masterpieces.asp>>

which is the beginning of 189 detailed masterpieces (with photographs) in the Museum."

Thanks,

Marc Washington

| 4704|2002-11-15 07:40:40|Manu Ampim|Almond-eyed Egyptians as Nubians descended from the Bushman|

Attachments :

Not sure if this post went through the first time?

=====

Greetings Marc,

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<http://www.thinker.org/legion/exhibitions/exhibition.asp?exhibitionkey=109>

Advancing the work,
Manu Ampim

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To: <Ta_Seti@yahoogroups.com>

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> (British Museum Press, London, 2001), p. 227: i.e. Egyptian artwork from the
> British Museum. The writer says that the: "strongest feature in the face is
> a fine rendition of Theban style in the early Twenty-fifth Dynasty [of
> Kush]. The long, narrow almond eyes and distinctively shaped brows; the
> emphasis on the nostrils, with the small folds of flesh to the sides; and
> the crisply outlined, pleasantly set mouth are features ... by Egyptian
> artists at Thebes to represent the Kushite kings as Egyptian rulers."

>

>

>...Russman, chosen by the British Museum
> as the sharpest, best suited writer for the task of analyzing Egyptian art
> has given us the means by which to decipher the quite substantial Nubian
> presence in Egyptian art.

>

> It took a long time to give credit where credit is due. That is in
> recognizing, in a wider audience, part of the Nubian contribution to
> Egyptian culture and history. But, Russman has done it and I say all hats
> off to her for a job well-done.

>

>

> Marc Washington

| 4705|2002-11-15 08:18:15|omari maulana|Re: Almond-eyed Egyptians as Nubians descended from the Bushman|

>From: "Marc Washington" <best@mail.datanet.hu>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Almond-eyed Egyptians as Nubians descended from the

>Bushman
>Date: Thu, 14 Nov 2002 22:36:26 -0500
>
>
>Those familiar with the work of Seligman or Murdock, as well as African
>ethnologists, know that the Bushman and Pygmy are both yellow or
>yellow-brown skinned and almond-eyed. In addition, the Bushman has high
>cheekbones, a flattish face, and little body hair. The ancestral Bushman,
>however, almost certainly had straight hair (peppercorn hair being a recent
>climactic adaptation) so with migrations from Africa to Asia, there is
>little wonder who the Mongoloid races owes its parentage to. Eh?

Almost certainly straight hair. Why? Please provide some data to support this assertion. What is your timeline and ecological reasoning for this claim? Also, is there a difference between straight (European) hair and say the wavy hair of an Aborigine?

Did ALL ancient Bushman have yellow-brown skin? Even Bushman that lived in equatorial Kenya? If your supposition is that Bushman can adapt traits such as peppercorn hair, why wouldn't they adapt skin color (very black) to the more equatorial regions? It's reasonable that Bushman in S. Africa with its distance from the equator would have yellow-brown skin, but wouldn't Bushman in the Sudan or Ethiopia have a greater intensification of melanin. Does anyone have the limb ratios to compare Bushman with say Somali. Off the top of my head, I recall AE limb ratios showing greater tropical adaptation than Bushman.

>
>But, in this post, my interest is the almond-eyed Egyptian. It is
>noteworthy
>that the following quote is taken from a recent publication of the BMP:
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>Russman, Eternal Egypt - masterworks of ancient art from the British
>Museum,
>(British Museum Press, London, 2001), p. 227: i.e. Egyptian artwork from
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>emphasis on the nostrils, with the small folds of flesh to the sides; and
>the crisply outlined, pleasantly set mouth are features ... by Egyptian
>artists at Thebes to represent the Kushite kings as Egyptian rulers."
>
>We know from Caucasian-Asian marriages in Europe, the States, and worldwide
>that the offspring maintain the alluring almond-eye. Likewise, with
>miscegenation between the almond-eyed Bushman (once the only and in the

>more
>recent of ancient times the most widespread and populous African) and local
>African tribes perhaps of higher stature, the almond-eyed among the Nubians
>would result. Anecdotal evidence proves the point as Russman has stated
>that: "The long, narrow almond eyes ... represent the Kushite kings as
>Egyptian rulers." Almond eyes in Egyptian art are the calling card of the
>Nubian.
>
>But, there are also almond-eyed gods in the monuments. In the 19th century,
>Norman Lockyer founded the outstanding British journal Nature. In his book,
>The Dawn of Astronomy - a study of the Temple Worship and Mythology of the
>Ancient Egyptians, (MIT Press, Boston, [1894] 1962) on page 29 Khons-Lunus
>and on page 292 Isis have almond-eyes. Russman, chosen by the British
>Museum
>as the sharpest, best suited writer for the task of analyzing Egyptian art
>has given us the means by which to decipher the quite substantial Nubian
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>
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>Marc Washington
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><< winmail.dat >>

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| 4706|2002-11-15 08:20:02|omari maulana|Egypt Belongs To Africa|
Egypt Belongs To Africa

By Conrad W. Worrill
TBWT Contributor
Article Dated 11/14/2002

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Printer-Friendly Version

Part of our repair in the Reparations Movement is to correct blatant white supremacy distortions of history? Case in point: Egypt Belongs To Africa!

Up until recent years, there had been a scholarly debate among European intellectuals, joined by some Blacks, on what they referred to as the peopling of ancient Egypt. What this question really posed was who were the Egyptians? Were they Black, white, or mulatto, etc?

This issue has been at the core of European history or better yet European historiography (the science of how history is written) for more than two hundred years. This framework of European hegemony over the history of the world has had a devastating impact on African people and on the African mind.

It is in this context that we understand the intellectual devastation of the European conceptualization of the world order. We should understand this in relation to our movement for an African Centered Education and our Reparations Movement that are aimed at helping our people come out from beneath this European intellectual assault and educate and repair ourselves.

Let me use renowned African deep thinker and scholar, Dr. Jacob H. Carruthers, to help clarify this subject by revisiting a paper he wrote entitled, "Race of Ancient Egyptians." This paper gives us the insights we need to understand this dilemma.

Dr. Carruthers observed that, "The doctrine of white supremacy was launched by philosophers like David Hume who asserted in 1749, "I am apt to suspect the Negroes to be naturally inferior to the whites." This position was expressed in a different context by Montesquieu about the same time."

We are guided by Dr. Carruthers when he explains, "In the Spirit of the Laws, Montesquieu asserted, "it is impossible for us to suppose these creatures to be men, because allowing them to be men, a suspicion would follow that we ourselves are not Christians." Montesquieu was justifying the enslavement of Africans which was one of the major reasons for inventing the doctrine of white supremacy."

Upon further examination, Dr. Carruthers reveals? "Obviously the emerging doctrine could not gain credibility among those who were familiar with the traditional wisdom among Europeans that the ancient Africans of Egypt had achieved a very high level of civilization and had transmitted to the ancient Greeks many of the major ideas considered a part of Greek civilization."

Dr. Carruthers explains, "Several decades after the founding of the concept of white supremacy George Wilhelm Friedrich Hegel supplied the solution of this latter difficulty when at the beginning of the 19th century, he asserted that Africa was "not a historical part of the world."

Finally, Dr. Carruthers quotes Hegel to demonstrate the ultimate in European intellectual arrogance? Hegel stated, "Historical movement in it? that is in its northern part? belongs to the Asiatic or European world? Egypt will be considered in reference to its western phase, but it does not belong to the African spirit."

Through this conceptualization Dr. Carruthers reveals, "Thus, Hegel took Egypt out of Africa and Africans out of Egypt. He also removed Africans from history."

As an outgrowth of this kind of thinking by European scholars, the field of Egyptology began to emerge. Egyptology as a field of study is the creation of the European mentality, which seeks to gather evidence (artifacts and antiquities) that supports the idea of the European origin of civilization.

Egyptologists have literally attempted to remove Egypt from the geographical confines of Africa and reposit it within the geographical domain of Asia, in an area that is even now referred to as the "Middle East."

The removal of Egypt from Africa serves a twofold purpose. First, it leads to the obvious idea that Egypt is not a part of Africa therefore its population could not have been Black. Secondly, it serves the purpose of implying that civilization did not begin with the Black race.

Fortunately, we have always had Black scholars among us who did not get trapped in the European conception of the world. It started with men like Hosea Easton, Henry Highland Garnett, and Martin R. Delany who "took the biblical myth of Ham and used it to establish Blacks as the authors of the great Nile Valley civilizations."

Also, "They" used ancient European works such as Herodotus, Diodorus, and whatever modern works they could find. This tradition has been an honorable endeavor and has taught us much. The old scrappers, according to Dr. Carruthers, "are still among us slugging it out as per our beloved Professor John G. Jackson." Through the works of Senegalese scholar, Dr. Cheikh Anta Diop, Dr. Thophile Obenga, Dr. Yosef ben Jochannan, Chancellor Williams, and others, the origin of the ancient Egyptians should never, ever be a question for African people. This question has been resolved. We should be clear that ancient Egypt or Kemet (as the people who lived in this area called it. Kemet means the city or community of the Blacks) and the ancient

Egyptians, or more properly, the Kemetic people were BLACK.

Diop points out that Herodotus ?after relating his eyewitness account informing us that the Egyptians were Blacks, then demonstrated, with rare honesty (for a Greek), that Greece borrowed from Egypt all elements of her civilization even the cult of gods, and that Egypt was the cradle of civilization.?

Our scholars, deep thinkers, and researchers should never again raise the question of who were the ancient Egyptians. This question has been resolved. Clearly the people of ancient Egypt / Kemet, were Black people!

Dr. Conrad Worrill is the National Chairman of the National Black United Front (NBUF) located at 12817 South Ashland Avenue, Fl. 1, Calumet Park, Illinois, 60827, 708-389-9929, Fax# 708-389-9819, E-mail: nbufchi@allways.net, Web site: nbuf.org)

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| 4707|2002-11-15 09:45:26|mansu_musa|Re: Egypt Belongs To Africa|

--- In Ta_Seti@y..., "omari maulana" wrote:

> Egypt Belongs To Africa

>

>

> By Conrad W. Worrill

> TBWT Contributor

> Article Dated 11/14/2002

>

> E-Mail This Article

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The question is do you think the egyptians living in egypt right know are the descendants of the ancient egyptians???? I happen to be a native egyptian from around aswan, and sometimes people think that I am nubian, but I tell them that I am not, and they are shocked to find there are egyptians that look like me. Much of the city dwellers in Cairo, and Alexandria are mixed or foreigners.

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

<http://www.washington-report.org/backissues/0390/9003045.htm>

| 4708|2002-11-15 09:52:06|primenutt|Re: Egypt Belongs To Africa|
This article is salient, succinct, and an absolute TRUISM. It speaks to the historical and sociological import of destroying white supremacists mythology.

Conflagration,

Primenutt

BTW epicanthic folds are found in many Afrikans. They are typically believed to be an adaptation to protect the eyes from sand, glare or other frequently occur debris from the environment.

--- In Ta_Seti@y..., "omari maulana" wrote:

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> Article Dated 11/14/2002

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| 4709|2002-11-15 11:00:41|Derrick, Alexander|Re: Nubian-like image of Tutankhamon|
I'm pretty sure that the black and gold combination is to be understood in a
funerary context. You'd have real trouble trying to argue anything
different, because most images of Tut are colored "Egyptian brick red."

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuiinteractive.com
<<http://highculture.8m.com/>>

> -----Original Message-----

> From: Marc Washington [mailto:best@mail.datanet.hu]

> Sent: Friday, November 15, 2002 6:38 AM

> To: Ta-Seti

> Subject: [Ta_Seti] Nubian-like image of Tutankhamon

>

>

> In your opinion, can this image of Tutankhamon be taken at face value? How
> widely is it accepted he's Nubian?

>

> <<http://www.egyptianmuseum.gov.eg/details.asp?which2=643>>

>

> The Egyptian Museum in Cairo does try to explain away his blackness
> gingerly stating: "The black colour of the flesh is not intended to
> frighten the intruders, but to evoke fertility of the black land and the
> potentials of resurrection and life." This is agreed upon by those wanting
> to deny a Nubian influence in Egypt?

>

> This is from a site I learned of today. Perhaps you've seen it:

>

> "...new website for the Egyptian Museum, Cairo. It is very much improved,
> particularly the following link:

>

> <<http://www.egyptianmuseum.gov.eg/masterpieces.asp>>

> which is the beginning of 189 detailed masterpieces (with photographs) in
> the Museum."

>

> Thanks,

>

> Marc Washington

>

>

| 4710|2002-11-15 11:06:14|Derrick, Alexander|Re: Almond-eyed Egyptians as Nubians
descended from the Bushman|

Marc, could you post online or off some references to Seligman and Murdock's
work on bushman and african dwarfs.

In what time frame would the Pepper corned hair appear?

Alex Derrick
Knowledge Adventure
(310) 649-8360
aderrick@vuiinteractive.com <mailto:aderrick@vuiinteractive.com>
<<http://highculture.8m.com/>>

> -----Original Message-----

> From: Marc Washington [mailto:best@mail.datanet.hu]

> Sent: Thursday, November 14, 2002 7:36 PM

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] Almond-eyed Egyptians as Nubians descended from
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> recent climactic adaptation) so with migrations from Africa to Asia, there
> is little wonder who the Mongoloid races owes its parentage to. Eh?

>

| 4711|2002-11-15 11:13:08|a.manansala@attbi.com|Re: Egypt Belongs To Africa|

> --- In Ta_Seti@y..., "omari maulana" wrote:

>

Much of the city dwellers in

> Cairo, and Alexandria are mixed or foreigners.

>

>

That's true although there are many blacks in Cairo also.

When I was there in 1991, I made a point of asking
taxi drivers, almost all of whom were black, whether they
were Egyptian or not. I was already familiar with the
African-centered argument and had already known black
students from Cairo in America.

If they said they were Egyptian (about half were foreigners from Sudan or other parts of Africa), I asked if they were Nubian. Most of them, although phenotypically black said they were Egyptian natives of Cairo, and not Nubian.

One thing I noticed though is that blacks in Cairo tend to be more "mixed" in appearance with lighter skin and narrower features than those further south or even those north in the Sinai.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4712|2002-11-15 11:29:02|mansu_musa|Re: Egypt Belongs To Africa|
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> were Egyptian or not. I was already familiar with the
> African-centered argument and had already known black
> students from Cairo in America.
>
> If they said they were Egyptian (about half were foreigners
> from Sudan or other parts of Africa), I asked if they were Nubian.
> Most of them, although phenotypically black said they
> were Egyptian natives of Cairo, and not Nubian.
>
> One thing I noticed though is that blacks in Cairo tend to be
> more "mixed" in appearance with lighter skin and narrower features

than

> those further south or even those north in the Sinai.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

When I was there in 1991, I made a point of asking taxi drivers, almost all of whom were black, whether they were Egyptian or not. I was already familiar with the African-centered argument and had already known black students from Cairo in America.

Why do most Americans think all Egyptians look like Arabs. I was talking to this man the other day, and he told me the only dark skinned people in Egypt were the Nubians, and I had to fight him tooth and nail that I was not a Nubian, but an indigenous Egyptian, or Kemetian rather, and he looked at me funny.

The delta region of Egypt where Hosni Mubarak comes from has had Semitic admixture probably since pharaonic times.

People in America feel that the typical Egyptian looks like Hosni Mubarak, and it gets frustrating sometimes to explain to them that not all Egyptians look like Hosni Mubarak and even have the same phenotype.

One more question did those students from Cairo admit they were Africans, or did they try to say they were Arabs??

I wish there were more Egyptians on this list besides me.

| 4713|2002-11-15 11:37:13|a.manansala@attbi.com|Re: Almond-eyed Egyptians as Nubians descended from the Bushman|

In Pagan Tribes of Nilotic Sudan, Seligman mentions the existence of "pseudo-Mongoloid" features among many Nilotic peoples and gives a few photos as examples.

The examples he gives though were not at all of yellow complexion but rather dark with Africoid hair.

Of course, there are many pitch black Nubians and Sudanese with straight or wavy hair.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Marc, could you post online or off some references to Seligman and Murdock's

> work on Bushman and African dwarfs.

>

> In what time frame would the Pepper corned hair appear?

>

>
> Alex Derrick
> Knowledge Adventure?
> (310) 649-8360
> aderrick@vuiinteractive.com <mailto:aderrick@vuiinteractive.com>
> <<http://highculture.8m.com/>>
>
>
>
>
>
> > -----Original Message-----
> > From: Marc Washington [mailto:best@mail.datanet.hu]
> > Sent: Thursday, November 14, 2002 7:36 PM
> > To: Ta_Seti@yahoogroups.com
> > Subject: [Ta_Seti] Almond-eyed Egyptians as Nubians descended from
> > the Bushman
> >
> >
> > Those familiar with the work of Seligman or Murdock, as well as African
> > ethnologists, know that the Bushman and Pygmy are both yellow or
> > yellow-brown skinned and almond-eyed. In addition, the Bushman has high
> > cheekbones, a flattish face, and little body hair. The ancestral Bushman,
> > however, almost certainly had straight hair (peppercorn hair being a
> > recent climactic adaptation) so with migrations from Africa to Asia, there
> > is little wonder who the Mongoloid races owes its parentage to. Eh?
> >
>
>
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>
>
| 4714|2002-11-15 12:05:58|omari maulana|Re: Egypt Belongs To Africa|
 >From: a.manansala@attbi.com
 >Reply-To: Ta_Seti@yahoogroups.com
 >To: Ta_Seti@yahoogroups.com
 >Subject: Re: [Ta_Seti] Re: Egypt Belongs To Africa
 >Date: Fri, 15 Nov 2002 19:13:00 +0000
 >
 >
 > > --- In Ta_Seti@yahoogroups.com, "omari maulana" wrote:
 > >

> Much of the city dwellers in
> > Cairo, and Alkexzandria are mixed or foreginers.
> >
> >
>
> That's true although there are many blacks in Cairo also.
>
> When I was there in 1991, I made a point of asking
> taxi drivers, almost all of whom were black, whether they
> were Egyptian or not. I was already familiar with the
> African-centered argument and had already known black
> students from Cairo in America.
>
> If they said they were Egyptian (about half were foreigners
> from Sudan or other parts of Africa), I asked if they were Nubian.
> Most of them, although phenotypically black said they
> were Egyptian natives of Cairo, and not Nubian.
>
> One thing I noticed though is that blacks in Cairo tend to be
> more "mixed" in appearance with lighter skin and narrower features than
> those further south or even those north in the Sinai.

Paul

Please elaborate on the black populations you saw in the Sinai. It's interesting. I have noticed a few black Palestinians, and I understand that there are Ethiopian Christian populations as well as Falasha in the region.

>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

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| 4715|2002-11-15 12:22:04|a.manansala@attbi.com|Re: Egypt Belongs To Africa|

> > From: a.manansala@attbi.com
> > Reply-To: Ta_Seti@yahoogroups.com
> > To: Ta_Seti@yahoogroups.com
> > Subject: Re: [Ta_Seti] Re: Egypt Belongs To Africa
> > Date: Fri, 15 Nov 2002 19:13:00 +0000
> >

> >
 > > > --- In Ta_Seti@y..., "omari maulana" wrote:
 > > >
 > > Much of the city dwellers in
 > > > Cairo, and Alexandria are mixed or foreigners.
 > > >
 > > >
 > >
 > > That's true although there are many blacks in Cairo also.
 > >
 > > When I was there in 1991, I made a point of asking
 > > taxi drivers, almost all of whom were black, whether they
 > > were Egyptian or not. I was already familiar with the
 > > African-centered argument and had already known black
 > > students from Cairo in America.
 > >
 > > If they said they were Egyptian (about half were foreigners
 > > from Sudan or other parts of Africa), I asked if they were Nubian.
 > > Most of them, although phenotypically black said they
 > > were Egyptian natives of Cairo, and not Nubian.
 > >
 > > One thing I noticed though is that blacks in Cairo tend to be
 > > more "mixed" in appearance with lighter skin and narrower features than
 > > those further south or even those north in the Sinai.
 >
 > Paul
 >
 > Please elaborate on the black populations you saw in the Sinai. It's
 > interesting. I have noticed a few black Palestinians, and I understand that
 > there are Ethiopian Christian populations as well as Falasha in the region.
 >
 >

I never saw a black Palestinian in the United States. However, I would say half the Palestinian Bedouin I saw in Jericho and other areas of the West Bank, the Negev Desert and the Sinai Desert over a period of six months in 1991-92 were black. They would have instantly been identified as such by the LA police dept.

I visited Bedouin communities at Tel-Sheba (Negev) and various locations in the West Bank and the Sinai.

There were many strongly Africoid persons -- more than I saw in Cairo (excluding foreign workers from Africa).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4716|2002-11-15 13:25:44|Mickel Hendrix|[Ta_Seti]_ātal_Hyk_-_The_First_City?|

Hotep,

It all depends on who's the one that controls what the definition of a city is!

P.E.A.C.E. Progress...

--- Edward Loring <gnosarch@bluewin.ch> wrote:

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta Seti

> Sent: Tuesday, November 12, 2002 9:14 PM

> Subject: [Ta_Seti] ?atal H?y?k - The First City?

>

>

>

>

http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml

> ?atal H?y?k - The First City?

>

> (EL)..certainly not, but it's an excellent study

> model of neolithisation.

>

>

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| 4717|2002-11-15 13:47:40|omari maulana|[Ta_Seti]_ātal_Hyk_-_The_First_City?|

>From: Mickel Hendrix <Ptah_Seker_Ausar777@yahoo.com>

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti]_?atal_H?y?k_-_The_First_City?

>Date: Fri, 15 Nov 2002 13:25:42 -0800 (PST)

>

>Hotep,

>

>It all depends on who's the one that controls what the
>definition of a city is!
>
>P.E.A.C.E. Progress...

Peace Ptah,

This is interesting please elaborate.

>
>--- Edward Loring <gnosarch@bluewin.ch> wrote:
>>
>> ----- Original Message -----
>> From: Djehuti Sundaka
>> To: Ta Seti
>> Sent: Tuesday, November 12, 2002 9:14 PM
>> Subject: [Ta_Seti] ?atal H?y?k - The First City?
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>>
>http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml
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>> (EL)..certainly not, but it's an excellent study
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>>
>>
>
>
>

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| 4718|2002-11-15 13:49:50|omari maulana|Re: Egypt Belongs To Africa|

>From: a.manansala@attbi.com

>Reply-To: Ta_Seti@yahoogroups.com

>To: Ta_Seti@yahoogroups.com

>Subject: Re: [Ta_Seti] Re: Egypt Belongs To Africa

>Date: Fri, 15 Nov 2002 20:20:36 +0000

>

>

>>>From: a.manansala@attbi.com

>>>Reply-To: Ta_Seti@yahoogroups.com

>>>To: Ta_Seti@yahoogroups.com

>>>Subject: Re: [Ta_Seti] Re: Egypt Belongs To Africa

>>>Date: Fri, 15 Nov 2002 19:13:00 +0000

>>>

>>>

>>>> --- In Ta_Seti@y..., "omari maulana" wrote:

>>>>

>>>> Much of the city dwellers in

>>>>> Cairo, and Alexandria are mixed or foreigners.

>>>>>

>>>>>

>>>>

>>>> That's true although there are many blacks in Cairo also.

>>>>

>>>> When I was there in 1991, I made a point of asking

>>>>> taxi drivers, almost all of whom were black, whether they

>>>>> were Egyptian or not. I was already familiar with the

>>>>> African-centered argument and had already known black

>>>>> students from Cairo in America.

>>>>>

>>>>> If they said they were Egyptian (about half were foreigners

>>>>> from Sudan or other parts of Africa), I asked if they were Nubian.

>>>>> Most of them, although phenotypically black said they

>>>>> were Egyptian natives of Cairo, and not Nubian.

>>>>>

>>>>> One thing I noticed though is that blacks in Cairo tend to be

>>>>> more "mixed" in appearance with lighter skin and narrower features than

>>>>> those further south or even those north in the Sinai.

>>>>>

>>>>> Paul

>>>>>

> > Please elaborate on the black populations you saw in the Sinai. It's
> > interesting. I have noticed a few black Palestinians, and I understand
> that
> > there are Ethiopian Christian populations as well as Falasha in the
> region.
> >
> >
>
> I never saw a black Palestinian in the United States. However, I would say
> half the Palestinian Bedouin I saw in Jericho and other areas of the
> West Bank, the Negev Desert and the Sinai Desert over a period of six
> months in
> 1991-92 were black. They would have instantly been identified as such by
> the LA police
> dept.
>
> I visited Bedouin communities at Tel-Sheba (Negev) and various locations in
> the West Bank and the Sinai.
>
> There were many strongly Africoid persons -- more than I saw in Cairo
> (excluding
> foreign workers from Africa).

Were these groups intermixed with less or non-Africoid populations or were they entire communities? Do they have a specific history in this region?

>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>

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| 4719|2002-11-15 14:07:06|Derrick, Alexander|Re: Almond-eyed Egyptians as Nubians descended from the Bushman|

Based upon the evidence I've seen presented on this forum and by European scholars. Is it safe to say the Africoid hair family ranges from straight, wavy, frizzy/fuzzy, wooly, tightly curled to pepper-corned.

Of course "negro" was and still is defined as people with wooly hair. This definition excludes some groups such as fulbe(fulani), taureg, nubians, etc

all who are very dark and can have straight hair.

~~~~~

Quick note on fulbe/fulani/peul. It is by purposed by European scholars that they are middle eastern in origin and not true "Negroes." This is an odd conclusion. They do not speak an afro-Asiatic language or Arabic(Mid. E. indicators?). Fulani is classified as being a Niger-Congo language. I don't see how such a group could be fully islamicized and be of middle eastern origin and have a distinct west african language. They are also described as being reluctant to mix outside of their own group. "Preferring to marry relatives and cousins over outsiders."

photo of borro Fulani from north Nigeria/south Niger area.

<http://highculture.8m.com/Files/ETHNIC/ETHNIC109.jpg>.

Some of their origin mythology points towards the east, which could be kmt. Has Diop's reference to the Peul in Egypt been explored. Diop identifies some of the figures from the Ramessid(19th Dyn) era as Peul.

[http://www.reshafim.org.il/ad/egypt/timelines/banquet\\_1400.jpg](http://www.reshafim.org.il/ad/egypt/timelines/banquet_1400.jpg)

Omari showed me a photo of a group of Fulani men who were all wearing footwear that was remarkably similar if not the same as 19th Dynasty apparel. When I get a good picture I'll post a comparison for comments.

Diop also comments on sensuality beads worn low around the waste in these paintings. These beads are still worn today around the waste of women in Ivory Coast and Yoruba Land.

Modern Statue with sensuality beads from Ivory Coast

<http://www.nigerbend.com/catalog/nudewoman.jpg>

<http://www.nigerbend.com/catalog/Nudewomanback.jpg>

There are some good e-links on the Fulani language. If someone is interested in comparing Fulani with kmt let me know and I'll dig up the links.

Alx.

-----Original Message-----

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com) [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

Sent: Friday, November 15, 2002 11:34 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Almond-eyed Egyptians as Nubians descended from the Bushman

In \_Pagan Tribes of Nilotic Sudan\_, Seligman mentions the existence of



"pseudo-Mongoloid" features among many Nilotic peoples and gives a few photos as examples.

Thanks Paul!

| 4720|2002-11-15 14:21:40|a.manansala@attbi.com|Re: Egypt Belongs To Africa|

> >From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa  
> >Date: Fri, 15 Nov 2002 20:20:36 +0000  
> >

> >I never saw a black Palestinian in the United States. However, I would say  
> >half the Palestinian Bedouin I saw in Jericho and other areas of the  
> >West Bank, the Negev Desert and the Sinai Desert over a period of six  
> >months in  
> >1991-92 were black. They would have instantly been identified as such by  
> >the LA police  
> >dept.  
> >  
> >I visited Bedouin communities at Tel-Sheba (Negev) and various locations in  
> >the West Bank and the Sinai.  
> >  
> >There were many strongly Africoid persons -- more than I saw in Cairo  
> >(excluding  
> >foreign workers from Africa).  
> >  
> >Were these groups intermixed with less or non-Africoid populations or were  
> >they entire communities? Do they have a specific history in this region?  
> >

They were all strongly mixed. Not segregated at all. It was very common to see people of two races, as defined in the U.S., from the same family.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4721|2002-11-15 14:23:02|omari maulana|Re: Almond-eyed Egyptians as Nubians descended from the Bushman|

>From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "'[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>



>Subject: RE: [Ta\_Seti] Almond-eyed Egyptians as Nubians descended from the  
>Bushman  
>Date: Fri, 15 Nov 2002 14:07:00 -0800  
>  
>Based upon the evidence I've seen presented on this forum and by European  
>scholars. Is it safe to say the Africoid hair family ranges from straight,  
>wavy, frizzy/fuzzy, wooly, tightly curled to pepper-corned.  
>  
>Of course "negro" was and still is defined as people with wooly hair. This  
>definition excludes some groups such as fulbe(fulani), taureg, nubians, etc  
>all who are very dark and can have straight hair.

The Fulani as non-negroid concept has allways seemed strange to me,  
especially given the fact that some many African-Americans have Fulani  
ancestors who were slaves. Many Fulani, Mande and possibly even a few  
Kanuri were caught up in the west African Jihadi wars of the 18th century  
(e.g. perhaps Phillis Wheatly).

>  
>~~~~~  
>  
>Quick note on fulbe/fulani/peul. It is by purposed by European scholars  
>that they are middle eastern in origin and not true "Negroes." This is an  
>odd conclusion. They do not speak an afro-Asiatic language or Arabic(Mid.  
>E. indicators?). Fulani is classified as being a Niger-Congo language.

I do know that there are genetic differences between some Fulani and  
populations in Burkino Faso related to lactose intolerance. Fulani seemed  
to be closely related to neolithic Sahelian cattle herders (Nabta?).

I  
>don't see how such a group could be fully islamicized and be of middle  
>eastern origin and have a distinct west african language. They are also  
>described as being reluctant to mix outside of their own group.  
>"Preferring  
>to marry relatives and cousins over outsiders."

This is obviously not true, look at the Tukclor as an example of a Wolof/Red  
Fulani mix.

>photo of borro Fulani from north Nigeria/south Niger area.  
><http://highculture.8m.com/Files/ETHNIC/ETHNIC109.jpg>.



>  
>Some of their origin mythology points towards the east, which could be kmt.  
>Has Diop's reference to the Peul in Egypt been explored. Diop identifies  
>some of the figures from the Ramessid(19th Dyn) era as Peul.  
>[http://www.reshafim.org.il/ad/egypt/timelines/banquet\\_1400.jpg](http://www.reshafim.org.il/ad/egypt/timelines/banquet_1400.jpg)  
>  
>Omari showed me a photo of a group of Fulani men who were all wearing  
>footwear that was remarkably similar if not the same as 19th Dynasty  
>apparel. When I get a good picture I'll post a comparison for comments.  
>  
>Diop also comments on sensuality beads worn low around the waste in these  
>paintings. These beads are still worn today around the waste of women in  
>Ivory Coast and Yoruba Land.  
>Modern Statue with sensuality beads from Ivory Coast  
><http://www.nigerbend.com/catalog/nudewoman.jpg>  
><http://www.nigerbend.com/catalog/Nudewomanback.jpg>

This is interesting. As I understand it AE women wore cowrie shells around their waists for fertility purposes. I have some images Alex : )

>  
>There are some good e-links on the Fulani language. If someone is  
>interested  
>in comparing Fulani with  
>kmt let me know and I'll dig up the links.  
>  
>Alx.  
>  
>-----Original Message-----  
>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com) [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]  
>Sent: Friday, November 15, 2002 11:34 AM  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: RE: [Ta\_Seti] Almond-eyed Egyptians as Nubians descended from  
>the Bushman  
>  
>  
>In \_Pagan Tribes of Nilotic Sudan\_, Seligman mentions the existence of  
>"pseudo-Mongoloid" features among many Nilotic peoples and gives a few  
>photos  
>as examples.  
>  
>Thanks Paul!



---

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| 4722|2002-11-15 14:39:41|paulmarcw|Reply to Omari ... Almond-eyed Egyptians as Nubians descended from|

Marc's reply to OMARI MAULANA is here (\*\*)

MARC WROTE: Those familiar with the work of Seligman or Murdock, as well as African

> >ethnologists, know that the Bushman and Pygmy are both yellow or

> >yellow-brown skinned and almond-eyed. In addition, the Bushman has

high

> >cheekbones, a flattish face, and little body hair. The ancestral

Bushman,

> >however, almost certainly had straight hair (peppercorn hair being

a recent

> >climactic adaptation) so with migrations from Africa to Asia,

there is

> >little wonder who the Mongoloid races owes its parentage to. Eh?

>OMARI MAULANA: Almost certainly straight hair. Why? Please provide

some data to support this assertion.

(\*\*) Hello Omari. Here is the reasoning. The human diverged from the chimpanzee-human clade some 7 mya. In: Bernard Wood, Hominid revelations from Chad ? the story of human origins in Africa takes a twist with the description of a 6?7-million-year-old cranium from Chad. The discovery hints at the likely diversity of early hominids, Nature, 418: 6894, pp. 133 ? 138, Issue of 11 July 2002. I don't like to refer to Time magazine, but it captures the scientific and popular imagination of the human descending from the chimp (-human clade) and being straight-haired: In: Michael Lemonick and Andrea Dorfman, Father of Us All? ? This chimplike creature roamed the woods of central Africa 7 million years ago. Today it's shaking up the human family tree, Time, Issue of 15 July, 2002. Here I draw attention to the title - the chimp has straight hair and the first human hair was straight. In this paragraph, in the absence of archeological



specimens of human hair dating back beyond 10 tya, I have tried to address your request that I provide data for the assertion that first hair was straight hair - as opposed to peppercorn: as the Bushman has.

END

>OMARI MAULANA: What is your timeline and ecological reasoning for this claim?

(\*\*) The following article, whose lead writer is Chinese and worked and co-authored papers with Peter Underhill at Stanford, states that Asians originated from Africa. In: Lee Jin, Yuehai Ke et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001.

You ask for a time-line. Circumstantial evidence tells us that as Asians have straight hair and were derived from the Bushman (as that is all there was in Africa until about 40 - 50 tya when the Pygmy diverged from the Bushman) that the Bushman had straight hair until at least 30,000 years ago. Why 30 tya? Because the best science (based on the tale of 12,000 men) tells us that Asian ancestors migrated from Africa between 90 and 35 tya. So, peppercorn hair likely developed after that. The archeological record leaves no evidence. There is only circumstantial evidence. I have tried to address your above question in the preceding.

END

>OMARI MAULANA: Also, is there a difference between straight (European) hair and say the wavy hair of an Aborigine?

(\*\*) Take an Negroid person with wooly hair and a Caucasoid person with straight hair. If they produce four children, most of their offspring, we have all seen, will have neither straight hair nor curly hair, but wavy hair. What I think nature is telling us is that the Aborigine with wavy hair has an ancestry from both races. I think all wavy hair carries that message.

END



>OMARI MAULANA: Did ALL ancient Bushman have yellow-brown skin? Even Bushman that lived in equatorial Kenya?

(\*\*) Every writer I've encountered said they have yellow skin. Some say it includes yellow-brown. In: (1) G. M. Theal, The yellow and dark-skinned people of Africa south of the Zambesi, (London, Negro Universities Press, [1910] 1969); (2) Carmel Schrire, An inquiry into the evolutionary status and apparent identity of San hunter-gatherers, Human Ecology ? an interdisciplinary journal, 8:1, pp. 9 ? 33 (specific page 12), March 1980; (3) I. Schapera, The Khoisan Peoples of South Africa ? Bushmen and Hottentots, (Routledge & Kegan Paul Ltd, London, [1930] 1951), p. 26. These are just a few books on the subject. There are clearly pictures showing the Bushman as being black. However, writers attribute that to grease put on the skin to protect them from the sun and also insects. And that grease attracts and holds dirt eventually giving a black appearance.

END

>OMARI MAULANA: If your supposition is that Bushman can adapt traits such  
> as peppercorn hair, why wouldn't they adapt skin color (very black)  
to the  
> more equatorial regions?

(\*\*) Nature is very interesting. Life diverged 4 bya from single-celled microbes. Some of them are still with us. 3.5 bya the first oxygen users began to emerge. Some species are still with us. 400 mya lung fish left the waters and became terrestrial animals. Yet, species of lung fish are still with us. Stars with hydrogen and lithium are so-called third-generation stars, left-overs from the first stars in the Universe when it was 300 mya. All other stars contain heavier elements the result of super novae that seed the Universe with heavy elements. Yet, there are a few pristine, uncontaminated stars nearly 15 bya. Nature has a way of preserving copies of the originals that all other things diverged from.

I've mentioned the following before: P. A. Underhill, C. Passarino, A. Lin, P. Shen, M. Mirazon, Lahr, R. A. Foley, P. J. Oefner, L. L. Cavalli-Sforza, The Phylogeography of Y chromosome binary haplotypes and the origin of modern populations, Ann Hum Genet 65, pp. 43 ? 62, 2001.



In that article, it suggests that the Pygmy descended from the Bushman about 40 - 50 tya. We know they both have wide nostrils, peppercorn hair, yellow skin, the same stature, steatophygia, and so on. One key difference is the eye. The Pygmy eye being round and the Bushman eye being almond. What I believe happened is that some groups of Pygmies did go to the equatorial regions and their skin did become black. And when a changed environment gave them more stature, they became the ancestral Negroid race. So, in my view, skin tone did indeed change. It changed in the Pygmies who are unlike other Pygmies today. The group I am referring to began yellow and became black.

END

>OMARI MAULANA: It's reasonable that Bushman in S. Africa with its  
> distance from the equator would have yellow-brown skin, but

wouldn't Bushman

> in the Sudan or Ethiopia have a greater intensification of melanin.

(\*\*) Logic would tell us that the Bushman would develop dark skin in Ethiopia. But, my understanding comes from researchers who say that if we see dark skin we are really seeing skin with grease that accumulated dust. That the true color is actually yellow.

END

>OMARI MAULANA: Does anyone have the limb ratios to compare Bushman

with say Somali. Off the top

> of my head, I recall AE limb ratios showing greater tropical

adaptation than Bushman.

(\*\*) I bet someone in this group has. I don't myself.

Kind regards,

Marc Washington



| 4723|2002-11-15 15:02:24|Derrick, Alexander|Re: Egypt Belongs To Africa|

Paul, I also noticed a small black population in Israel that was not Falasha. I don't know if they were recent migrants or not, or what they were doing in Israel. Most of these folks could be found in or near Old Jerusalem. Some were dressed in African attire (probably tourist) others dressed similar to Muslims (not Jews).

There was also a small community of Black Americans in the south who lived in a small village called Dimona. This group had been there for about 20+ years. They claimed to be black Jews?!

Alx

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Friday, November 15, 2002 1:59 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Egypt Belongs To Africa

> >From: a.manansala@attbi.com  
> >Reply-To: Ta\_Seti@yahoogroups.com  
> >To: Ta\_Seti@yahoogroups.com  
> >Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa  
> >Date: Fri, 15 Nov 2002 20:20:36 +0000  
> >

> >I never saw a black Palestinian in the United States. However, I would say  
> >half the Palestinian Bedouin I saw in Jericho and other areas of the  
> >West Bank, the Negev Desert and the Sinai Desert over a period of six  
> >months in  
> >1991-92 were black. They would have instantly been identified as such by  
> >the LA police  
> >dept.  
> >  
> >I visited Bedouin communities at Tel-Sheba (Negev) and various locations in  
> >the West Bank and the Sinai.  
> >  
> >There were many strongly Africoid persons -- more than I saw in Cairo  
> >(excluding  
> >foreign workers from Africa).  
> >  
> >Were these groups intermixed with less or non-Africoid populations or were  
> >they entire communities? Do they have a specific history in this region?  
> >

They were all strongly mixed. Not segregated at all. It was very common to see people of two races, as defined in the U.S., from the same family.



Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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Ta\_Seti-unsubscribe@yahoogroups.com

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| 4724|2002-11-15 15:10:38|a.manansala@attbi.com|Re: Egypt Belongs To Africa|

- > Paul, I also noticed a small black population in Israel that was not
- > Falasha. I don't know if they were recent migrants or not, or what they
- > were doing in Israel. Most of these folks could be found in or near Old
- > Jerusalem. Some were dressed in African attire (probably tourist) others
- > dressed similar to Muslims (not Jews).
- >

I stayed in Jerusalem for about 4 months. There are a lot of Ethiopian and other African priests and monks in Old Jerusalem. They are associated with handling many of the religious shrines.

In fact, when I was there, the head of the Catholic missions in Jerusalem was from West Africa.

Yes, the Black Hebrews from America are there also, but don't confuse either of these groups with the Bedouin.

The latter still live in the desert in rude tents, although a significant portion now live in desert towns like Jericho or Tel-Sheba.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

- > There was also a small community of Black Americans in the south who lived
- > in a small village called Dimona. This group had been there for about 20+
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- >
- > Alx



>  
> -----Original Message-----  
> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com) [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]  
> Sent: Friday, November 15, 2002 1:59 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa  
>  
>  
>  
>>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa  
>>>Date: Fri, 15 Nov 2002 20:20:36 +0000  
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> <<http://home.attbi.com/~a.manansala/afro.htm>>

>

> To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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> <<http://docs.yahoo.com/info/terms/>> .

>

>

| 4725|2002-11-15 15:21:47|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: "paulmarcw" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians

>descended from the Bushman

>Date: Fri, 15 Nov 2002 22:39:39 -0000

>

>

>Marc's reply to OMARI MAULANA is here (\*\*)

>

>

>MARC WROTE: Those familiar with the work of Seligman or Murdock, as well as African

>>>ethnologists, know that the Bushman and Pygmy are both yellow or

>>>yellow-brown skinned and almond-eyed. In addition, the Bushman has

>high

>>>cheekbones, a flattish face, and little body hair. The ancestral

>Bushman,

>>>however, almost certainly had straight hair (peppercorn hair being

>a recent

>>>climactic adaptation) so with migrations from Africa to Asia,

>there is

>>>little wonder who the Mongoloid races owes its parentage to. Eh?

>

>

>

>>OMARI MAULANA: Almost certainly straight hair. Why? Please provide some data to support this assertion.

>

>

>(\*\*) Hello Omari. Here is the reasoning. The human diverged from the

>chimpanzee-human clade some 7 mya. In: Bernard Wood, Hominid

>revelations from Chad ? the story of human origins in Africa takes a



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 >Chad. The discovery hints at the likely diversity of early hominids,  
 >Nature, 418: 6894, pp. 133 ? 138, Issue of 11 July 2002. I don't like  
 >to refer to Time magazine, but it captures the scientific and popular  
 >imagination of the human descending from the chimp (-human clade) and  
 >being straight-haired: In: Michael Lemonick and Andrea Dorfman,  
 >Father of Us All? ? This chimplike creature roamed the woods of  
 >central Africa 7 million years ago. Today it's shaking up the human  
 >family tree, Time, Issue of 15 July, 2002. Here I draw attention to  
 >the title - the chimp has straight hair and the first human hair was  
 >straight. In this paragraph, in the absence of archeological  
 >specimens of human hair dating back beyond 10 tya, I have tried to  
 >address you request that I provide data for the assertion that first  
 >hair was straight hair - as opposed to peppercorn: as the Bushman  
 >has.  
 >  
 >END

Marc

You do realize there is a great time span bewteen Chimpanzees with straight  
 hair 7 million years ago and the pre-dynastic period of Egypt. Plenty of  
 possibilities. I do know that the earliest hair samples from the Badarian  
 population was analyzed and determined to be similar to the hair of modern  
 Somali, Fulani and Kanuri (blacks!).

>>OMARI MAULANA: What is your timeline and ecological reasoning for  
 >this claim?  
 >  
 >  
 >(\*\*) The following article, whose lead writer is Chinese and worked  
 >and co-authored papers with Peter Underhill at Stanford, states that  
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 >African Origin of Modern Humans in East Asia: A Tale of 12,000 Y  
 >Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001.  
 >  
 >You ask for a time-line. Circumstantial evidence tells us that as  
 >Asians have straight hair and were derived from the Bushman (as that  
 >is all there was in Africa until about 40 - 50 tya when the Pygmy  
 >diverged from the Bushman) that the Bushman had straight hair until  
 >at least 30,000 years ago. Why 30 tya? Because the best science  
 >(based on the tale of 12,000 men) tells us that Asian ancestors  
 >migrated from Africa between 90 and 35 tya. So, peppercorn hair  
 >likely developed after that. The archeological record leaves no



>evidence. There is only circumstantial evidence. I have tried to  
>address your above question in the preceding.  
>  
>END

Key words - "Circumstantial evidence". By the way, some Asians (Aeta for example) don't have straight hair. It is my understanding that the stereotypical "mogoloid" type diverged from SE Asians such as the woolly headed Aeta or wavy headed Aborigine (Australoid) type, not vice versa.

>  
>  
>>OMARI MAULANA: Also, is there a difference between straight  
>(European) hair and say the wavy hair of an Aborigine?  
>  
>  
>(\*\*) Take an Negroid person with wooly hair and a Caucasoid person  
>with straight hair. If they produce four children, most of their  
>offspring, we have all seen, will have neither straight hair nor  
>curly hair, but wavy hair. What I think nature is telling us is that  
>the Aborigine with wavy hair has an ancestry from both races. I think  
>all wavy hair carries that message.

I haven't noticed this in European/African children. I have noticed wavy hair as a physical trait in North Asian/African children (Tiger Woods).

>  
>END  
>  
>  
>>OMARI MAULANA: Did ALL ancient Bushman have yellow-brown skin? Even  
>Bushman that lived in equatorial Kenya?  
>  
>(\*\*) Every writer I've encountered said they have yellow skin. Some  
>say it includes yellow-brown. In: (1) G. M. Theal, The yellow and  
>dark-skinned people of Africa south of the Zambesi, (London, Negro  
>Universities Press, [1910] 1969); (2) Carmel Schrire, An inquiry into  
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>the subject. There are clearly pictures showing the Bushman as being  
>black. However, writers attribute that to grease put on the skin to  
>protect them from the sun and also insects. And that grease attracts



>and holds dirt eventually giving a black appearance.

>

>END

I leave that one alone.

>

>>OMARI MAULANA: If your supposition is that Bushman can adapt traits

>such

>> as peppercorn hair, why wouldn't they adapt skin color (very black)

>to the

>> more equatorial regions?

>

>

>(\*\*) Nature is very interesting. Life diverged 4 bya from single-

>celled microbes. Some of them as still with us. 3.5 bya the first

>oxygen users began to emerge. Some species are still with us. 400 tya

>lung fish left the waters and became terrestrial animals. Yet,

>species of lung fish are still with us. Stars with hydrogen and

>lithium are so-called third-generation stars, left-overs from the

>first stars in the Universe when it was 300 tyo. All other stars

>contain heavier elements the result of super novae that seed the

>Universe with heavy elements. Yet, there are a few pristine,

>uncontaminated stars nearly 15 byo. Nature has a way of preserving

>copies of the originals that all other things diverged from.

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>Cavalli-Sforza, The Phylogeography of Y chromosome binary haplotypes

>and the origin of modern populations, Ann Hum Genet 65, pp. 43 ? 62,

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>

>In that article, it suggests that the Pygmy descended from the

>Bushman about 40 - 50 tya. We know they both have wide nostrils,

>peppercorn hair, yellow skin, the same stature, steatophygia, and so

>on. One key difference is the eye. The Pygmy eye being round and the

>Bushman eye being almond. What I believe happened is that some groups

>of Pygmies did go to the equatorial regions and their skin did become

>black.

Where in Africa are you asserting humans began?

And when a changed environment gave them more stature, they

>became the ancestral Negroid race. So, in my view, skin tone did

>indeed change. It changed in the Pygmies who are unlike other Pygmies

>today. The group I am referring to began yellow and became black.



>  
>END  
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>  
>  
>>OMARI MAULANA: It's reasonable that Bushman in S. Africa with its  
>> distance from the equator would have yellow-brown skin, but  
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>> in the Sudan or Ethiopia have a greater intensification of melanin.  
>  
>  
>  
>(\*\*) Logic would tell us that the Bushman would develop dark skin in  
>Ethiopia. But, my understanding comes from researchers who say that  
>if we see dark skin we are really seeing skin with grease that  
>accumulated dust. That the true color is actually yellow.  
>  
>END

What are you talking about! There are no modern images of Bushman in the Sudan or Ethiopia.

>  
>>OMARI MAULANA: Does anyone have the limb ratios to compare Bushman  
>with say Somali. Off the top  
>> of my head, I recall AE limb ratios showing greater tropical  
>adaptation than Bushman.  
>  
>  
>  
>(\*\*) I bet someone in this group has. I don't myself.

There (pre-dynastic Egyptians) limb ratios correlate with their skin color - "Super Negroid" in adaptation.

>  
>Kind regards,  
>  
>  
>Marc Washington  
>  
>  
>  
>  
>



>

---

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| 4726|2002-11-15 15:51:59|Derrick, Alexander|Re: Almond-eyed Egyptians as Nubians descended from the Bushman|

Steatopygic doll from British Museum.

<http://www.highculture.8m.com/Files/STAT/staetogypic%20clay%20doll.jpg>

Alex Derrick

Knowledge Adventure

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

<http://highculture.8m.com/>

| 4727|2002-11-15 16:01:02|Djehuti Sundaka|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended |

Since it would seem that the only other people to have tightly coiled hair are the Melanesians and that the earliest people to have gone "Out of Africa" had been those wavy haired people to have settled Chie-Aaku (Australia), we might conclude that the features of the earliest people to have left had also been the features of those who had remained behind and that both straight and tightly coiled haired people had come about sometime afterwards with tightly coiled hair being the most recent (unless the ancestors of the Melanesians are deemed to have been the second earliest people to have ventured forth).

Djehuti Sundaka

--- In Ta\_Seti@y..., "paulmarcw" wrote:

>

> Marc's reply to OMARI MAULANA is here (\*\*)

>

>

> MARC WROTE: Those familiar with the work of Seligman or Murdock, as well as African

>>>ethnologists, know that the Bushman and Pygmy are both yellow or yellow-brown skinned and almond-eyed. In addition, the Bushman has

> high

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> Bushman,

>>>however, almost certainly had straight hair (peppercorn hair



being

> a recent

> > climactic adaptation) so with migrations from Africa to Asia,

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> Kind regards,  
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> Marc Washington  
| 4728|2002-11-15 16:26:06|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|  
>> From: "paulmarcw" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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>> Date: Fri, 15 Nov 2002 22:39:39 -0000  
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> I haven't noticed this in European/African children. I have noticed wavy  
> hair as a physical trait in North Asian/African children (Tiger Woods).  
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Isn't Tiger Woods mother from Thailand in SE Asia?



However, writers attribute that to grease put on the skin to  
> > protect them from the sun and also insects. And that grease attracts  
> > and holds dirt eventually giving a black appearance.

> >

> > END

>

> I leave that one alone.

>

Good idea!

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4729|2002-11-15 18:37:51|paulmarcw|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

> > I haven't noticed this in European/African children. I have

noticed wavy

> > hair as a physical trait in North Asian/African children (Tiger

Woods).

> >

>

>

> Isn't Tiger Woods mother from Thailand in SE Asia?

>

>

>>> Marc: However, writers attribute that to grease put on the skin to

>>> protect them from the sun and also insects. And that grease

attracts

>>> and holds dirt eventually giving a black appearance.

> > >

> > > END

> >

> > I leave that one alone.

> >

>

> Good idea!

>

> Regards,

> Paul Kekai Manansala



Marc writes: Someone said he was "leaving that one alone" and Paul replies that it's a good idea. I think I am missed something. And I think I just got it. That perhaps the Bushman is also black-skinned. That could well be the case - and I certainly wouldn't deny it. I have, though, seen authentic pictures of the yellow-skinned Bushman and for a number of reasons believe that it was this feature of the Bushman that was carried into Asia in the migrations there that are spoken of by Lee Jin et. al. as being between 90 and 35 tya.

Thanks for being tactful!

Marc

| 4730|2002-11-15 19:05:04|amnehtt|Re: Egypt Belongs To Africa|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>  
> The question is do you think the egyptains living in egypt right know  
> are the desdants of the ancient egyptains???? I happen to be a  
> native egyptain from around aswan,and sometimes people think that I  
> am nubian,but I tell them that I am not,and they are shocked to find  
> there are egyptains that look like me. Much of the city dwellers in  
> Cairo,and Alkexzandria are mixed or foreginers.  
>  
> Except for his curly black hair, with its hint of African negro  
> blood, he [Shahhat] looked more Arabian than Egyptian; most of the  
> men in the village were shorter, more heavily built, and had strong  
> cheekbones, thick noses, and heavy jaws. Among their rugged faces,  
> Shahhat's stood out as singularly expressive."  
> The reader might conclude from such a description that Critchfield's  
> initial attraction to Shahhat was due to the fact that his features  
> were much less African than those of the majority of Upper Egyptians.  
> Ironically, that is the attitude of some inhabitants of northern  
> Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and  
> consider darker skin to be a negative trait. Such prejudice is the  
> second challenge which faces Upper Egyptians, in addition to poverty:  
> racism.  
> <http://www.washington-report.org/backissues/0390/9003045.htm>

Very much a racist situation with we have in Modern day Egypt. Being half Palestinian and half Egyption (my mother is originally from Zaqa Ziq - not too far from Cairo), the same kind of biases occur in the rest of the Arab region, and unfortunately carried to the vast Diaspora re: dark skin/African features. I remember my mother



freaking out when she started seeing the resemblance between my African-American sisters and I, since I was the only one of her children born in America (part of that worry she had was attributed to the fear of loss of original culture - whatever that means, bearing in mind my mixed lineage anyway). Always scolding me when I'd blast hip-hop...the worse is when she started telling me that my hair was too coarse, and how her hair is so much softer than mine. Thing is she and I knew that I got my napps from her African ass, if she admits it or not. And my mother is someone who made it clear that our African brothers and sisters were equal to us, in America and in Africa. However, internalized racism runs deep - even in the woman I honor most. The white aesthetic has had a toll on our psyches - Nubian or Arab. The European standard of beauty, something which I see as nothing but a non-textured pile of paste, has impinged upon many natural Black beauties, sadly, in the Arab/African world, and beyond.

Regards,

Amneh

| 4731|2002-11-15 19:29:42|amneht|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>

>>> --- In Ta\_Seti@y..., "omari maulana" wrote:

>>>

>> Much of the city dwellers in

>>> Cairo, and Alexandria are mixed or foreigners.

>>>

>>>

>>

>> That's true although there are many blacks in Cairo also.

>>

>> When I was there in 1991, I made a point of asking

>> taxi drivers, almost all of whom were black, whether they

>> were Egyptian or not. I was already familiar with the

>> African-centered argument and had already known black

>> students from Cairo in America.

>>

>> If they said they were Egyptian (about half were foreigners

>> from Sudan or other parts of Africa), I asked if they were Nubian.

>> Most of them, although phenotypically black said they

>> were Egyptian natives of Cairo, and not Nubian.

>>

>> One thing I noticed though is that blacks in Cairo tend to be

>> more "mixed" in appearance with lighter skin and narrower features



> than  
 > > those further south or even those north in the Sinai.  
 > >  
 > > Regards,  
 > > Paul Kekai Manansala  
 > > <http://home.attbi.com/~a.manansala/afro.htm>  
 >  
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 > taxi drivers, almost all of whom were black, whether they  
 > were Egyptian or not. I was already familiar with the  
 > African-centered argument and had already known black  
 > students from Cairo in America.  
 >  
 > Why do most Americans think all Egyptians look like arabs. I was  
 > talking to this man the other day, and he told me the only dark  
 > skinned people in Egypt were the Nubians, and I had to fight him  
 > tooth and nail that I was not a Nubian, but an indigenous Egyptian, or  
 > Kemetian rather, and he looked at me funny.  
 >  
 > The delta region of Egypt where Hosni Mubarak comes from has had  
 > Semitic admixture probably since pharaonic times.  
 >  
 > People in America feel that the typical Egyptian looks like Hosni  
 > Mubarak, and it gets frustrating sometimes to explain to them no not  
 > all Egyptians look like Hosni Mubarak and even have the same  
 > phenotype.  
 >  
 > One more question did those students from Cairo admit they were  
 > Africans, or did they try to say they were Arabs??  
 >  
 > I wish there were more Egyptians on this list besides me.

What I love most about this list is the fact that every time I check  
 it, intermittently, there is something I need to read or participate  
 in. You know Alberto, I've managed to surround myself with a solid  
 five or six African women (Egyptian, Sudanese, Algerian, Ethiopian and  
 African-American) at least three days out of a week. Besides the fact  
 that they are all amazingly gorgeous and love themselves, as well as  
 each other, I love the fact that we all intuit our experience as one,  
 and that common experience is African. I choose to live in a  
 predominantly Afro-Caribbean (and African, American and otherwise)  
 neighborhood called Flatbush, Brooklyn, NY because I love living,  
 eating, and sitting next to Africans from the Diaspora. That common  
 experience of being displaced, either by choice or not, away from our



native root called Africa. Not once do we ever bring up the issue of race or difference. We utterly enjoy the community we thrive in because of the linkage we naturally are drawn to. Naturally. Period. when I visit or speak to my Egyptian side of the family, we never question whether we are African - we just are. Geography explains the variety of skin tones and textures. and the variety is the magic of the continent. The confusion is set by constructs going way back in history. The objectification of the Egyptian, whatever the visual, was planted by exploiters - and it is our duty to squash such nonsense - and reconstruct us back to one.

amneh

| 4732|2002-11-15 19:33:58|amneht|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: a.manansala@a...

>>Reply-To: Ta\_Seti@y...

>>To: Ta\_Seti@y...

>>Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa

>>Date: Fri, 15 Nov 2002 19:13:00 +0000

>>

>>

>>> --- In Ta\_Seti@y..., "omari maulana" wrote:

>>>

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>>students from Cairo in America.

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>>from Sudan or other parts of Africa), I asked if they were Nubian.

>>Most of them, although phenotypically black said they

>>were Egyptian natives of Cairo, and not Nubian.

>>

>>One thing I noticed though is that blacks in Cairo tend to be

>>more "mixed" in appearance with lighter skin and narrower features than

>>those further south or even those north in the Sinai.

>

> Paul



>  
> Please elaborate on the black populations you saw in the Sinai. It's  
> interesting. I have noticed a few black Palestinians, and I

understand that

> there are Ethiopian Christian populations as well as Falasha in the  
region.

Jericho is \*full\* of Black Palestinians. and the Gulf is full of  
Black Arabs as well. My dad is darker than my mother by shadeS. And  
to be frank, I feel like I turned out browner because of my dad's  
genes - whereas my hair texture comes from my mom. My mother is a  
very odd looking woman, almost like she has some Berber mix in.

amneh

>  
>>  
>>Regards,  
>>Paul Kekai Manansala  
>><http://home.attbi.com/~a.manansala/afro.htm>

>  
>  
>  
\_\_\_\_\_  
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| 4733|2002-11-15 19:38:29|mansu\_musa|Re: Egypt Belongs To Africa|  
--- In Ta\_Seti@y..., "amnehtt" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>  
>>  
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know

>> are the descendants of the ancient egyptains???? I happen to be a  
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>> there are egyptains that look like me. Much of the city dwellers

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> > Except for his curly black hair, with its hint of African

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> > men in the village were shorter, more heavily built, and had

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> > cheekbones, thick noses, and heavy jaws. Among their rugged

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> > Shahhat's stood out as singularly expressive."

> > The reader might conclude from such a description that

Critchfield's

> > initial attraction to Shahhat was due to the fact that his

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> > were much less African than those of the majority of Upper

Egyptians.

> > Ironically, that is the attitude of some inhabitants of northern

> > Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and

> > consider darker skin to be a negative trait. Such prejudice is

the

> > second challenge which faces Upper Egyptians, in addition to

poverty:

> > racism.

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Being

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> Zaqa Ziq - not too far from Cairo), the same kind of biases occur in

> the rest of the Arab region, and unfortunately carried to the vast

> Diaspora re: dark skin/African features. I remember my mother

> freaking out when she started seeing the resemblance between my

> African-American sisters and I, since I was the only one of her

> children born in America (part of that worry she had was attributed



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> the fear of loss of original culture - whatever that means, bearing

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> mind my mixed lineage anyway). Always scolding me when I'd blast

> hip-hop...the worse is when she started telling me that my hair was

> too coarse, and how her hair is so much softer than mine. Thing is

> she and I knew that I got my napps from her African ass, if she

admits

> it or not. And my mother is someone who made it clear that our

> African brothers and sisters were equal to us, in america and in

> Africa. However, internalized racism runs deep - even in the woman

I

> honor most. The white aesthetic has had a toll on our psyches -

> Nubian or Arab. The European standard of beauty, something which I

> see as nothing but a non-textured pile of paste, has impinged upon

> many natural Black beauties, sadly, in the Arab/African world, and

> beyond.

>

> Regards,

>

> Amneh]

Peace sister amen

I am also from egypt from a village around aswan,and I am a upper  
egyptains,otherwise known as al seed by lower egyptains and city  
dwellers in Cairo.

I did not grow up long in egypt,but I came here to America and I  
was first confronted with the race question,much like moustafa hefny  
was when they classified him as quote white by census.

My parents had no choice but to except the white label,and know I  
am glad to see moustafa hefny won his case not to be classified as  
white any more.

My parents know live in Cairo,and they are actually happier there  
then they were here in america,but that is another story.

The question I have for you amen,is do you feel that modern day  
egyptains living in egypt are the desdants of the ancient



kemetians, and why is it all Americans think egyptians look like pale arabs. Sometimes I tell people I am egyptian and they don't believe, they say not you are not from egypt you are from somalia, or ethiopia. I have to put these people in their place.

Many egyptians are ashamed of their african lineage, but I am glad to see you are not. I never was confronted with self realization until I started to learn more about my history, and how racist egyptologists, which they deny tried to steal it from me.

<http://www.ucpress.edu/books/pages/8825.html>

Donald Malcolm Reid

Whose Pharaohs?

Archaeology, Museums, and Egyptian National Identity from Napoleon to World War I

"The Rape of the Nile:

Egyptologists and Adventures Along the Nile"

<http://www.uiowa.edu/~osa/events/temp/2000oct10.htm>

What disturbs me about modern egypt is that religious fervor in much of egypt, particularly the difference between the coptics and muslims, which my grandmother was.

It saddens me that egyptian court over turn cases that coptics were massacred and they got away with it.

It saddens me that modern day egyptians know very little about ancient egypt, and that they don't teach ancient egypt in egyptian schools.

So if you know anymore egyptians tell them to come to this group.

| 4734|2002-11-15 19:46:47|amneht|Re: Egypt Belongs To Africa|

One issue currently debated politically is the question of the Ethiopian Jews who are marginalized in Israel today by being forced, if let in at all, to live in the outskirts and desert. If you ask me it is all a bunch of bullshit. If the world is welcomed to convert to Judaism and squat in what were Palestinian homes, I don't see why Ethiopians - the original Jews can't. You can't expect much equity by a government backed by the likes of Bush and Sharon though.

Amneh

--- In Ta\_Seti@y..., "Derrick, Alexander" wrote:

> Paul, I also noticed a small black population in Israel that was not  
> Falasha. I don't know if they were recent migrants or not, or what they  
> were doing in Israel. Most of these folks could be found in or near Old  
> Jerusalem. Some were dressed in African attire (probably tourist)



others

> dressed similar to Muslims (not Jews).

>

> There was also a small community of Black Americans in the south who lived

> in a small village called Dimona. This group had been there for about 20+

> years. They claimed to be black Jews?!

>

> Alx

>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Friday, November 15, 2002 1:59 PM

> To: Ta\_Seti@y...

> Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa

>

>

>

> > > From: a.manansala@a...

> > > Reply-To: Ta\_Seti@y...

> > > To: Ta\_Seti@y...

> > > Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa

> > > Date: Fri, 15 Nov 2002 20:20:36 +0000

> > >

>

> > > I never saw a black Palestinian in the United States. However, I would

> say

> > > half the Palestinian Bedouin I saw in Jericho and other areas of the

> > > West Bank, the Negev Desert and the Sinai Desert over a period of six

> > > months in

> > > 1991-92 were black. They would have instantly been identified as such by

> > > the LA police

> > > dept.

> > >

> > > I visited Bedouin communities at Tel-Sheba (Negev) and various locations

> in

> > > the West Bank and the Sinai.

> > >

> > > There were many strongly Africoid persons -- more than I saw in Cairo

> > > (excluding



> > foreign workers from Africa).  
> >  
> > Were these groups intermixed with less or non-Africoid populations  
or were  
>  
> > they entire communities? Do they have a specific history in this  
region?  
> >  
>  
>  
> They were all strongly mixed. Not segregated at all. It was very  
common to  
> see  
> people of two races, as defined in the U.S., from the same family.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
> <<http://home.attbi.com/~a.manansala/afro.htm>>  
>  
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> <<http://docs.yahoo.com/info/terms/>> .  
| 4735|2002-11-15 20:45:58|terance pete|Re: Egypt Belongs To Africa|

**amnehtt** wrote:

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> Sent: Friday, November 15, 2002 1:59 PM  
> To: Ta\_Seti@y...  
> Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa  
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> > From: a.manansala@a...  
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of Service  
> <<http://docs.yahoo.com/info/terms/>> .

To unsubscribe from this group, send an email to:  
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Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

ANA BAKARAH ISRAEL !!!!!!!!!!!!!!!!!!!!!

---

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| 4736|2002-11-15 21:00:33|mansu\_musa|Re: Egypt Belongs To Africa|



--- In Ta\_Seti@y..., "amnehtt" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > --- In Ta\_Seti@y..., a.manansala@a... wrote:  
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> African-American) at least three days out of a week. Besides the

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I have had a similar experience growing up in America also, plus I even grew up in flat bush myself.

Like I mentioned my father is an egyptain, and my mother is from algeria, and it is good to see that your egyptain side of your family acknowledges your african roots, and embraces them. I sure with you



could talk to people like zahi hawass and others who constantly deny them.

Like I said I get frustrated when people refer to Egyptians as Arabs, no disrespect to Arabs, but it really burns me inside because Egyptians are not Arabs, but Africans.

SALAMAAT

ma a salaam

| 4737|2002-11-15 22:02:46|amneht|Re: Egypt Belongs To Africa|

<

*was first confronted with the race question, much like Mustafa Hefny was when they classified him as quote white by census.>>*

*Yeah, racial classifications that were created by European and American leadership have caused much confusion in my life as well, Alberto. The official position of the US Census since the '40's has classified Arabs (which includes folks from Ethiopia, Egypt, Somalia, Djibouti, Algeria etc) as being from the same category as Italian and Greek Americans - white. It blows my mind how in the face of racism, Arabic speaking Africans are still subjected to the customariness of the white category. This brings to mind puzzling scenarios - due to this classification, or lack of minority status, the powers that be are fond of, and in fact may promote the powerlessness of Arabic speaking Africans in America, in regards to withholding rights that other recognized minorities have, yet are excluded from the privileges of the white majority. With the advent of the multiple infringements on civil rights, racial profiling, and other post 9-11 tortures on anyone who looks remotely brown or black, racial categorization is not questioned in the real sense concerning the perspective of the authorities. Clearer than anything, oppression of people of color is well-defined today, if not encouraged.*

<

*then they were here in America, but that is another story.>>*

*My folks went back home as well, for similar reasons I can imagine.*

<<

*Egyptians living in Egypt are the descendants of the ancient Kemetians,>>*



*Logically, yes, Black civilization runs in a wide array, in various degrees, in modern day Egypt. Colonization and displacement took place, no doubt, but there are still kemetic elements around, it is apparent. Intuitively, it took a while, but the Egyptians got up on their feet again. There's part of that feels a deep part of the earth in Egypt that is untouched, no matter what man does to make it his own? Lots of folks I met in Alexandria look like straight up Europeans, but like Paul said, there are sporadic Black Egyptians, with Negroid features, all over. The Greeks, the Ottoman empire, Napoleon, the British etc. all did their best to disrupt - and who knows how much infection they imprinted on kemet, yet I still intuit that there are original inhabitants still living in Egypt, although perhaps a bit diversified to a degree.*

*My roots, which I am still researching, run three hundred years, at least. Although a villager, my mother appears to have some kind of small Berber mixture, along with whatever else exploitation her roots came across, by her appearance alone. Yet, at the same time, you cannot deny her Black genetic makeup -she has hazel eyes, full lips, a wide nose, with a red face. . Lots of work still needs to be done, on my part, to preserve history - whatever is left of it.*

<  
*arabs. Sometimes I tell people I am egyptain and they don;t believe,they say not you are not from egypt you are from somalia,opr ethiopia. I have to put these people in their place.>>*

*Pass on a picture of you, dear.*

*One thing, Americans are brainwashed, and like all mentally colonized humans, Americans don?t question a lot of what is told to them. The imaginary line drawn around Egypt, as it relates to anything but Blackness, is real to fools who don?t think critically. Ignore the ignorance.*

*Egyptian pop culture has not done a whole lot to include the various diverse people who live in Egypt. And like in most racist media channels, the white aesthetic reigns. It is up to us to kick folks in the ass with a reality check of the real. Moreover, the objectification of North Africa by orientalists, Napoleon, Flaubert et al, was a success when creating imaginary visuals of falsity. Wretchedly, some of our own people are still infected with this inaccuracy of self.*

<



*to see you are not. >>*

*Well, thank you. I'm glad you're okay with yourself too.*

*<*

*untill I started to learn more about my history, and how racist egyptologist, which they deny tried to steal it from me.>>*

*Yes, same here. It took me a minute, and in fact, it was after I entered the field of Anthropology that I was confronted with racist indoctrination. my mind is still blown with half the shit these fools spit. In addition, it was after I did away with the belief system imposed on me by modern society, and began to look inside in my heart, where I found the instruction of truth pronounced by our divine ancestors.*

*<*

*of egypt, paticularly the difference between the coptics and muslims, which my grandmother was. It saddens me that egyptain court over turn cases that coptics were massacred and they got away with it.>>*

*Yeah, I don't really like to get into religious discussions, especially with Egyptians who follow monotheistic religions, although I do find mystic SPIRITUALITY to be fascinating. Who knows where the heck the Egyptian government has pulled their code of conduct - and I have no interest in religions governments - especially disguised with the pretext of Islam. It also annoys me when Coptic Egyptians start to pull that original egyptain/chosen people ideology. If we are going to move forward, we must incorporate a progressive \*spirituality\*, one that is inclusive of all African and non-African peoples. Our ancestors laid it out clearly - divinity lies in us - meditation is the key to life.*

*<*

*ancient egypt, and that they don;t teach ancient egypt in egyptain schools.>>*

*I agree. The confiscation of our spirituality and history is the worse part of colonization. You ever think of starting a school in a subtle, genius way?*

*<>*



*Will do. Although many of them don't like lists. ;)*

*stay peace,*

*amneh*

| 4738|2002-11-15 22:06:09|amnehtt|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., terance pete wrote:

>

>

> ANA BAKARAH ISRAEL !!!!!!!!!!!!!!!!!!!!!

>

>

>

as well, you should. neo-colonialism kills. ekher Israel karabat.  
bi rooh, bid dem, nifdeeki ya falestine!

in solidarity,

amneh

| 4739|2002-11-15 22:21:04|amnehtt|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> I have had a similar experiance growing up in America also,plus I  
> even grew up in flat bush myself.

word! I love flatbush. I'm at lenox rd, and flatbush, two blocks from  
prospect park - on the flavorfull side. :)

> Like I mentioned my father is an egyptains,and my mother is form  
> algeria,

big up to all the Algerians! You guys get utter love and solidarity  
from me. I'm actually studying the confiscation of algeria by teh  
French. Any good books from an African perspective you can suggest?  
The Berbery pirates held down the mediteranean!!

> them.

>

> Like I said I get frustarted when people refer to egyptains as  
> arabs,no disrespect to arabs,but it really burns me inside because  
> egyptains are not arabs,but Africans.



What the Arabs did to Africa is not excusable, yet where Egypt is geographically, makes it almost impossible for it not to intermingle with the Arab world, culturally and socially. Linguistically, Egyptians speak Arabic. Somehow, I am okay with speaking Arabic, and am actually fond of Arab culture, just as much as I am open and interested in Nubian culture and antiquity. By some means, perhaps my one foot in Palestine and the other Egypt, I've come to a peaceful state with both. I do admit that I need to go and spend sometime in central Africa and West Africa, but for the most part, I am ok with the borrowing and mixing of Arab and African - just as long as the truth is not hidden. and if I negate one, I miss something very sacred about Egypt.

>  
> SALAMAAT  
>  
> ma a salaam

Allah ya salmak, shookrun.

amneh  
| 4740|2002-11-15 23:08:07|mansu\_musa|Re: Egypt Belongs To Africa|  
--- In Ta\_Seti@y..., "amneht" wrote:

>  
>  
> <  
> *was first confronted with the race question,much like moustafa*

*hefny*  
> *was when they classified him as quote white by census.>>*  
>  
> *Yeah, racial classifications that were created by European and*  
> *American leadership have caused much confusion in my life as well,*  
> *Alberto. The official position of the US Cencus since the ?40?s has*  
> *classified Arabs (which includes folks from Ethiopia, Egypt,*

*Somalia,*  
> *Djibouti, Algeria etc) as being from the same category as Italian*

*and*  
> *Greek Americans - white. It blows my mind how in the face of*

*racism,*  
> *Arabic speaking Africans are still subjected to the customariness of*  
> *the white category. This brings to mind puzzling scenarios - due to*  
> *this classification, or lack of minority status, the powers that be*



- > are fond of, and in fact may promote the powerlessness of Arabic
- > speaking Africans in America, in regards to withholding rights that
- > other recognized minorities have, yet are excluded from the

*privileges*

- > of the white majority. With the advent of the multiple

*infringements*

- > on civil rights, racial profiling, and other post 9-11 tortures on
- > anyone who looks remotely brown or black, racial categorization is

*not*

- > questioned in the real sense concerning the perspective of the
- > authorities. Clearer than anything, oppression of people of color is
- > well-defined today, if not encouraged.
- >
- >
- >
- > <
- > then they were here in america, but that is another story.>>
- >
- > My folks went back home as well, for similar reasons I can imagine.
- >
- >
- > <<
- > egyptians living in egypt are the descendants of the ancient
- > kemetians,>>
- >
- > Logically, yes, Black civilization runs in a wide array, in various
- > degrees, in modern day Egypt. Colonization and displacement took
- > place, no doubt, but there are still kemet elements around, it is
- > apparent. Intuitively, it took a while, but the Egyptians got up on
- > their feet again. There's part of that feels a deep part of the

*earth*

- > in Egypt that is untouched, no matter what man does to make it his
- > own? Lots of folks I met in Alexandria look like straight up
- > Europeans, but like Paul said, there are sporadic Black Egyptians,
- > with Negroid features, all over. The Greeks, the Ottoman empire,
- > Napoleon, the British etc. all did their best to disrupt - and who
- > knows how much infection they imprinted on kemet, yet I still intuit
- > that there are original inhabitants still living in Egypt, although
- > perhaps a bit diversified to a degree.
- >
- > My roots, which I am still researching, run three hundred years, at
- > least. Although a villager, my mother appears to have some kind of



> *small Berber mixture, along with whatever else exploitation her*

*roots*

> *came across, by her appearance alone. Yet, at the same time, you*

> *cannot deny her Black genetic makeup -she has hazel eyes, full*

*lips, a*

> *wide nose, with a red face. . Lots of work still needs to be done,*

> *on my part, to preserve history - whatever is left of it.*

>

> <

> *arabs. Sometimes I tell people I am egyptain and they don;t*

> *believe,they say not you are not form egypt you are from*

*somalia,opr*

> *ethiopia. I have to put these people in their place.>>*

>

> *Pass on a picture of you, dear.*

>

> *One thing, Americans are brainwashed, and like all mentally*

*colonized*

> *humans, Americans don?t question a lot of what is told to them. The*

> *imaginary line drawn around Egypt, as it relates to anything but*

> *Blackness, is real to fools who don?t think critically. Ignore the*

> *ignorance.*

>

> *Egyptian pop culture has not done a whole lot to include the various*

> *diverse people who live in Egypt. And like in most racist media*

> *channels, the white aesthetic reigns. It is up to us to kick folks*

*in*

> *the ass with a reality check of the real. Moreover, the*

> *objectification of North Africa by orientlists, Napoleon, Flaubert*

*et*

> *al, was a success when creating imaginary visuals of falsity.*

> *Wretchedly, some of our own people are still infected with this*

> *inaccuracy of self.*

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> *to see you are not. >>*

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> *Well, thank you. I?m glad you?re okay with yourself too.*

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> *untill I started to learn more about my history, and how racist*  
> *egyptologist, which they deny tried to steal it from me.>>*  
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> *Yes, same here. It took me a minute, and in fact, it was after I*  
> *entered the field of Anthropology that I was confronted with racist*  
> *indoctrination. my mind is still blown with half the shit these*

*fools*

> *spit. In addition, it was after I did away with the belief system*  
> *imposed on me by modern society, and began to look inside in my*

*heart,*

> *where I found the instruction of truth pronounced by our divine*  
> *ancestors.*  
>  
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> <

*much*

> *of egypt, paticulary the difference between the coptics and*  
> *muslims, which my grandmother was. It saddens me that egyptain court*  
> *over turn cases that coptics were massacred and they got away with*

*it.>>*

>  
>  
> *Yeah, I don?t really like to get into religious discussions,*  
> *especially with Egyptians who follow monotheistic religions,*

*although*

> *I do find mystic SPIRITUALITY to be fascinating. Who knows where*

*the*

> *heck the Egyptian government has pulled their code of conduct - and*

*I*

> *have no interest in religions governments - especially disguised*

*with*

> *the pretext of Islam. It also annoys me when Coptic Egyptians start*  
> *to pull that original egyptain/chosen people ideology. If we are*  
> *going to move forward, we must incorporate a progressive*  
> *\*spirituality\*, one that is inclusive of all African and non-African*  
> *peoples. Our ancestors laid it out clearly - divinity lies in us -*



> meditation is the key to life.  
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 > part of colonization. You ever think of starting a school in a  
 > subtle, genius way?  
 >  
 > <

group.>>  
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 > Will do. Although many of them don't like lists. ;) )  
 >  
 > stay peace,  
 > amneh

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 place, no doubt, but there are still kemet elements around, it is  
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 their feet again. There's part of that feels a deep part of the earth  
 in Egypt that is untouched, no matter what man does to make it his  
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 Europeans, but like Paul said, there are sporadic Black Egyptians,  
 with Negroid features, all over. The Greeks, the Ottoman empire,  
 Napoleon, the British etc. all did their best to disrupt - and who  
 knows how much infection they imprinted on kemet, yet I still intuit  
 that there are original inhabitants still living in Egypt, although  
 perhaps a bit diversified to a degree.

Modern day Egyptians celebrate a holiday called shem el nassim, which  
 goes back all the way to the pharaohs.  
 I am pretty sure you are familiar with this custom.

I have very little knowledge about the village I grew up in, but  
 rural and poor Egyptians practice a thing called zar cults, which is  
 very similar to the practices in ancient Kmt. Some people in rural



*villages even have ancestor altars and honor their ancestors like the ancient kemetians did.*

*Also sufis in egypt seem to have traditions that are very similar to customs of the ancient kemetians as well. There was a nubian sufi mystic Dhul-Nun al-Misri who tried to revive the religion of the ancient kemetians but failed.*

<http://www.washington-report.org/backissues/0390/9003045.htm>

check out this link

| 4741|2002-11-15 23:12:56|mansu\_musa|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "amneht" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> > I have had a similar experience growing up in America also, plus I

> > even grew up in flat bush myself.

>

> word! I love flatbush. I'm at lenox rd, and flatbush, two blocks

from

> prospect park - on the flavorfull side. :)

>

> > Like I mentioned my father is an egyptian, and my mother is

from

> > algeria,

>

> big up to all the Algerians! You guys get utter love and solidarity

> from me. I'm actually studying the confiscation of algeria by the

> French. Any good books from an African perspective you can

suggest?

> The Barbary pirates held down the mediterranean!!

> > them.

> >

> > Like I said I get frustrated when people refer to egyptians

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> > arabs, no disrespect to arabs, but it really burns me inside

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> > egyptians are not arabs, but Africans.

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> with the Arab world, culturally and socially. Linguistically,  
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> interested in Nubian culture and antiquity. By some means, perhaps

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> one foot in Palestine and the other Egypt, I've come to a peaceful  
> state with both. I do admit that I need to go and spend sometime in  
> central Africa and West Africa, but for the most part, I am ok with  
> the borrowing and mixing of Arab and African - just as long as the  
> truth is not hidden. and if I negate one, I miss something very  
> sacred about Egypt.

>

> >

> > SALAMAAT

> >

> > ma a salaam

>

> Allah ya salmak, shookrun.

>

> amneh

word! I love flatbush. I'm at lenox rd, and flatbush, two blocks from  
prospect park - on the flavorfull side. :)

Junior's still has the best cheese cake

hehehehe

By the way you heard of a dj representing brooklyn named dj  
mutamassik???

She is egyptain and holding it down for brooklyn.

| 4742|2002-11-15 23:15:22|mansu\_musa|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "amnehtt" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

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> prospect park - on the flavorfull side. :)

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>> algeria,

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> from me. I'm actually studying the confiscation of algeria by teh

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> The Berber pirates held down the mediteranean!!

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>> Like I said I get frustarted when people refer to egyptains

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> Egyptians speak Arabic. Somehow, I am okay with speaking Arabic,

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> interested in Nubian culture and antiquity. By some means, perhaps

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> one foot in Palestine and the other Egypt, I've come to a peaceful

> state with both. I do admit that I need to go and spend sometime in

> central Africa and West Africa, but for the most part, I am ok with

> the borrowing and mixing of Arab and African - just as long as the

> truth is not hidden. and if I negate one, I miss something very

> sacred about Egypt.

>

>>

>> SALAMAAT



> >  
> > ma a salaam  
>  
> Allah ya salmak, shookrun.  
>  
> amneh

word! I love flatbush. I'm at lenox rd, and flatbush, two blocks from prospect park - on the flavorfull side. :)

Junior's still has the best cheese cake

hehehehe

By the way you heard of a dj representing brooklyn named dj mutamassik???

She is egyptain and holding it down for brooklyn.

I wish I had more information on algeria than I do.

Before the barbary pirates existed,there were groups of berber confederations called the almoravid,almohads,and the sanhaja which made up the majority of these people.

The people would go on to defeat el cid and take spain back for the muslims.

Most of the moors that invaded psain were the sanhaja,whoe were great soliders in arab armies.

| 4743|2002-11-16 04:48:39|Marc Washington|Brooklyn ... Egypt Belongs To Africa|

Attachments :

Message: 15

Date: Sat, 16 Nov 2002 07:12:42 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Re: Egypt Belongs To Africa

>>  
>> Allah ya salmak, shookrun.  
>>  
>> amneh



>word! I love flatbush. I'm at lenox rd, and flatbush, two blocks from  
>prospect park - on the flavorfull side. :)  
>  
>Junior's still has the best cheese cake

---

(\*\*) I used to go to Junior's there not for the cheese cake but the strawberry short cake. It must be the best strawberry short cake in the world second to none. Brooklyn is a very interesting place. It is a self-contained world with parks, zoos, colleges and universities, of course every manner of religion and life-style. Did you know that there are people that are born and die in Brooklyn without ever having left the borough even to go to Manhattan!!! Another interesting thing about New York, and I won't diverge on another post like this, is Staten Island. Today, it has slums and many ills of urban life along with nice suburban communities. But, prior to 1954, there were no bridges going to Staten Island, only the ferry. Today there are bridges from New Jersey and Brooklyn going there. Until 1954, believe it or not, 99% of Staten Island was farm land! It's amazing how quickly the so-called modern world spreads like a blight over the pristine people and Olden world - Olden world meaning time anywhere in the world prior to pre-dynastic Egypt or cultures today keeping features of that world and time. Not using the word ancient as it's already in use for the block of time between the beginning and end of Dynastic Egypt including other places living or interacting with it within that time period: Sumeria, Mesopotamia, Greece, Rome, etc.

The Olden world has a history going back tens of thousands of years. Then was the transition where the Ancient world was the middle step between the Olden world and the so-called modern world which is in many ways more backwards than the Olden world (known to us through mythology and archeology). The biggest difference between the Olden world (when we think about Africa, especially) and the modern world is that there was a natural fusion between the spiritual world and physical world. Art, for instance, as found in headrest, scepters, stools and thrones served both the practical, the ritual, and the spiritual or religious. The forms and images carved onto artifacts all had meaning, largely hidden and staffs with an elephant and bull on the handle, as an example, was a proverb carved in wood. These items were blessed or meditated over after having been created and before being used. They were the physical centers of local gods and supernatural powers. So, we left the Olden world where all things were suffused with meaning and purpose for the modern world whose chief difference with the Olden world is



that at the heights of academia it tries to teach there is no spiritual world and hence, much of the world is suffocating under a blanket of materialism. Even the African board games that later found their way into Egypt and were used, for instance, by Rameses, had meaning. In Egypt, they represented strategies to be successful in the spiritual world after leaving the dead body behind. It was understood that the spiritual world was the final, eternal, and supreme destiny.

This in one way, is the great travesty, in my view, with the submersion of the Olden world to the Ancient (Greece, Rome) and modern world as Caucasians migrating down from the north for the first time (so after the ice age) didn't have that culture. They came, didn't understand, and diluted it. Take this perhaps subtle indication of the fact that it was northern foreigners who mixed with Africans there for tens of thousands of years creating the Egyptians which by definition means "Africans who absorbed Caucasian." Before that were only Africans. Here is a way it may be possible to tell that northern foreigners unfamiliar with the culture arrived and mixed with it. Get about five thick books in African art and thumb through it. Take a special note of all the headrests. Now, take a look at a book like David Silverman, *Searching for Ancient Egypt - art, architecture, and artifacts* from the University of Pennsylvania Museum of Archeology and Anthropology, (Dallas Museum of Art, Dallas, 1998). This book has two pictures of Egyptian headrests. If we assume that the skills of the Egyptian and African workmen were the same, the Egyptian craftsmen didn't show the same attention to detail. For instance, one Egyptian headrest is of a simple rabbit carved from a block of wood in such a way the head could rest comfortably on the top. If it took three days to carve the rabbit headrest, a comparable African headrest would have taken fifteen days as there was infinitely so much more detail and symbolism. African headrests may have incorporated the element of dualism - two mirror images of an individual or theme, or perhaps a man or woman. Dualism was one of the central tenets in the African worldview or cosmogony. The faces were detailed with supreme expressions of emotion. The form of the body, arms, legs, all masterful, exquisite works of art. By comparison, the simple rabbit headrest rather indicated a person who had a superficial understanding of a concept of art and was in a hurry to finish. There was not the same degree of interest or craftsmanship. And this is my example of how we see in art itself a mirror of what happened in society: a traditional African society experienced the onslaught of men like Narmer who took it over for themselves.

Try to imagine the dynamic. For the most part (and there were a fair number of missionaries that made it into dinner pots) Africans welcomed foreigners and showed deference to them. The European world met with a gracious reception of love wherever they set foot: New Zealand, China, Africa, America. They were welcomed. And after being welcomed and received as gods, we know what happened. The same likely happened in Africa. European



hunter-gatherers came down from the north in small nomadic tribes and were welcomed like gods. There was an irony to the fact that white was the color of the Olden Horus (now, I think I got this wrong a bit so someone correct me) and was, I suppose, connected with the sun at its zenith which appears white. In any case, white-skinned people came and it was thought they were gods. They were deferred to. The Caucasian immigrants were deferred to and were allowed or asked to be tribal chiefs given the support of the Olden tribes of Africans that encountered them. Hence, with that kind of dynamic, began dynastic Egypt and the transition from the Olden World to the modern world.

But, again. The main difference between these two worlds is that in the former, the spiritual world was the center and the physical life managed around it as the hub. In the modern world, the spiritual element is taught not to exist and society has no hub of value. The modern world is truly rudderless and lost. There is, in fact, no hope for the modern world. Where can a world society possibly go that does not have before it a higher purpose to achieve, a sublime purpose to obtain? In this world with no supreme and honorable ends, the lowest standards can be aspired to or can maroon a person or world. The best examples of the Olden world required a whole life to strive for a perfection of goodness that was even then beyond reach such that the truly most pious amongst them all still needed grace and compassion to find eternal grace. That is what was lived for. Even in Egypt which had a distilled yet in ways more refined form of the religious beliefs and rituals of the Olden world. Actually, Egypt in its finest was likely the world at its finest. Human history has gone on a descent from that time and all the Hollywoods in the world can't help it.

All the best,

Marc Washington

| 4744|2002-11-16 08:39:50|amneht|Re: Egypt Belongs To Africa|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> By the way you heard of a dj representing brooklyn named dj  
> mutamassik???

>

> She is egyptain and holding it down for brooklyn.

>

Yes, Giulia (mutamassik) and I met the first week I moved to Brooklyn. She's amazing, and one of my favorite people here. In fact, we worked on a positive project last year. Perhaps - if you want, I'll send it to you.



One interesting thing, you, Giulia and I are all "halfies." Giulia is half Italian, you're half Algerian, and myself, Palestinian - Egypt being our connection, from African centered perspectives.

> I wish I had more information on algeria than I do.  
>

It is absolutely surprising how scarce information on Algeria, and esp. the Berbers, is...I finally found a book called \_The Berbers\_ by Michael Brett and Elizabeth Fentress. It gives a fairly good account of the history, but doesn't really stress the technological and cultural changes after confiscation etc.

> Before the barbary pirates existed,there were groups of berber  
> confederations called the almoravid,almohads,and the sanhaja which  
> made up the majority of these people.  
>  
> The people would go on to defeat el cid and take spain back for the  
> muslims.

Interesting. From what I read, the ottoman empire was called upon to defend Algeria from Spanish domination - and for that fight, they were welcomed in, and took over. What I've been able to find is more literature on Algeria and the Berbers in Arabic, ibn khaldun's work for example, and lot less in English.

thanks.  
amneh

>  
> Most of the moors that invaded psain were the sanhaja,whoe were  
> great soliders in arab armies.  
| 4745|2002-11-16 08:55:02|amneht|Re: Brooklyn ... Egypt Belongs To Africa|  
Marc,

Thanks for the generous heap of enlightened realizations. I agree with you that humanity has regressed to a state of material obsession, thus lost. Let's maintain our light and help change things. thanks again.



in love and light,  
amneh

| 4746|2002-11-16 09:49:09|Edward Loring|Re: The Review At Amazon|

----- Original Message -----

**From:** [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, November 14, 2002 10:15 PM

**Subject:** Re: [Ta\_Seti] The Review At Amazon

> [http://www.amazon.com/exec/obidos/tg/detail/-/0801438470/ref=ase\\_bestcookingsite](http://www.amazon.com/exec/obidos/tg/detail/-/0801438470/ref=ase_bestcookingsite)  
> s/002-8381224-6659255?v=glance&s=books  
>

By connecting the ancient Greek writers with modern Theosophists, Hornung looks to be performing a rear-guard motion to protect Greek "originality," while at the same time painting the ancients as buffoons. The end goal is, of course, to protect Eurocentrism.

(EL)....having participated in Hornung's seminar(1976-80), I should like to mention that he has a very Christian theological mindset. I was always irritated by his speaking of the Ancient Egyptians as 'Heiden' ("heathens"). His leading concept is that of regeneration. I consider that valid and interesting. He translated a vast number of texts, but I noted that he often didn't translate the same thing in the same way twice. His students were trained to play the role called "his masters voice". Anyone who thought differently got on a bad-list and was never forgiven.

| 4747|2002-11-16 09:49:30|Edward Loring|Re: Fw: Ethnolog.-Projekt -- Afroamerika|  
Manu, Thanks for the translation. I have a lot of stress at the moment (new linguistic analysis module with Erhart Graefe) and so just posted the notice "as was". Tonight (CET) I will check out the site and post my findings. I imagine that the site language is English.  
EL

----- Original Message -----

**From:** [Manu Ampim](mailto:Manu Ampim)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, November 14, 2002 5:44 AM

**Subject:** [Ta\_Seti] Fw: Ethnolog.-Projekt -- Afroamerika

> EL. wrote:  
> It seems that Afroamerica is the theme of the day...  
> As some of you can perhaps see, Munich accepts Afroamerica as a Logos.  
> Be happy.  
> Use this opening.  
> \*\*\*\*

---

Ed,

Below is my very rough translation of Mr. Knorr's response to your letter. (I'm sure corrections are needed). It would be useful if you could spell out how Ta-Seti members



can take advantage of this project. How do members submit materials? etc. Due to the language translations everything is not clear.

Manu Ampim

=====

Dear Mr Loring,

Best thanks for the other administration mails and for the good wishes! If a category "Afroamerika" for you and your colleagues is interesting, then it belongs also in the Ethnolog! Today I have an English version of my Ethnolog mail to the list "Anthro L" gepostet? which has for the moment 382 subscribers - mainly from the United States. Some have already clicked the page? Just from this page there also might be interest in Afroamerika.

We have furnished first no regional categories because we feared the information would not be sorted with too many categories any more openly. It gives (nichtethnologisches) weblog in the meantime more than 200 categories - there no one more finds 'what :o) However, the Ethnolog should be open - it lives and changes with contributions and interests of its users, not with the preferences, interests or specialisations of the both. Naturally the category "afroamerica" furnished.

Best greetings,

Alexander Knorr

=====

> > Lieber Herr Loring,

> >

> > besten Dank fr die Weiterleitung meiner mail und fr die guten Wnsche!

> > Wenn eine Kategorie "Afroamerika" fr Sie und Ihre Kollegen interessant

> ist,

> > dann geh□□ Sie auch ins Ethno::log!

> >

> > Heute habe ich eine englische Fassung meiner Ethno::log-mail an die Liste

> > "Anthro-L" gepostet, die momentan 382 subscriber hat -- berwiegend aus

> den

> > Vereinigten Staaten. Einige haben die Seite schon angeklickt. Gerade von

> > dieser Seite drfte auch Interesse an Afroamerika vorliegen.

> >

> > Wir haben zunϋchst keine Regionalkategorien eingerichtet, weil wir

> > befchteten, die Information wrde bei zu vielen Kategorien nicht mehr

> > bersichtlich sortiert sein. (Es gibt ein (nichtethnologisches) weblog mit

> > mittlerweile ber 200 Kategorien -- dort findet kein Mensch mehr 'was :o)

> >

> > Aber das Ethno::log soll offen sein -- es lebt und verϋndert sich mit den

> > Beitrϋgen und Interessen seiner Benutzer, nicht mit den Vorlieben,

> > Interessen oder Spezialgebieten der beiden Administratoren.

> >

> > Wenn Beitrϋge zum Komplex Afroamerika im Ethno::log auftauchen, dann wird

> > natrlich die Kategorie "afroamerica" eingerichtet.

> >

> > Beste Gr□,

> > Alexander Knorr

> >

> >

> > \_\_\_\_\_  
> > Dr.des. Alexander Knorr

> > Institut fr Ethnologie und Afrikanistik

> > Ludwig-Maximilians-Universitϋt > > Oettingenstr. 67, 80538 Mnchen

> > (+49 0 89) 21 80 96 24



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Ta\_Seti-unsubscribe@yahoogroups.com

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| 4748|2002-11-16 10:43:37|Edward Loring|Re: Egypt Belongs To Africa|

----- Original Message -----

**From:** [omari maulana](#)

**To:** [Ta\\_Seti@yahoogroups.com](#)

**Sent:** Friday, November 15, 2002 10:49 PM

**Subject:** Re: [Ta\_Seti] Re: Egypt Belongs To Africa

>From: [a.manansala@attbi.com](#)

>Reply-To: [Ta\\_Seti@yahoogroups.com](#)

>To: [Ta\\_Seti@yahoogroups.com](#)

>Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa

>Date: Fri, 15 Nov 2002 20:20:36 +0000

>

>

> > >From: [a.manansala@attbi.com](#)

> > >Reply-To: [Ta\\_Seti@yahoogroups.com](#)

> > >To: [Ta\\_Seti@yahoogroups.com](#)

> > >Subject: Re: [Ta\_Seti] Re: Egypt Belongs To Africa

> > >Date: Fri, 15 Nov 2002 19:13:00 +0000

> > >

> > >

> > >If they said they were Egyptian (about half were foreigners  
> > >from Sudan or other parts of Africa), I asked if they were  
Nubian.

> > >Most of them, although phenotypically black said they

> > >were Egyptian natives of Cairo, and not Nubian.

(EL)...at least in the 20th century many Nubian men traditionally  
went to Cairo and worked as

"Bawabs" or doorkeepers. They remained away from their villages  
for long periods of time and mixed reproductively with the  
population of Cairo. The descendents of these Nubians might very  
well not know of their ethnic origin.

>>>

>>

>> Paul

| 4749|2002-11-16 10:43:57|Edward Loring|Re: Nabta Playa star map @ 12,000 BCE?|

----- Original Message -----

**From:** [a.manansala@attbi.com](#)

**To:** [Ta\\_Seti@yahoogroups.com](#)

**Sent:** Thursday, November 14, 2002 3:21 AM

**Subject:** Re: [Ta\_Seti] Re: Nabta Playa star map @ 12,000 BCE?



> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Edward Loring" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

[http://puffin.creighton.edu/museums/cohagan/pulley\\_cit.htm](http://puffin.creighton.edu/museums/cohagan/pulley_cit.htm)

According to Dieter Arnold in *\_Building in Egypt\_*, the first true pulley was found in the late 12th Dynasty. Small models of pulley systems are also found in the Middle and/or New Kingdom.

Pulleys and levers were necessary to operate Egyptian ships like those shown at Deir el-Bahri.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

(EL).....Arnold (Building in Egypt p.71, Figs 3.16-18) states, "[Pulley]...was probably not used to obtain mechanical advantage but just to change the direction of pull". The object shown in Frg 3.16 could very well be a simple deadeye.

| 4750|2002-11-16 11:45:52|Peter Gray|Re: Egypt Belongs To Africa|

About the Berbers and Spain, etc. ... the "Almoharids" were none other than Al-Morabitun, and the "almohads" are simply Al-Mohadin. These are the two lineages from which the bulk of Spain's Muslim conquerers derived, their rule centered around the bend of the Niger River. I wouldn't characterize them as part of any Berber federation, but as empires in their own right.

Peter Gray

>From: "amnehtt"

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Egypt Belongs To Africa

>Date: Sat, 16 Nov 2002 16:39:49 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "mansu\_musa" wrote:

>

>>

>> By the way you heard of a dj representing brooklyn named dj  
>> mutamassik???

>>

>> She is egyptain and holding it down for brooklyn.

>>

>

>Yes, Giulia (mutamassik) and I met the first week I moved to Brooklyn.

> She's amazing, and one of my favorite people here. In fact, we

>worked on a positive project last year. Perhaps - if you want, I'll

>send it to you.

>



>One interesting thing, you, Giulia and I are all "halfies." Giulia is  
>half Italian, you're half Algerian, and myself, Palestinian - Egypt  
>being our connection, from African centered perspectives.  
>  
>  
>  
>> I wish I had more information on algeria than I do.  
>>  
>  
>It is absolutely surprising how scarce information on Algeria, and  
>esp. the Berbers, is...I finally found a book called \_The Berbers\_ by  
>Michael Brett and Elizabeth Fentress. It gives a fairly good account  
>of the history, but doesn't really stress the technological and  
>cultural changes after confiscation etc.  
>  
>> Before the barbary pirates existed,there were groups of berber  
>> confederations called the almoravid,almohads,and the sanhaja which  
>> made up the majority of these people.  
>>  
>> The people would go on to defeat el cid and take spain back for the  
>> muslims.  
>  
>Interesting. From what I read, the ottoman empire was called upon to  
>defend Algeria from Spanish domination - and for that fight, they were  
>wecomed in, and took over. What I've been able to find is more  
>literature on Algeria and the Berbers in Arabic, ibn khaldun's work  
>for example, and lot less in English.  
>  
>thanks.  
>amneh  
>  
>  
>>  
>> Most of the moors that invaded psain were the sanhaja,whoe were  
>> great soliders in arab armies.  
>

---

The new [MSN 8](#): smart spam protection and 2 months FREE\*  
| 4751|2002-11-16 13:18:01|mansu\_musa|Re: Egypt Belongs To Africa|  
--- In Ta\_Seti@y..., "amnehtt" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>  
>>  
>> By the way you heard of a dj representing brooklyn named dj



> > mutamassik???

> >

> > She is egyptain and holding it down for brooklyn.

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> cultural changes after confiscation etc.

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> >

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the

> > muslims.

>



> Interesting. From what I read, the ottoman empire was called upon

to

> defend Algeria from Spanish domination - and for that fight, they

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> welcomed in, and took over. What I've been able to find is more

> literature on Algeria and the Berbers in Arabic, ibn khaldun's work

> for example, and lot less in English.

>

> thanks.

> amneh

>

>

> >

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were

> > great soliders in arab armies.

Yes, Giulia (mutamassik) and I met the first week I moved to Brooklyn.  
She's amazing, and one of my favorite people here. In fact, we  
worked on a positive project last year. Perhaps - if you want, I'll  
send it to you.

Word

She also has her own production company caleld KMTBABOMB,where she  
takes egyptains music with arabic music and mixes it toghther.

She is educated weith a degree at yale and even did some joints  
with dj spooky.

Are you a dj to ???

If you have yahoo instant messenger let me know,I would like to  
talk to you,if you don't mind.

| 4752|2002-11-16 13:26:57|Demetreis|Re: Brooklyn ... Egypt Belongs To Africa|

Marc,

I appreciated what you said. It is not often that someone will that this "chance" to explain some of olden  
Africanheart. Being that values in this olden society came from the "inside out", I would challenge your  
comment on the skin color of the northerners coercing the Africans to concede all.Africans hear this story



too often. It plays to the "look" of Europeans as better or superior. (in my opinion) This was obviously a society that paid close attention to the spiritual rules and cycles of the cosmos and of life. The physical was mutable to this society. Look at the detail put on life after the body. Furthermore I appreciate the art in that shows diminution or different aspects. Often you will see the side, top and underside of a figure in Egyptian art. Very clever. Thanks again.

Thussaara

| 4753|2002-11-16 14:46:07|Yafeu ibn Taom|Tamazgha is ours too|

Hi Amneh and Terance

Just wondering what you guys and your Algerian friends think of WAAC. Also if you know of any Amazigh lists or groups that don't exclude themselves from the rest of the continent?

- Yafeu -

>> Like I mentioned my father is an egyptain, and my mother is from  
>> algeria,

> big up to all the Algerians! You guys get utter love and solidarity  
> from me. I'm actually studying the confiscation of algeria by the  
> French. Any good books from an African perspective you can suggest?  
> The Berber pirates held down the mediterranean!!  
>> them.

>

> Like I said I get frustrated when people refer to egyptians as  
> arabs, no disrespect to arabs, but it really burns me inside because  
> egyptians are not arabs, but Africans.

| 4754|2002-11-16 15:10:05|mansu\_musa|Re: Tamazgha is ours too|

--- In Ta\_Seti@y..., "Yafeu ibn Taom" wrote:

>

> Hi Amneh and Terance

>

> Just wondering what you guys and your Algerian friends think  
> of WAAC. Also if you know of any Amazigh lists or groups  
> that don't exclude themselves from the rest of the continent?

>

> - Yafeu -

>

>

>

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from

>>> algeria,

>



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solidarity

> > from me. I'm actually studying the confiscation of algeria by teh

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> > egyptains are not arabs,but Africans.

Just wondering what you guys and your Algerian friends think of WAAC. Also if you know of any Amazigh lists or groups that don't exclude themselves from the rest of the continent?

Many Algerians like the kaybele are not the native people of algeria,and that applies to various other berber or amazingh groups.

My mother is a tuarege,asnd many tuareges do not exclude themselves form africa,but I have yet to meet a Algerian who consinder himself toi be apart of africa as a whole.

I just wish more people knew there were blkack people who dwelled above the sahara and always have dwelled above the sahara.

| 4755|2002-11-16 18:12:32|amnehtt|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> Word

>

> She also has her own production company caleld KMTBABOMB,where she

> takes egyptains music with arabic music and mixes it toghter.

>

> She is educated weith a degree at yale and even did some

joints



> with dj spooky.

Yeah, I'm not a fan of Spooky's current raver trash music scene, and neither is Mutamassik, but she does have some skills, and so did spooky before he got commercial. let's hope she keeps it real.

> Are you a dj to ???

>

As a hobby, yes, I have tables and love music. But I have no interest in djjng out in the club illusionary scene - energy is way low and filthy.

> If you have yahoo instant messenger let me know,I would like

to

> talk to you,if you don't mind.

sure, [amneht@hotmail.com](mailto:amneht@hotmail.com).

peace,

amneh

| 4756|2002-11-16 18:21:35|amnehtt|Re: Egypt Belongs To Africa|

--- In Ta\_Seti@y..., "amnehtt" wrote:

>

> Yeah, I'm not a fan of Spooky's current raver trash music scene,

and

> neither is Mutamassik, but she does have some skills, and so did

> spooky before he got commercial. let's hope she keeps it real.

>

>

to those who don't know, Spooky knows how I feel, since I've told him this to his face, and in fact, predicted his implosion into the commercial scene years ago.

amneh

| 4757|2002-11-16 21:20:39|mansu\_musa|Ballard Charts Course In Search Of Ancient Shipwrecks |



## Ballard Charts Course In Search Of Ancient Shipwrecks Mystic-Based Exploration Crews Heads To Egyptian Coast

POSTED: 3:18 p.m. EST November 15, 2002

UPDATED: 3:24 p.m. EST November 15, 2002

MYSTIC, Conn. -- Undersea explorer Robert Ballard's next adventure will take him to the coast of Egypt in search of 2,000-year-old shipwrecks.

Ballard said the expedition, scheduled for the summer, will take him around Alexandria, Egypt, and the mouth of the Nile River, up through the Black Sea and parts of the Mediterranean. Alexandria was a popular trading destination in ancient times, and Ballard said that ships from various cultures might have sunk there.

"We're going to the oldest port in hopes of finding the oldest ships. Whoever had something to trade would have traded with the Egyptians," Ballard said.

Ballard is president of the Mystic-based Institute for Exploration at the Mystic Aquarium. Exhibits and live broadcasts at the aquarium will track Ballard's travels.

The work came about through National Geographic, which has sponsored many of Ballard's trips. He will team up for the project with Egyptologist Zahi Hawass.

Ballard said that while he has received tentative approval for the work, he is waiting for the necessary approvals from Egypt and the U.S. State Department.

On previous trips, he used remotely operated vehicles equipped with sonar and cameras to locate and explore wrecks. On this trip, Ballard plans to use an underwater excavation vehicle called Hercules, designed and built at the Institute for Exploration specifically for deep-water archaeology.

Ballard will work aboard the Navy research vessel Knorr, which he used to find the Titanic and many other wrecks.

Ballard also plans to explore a Byzantine-era ship in the Black Sea and a third-century B.C. Greek ship he found last summer off the coast of Bulgaria. He plans to travel to the ancient Mediterranean port city of Ashkelon in search of Phoenician ships.

"With this many projects we'll hit a home run somewhere," Ballard said. "The question is, can we hit five home runs?"

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Related Link  
[Institute For Exploration](#)



<<http://www.mysticaquarium.org/ballard/home/>>

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<http://www.nbc30.com/news/1788997/detail.html>

| 4758|2002-11-16 21:30:32|amnehtt|Re: Tamazgha is ours too|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Yafeu ibn Taom" wrote:

> >

> > Hi Amneh and Terance

> >

> > Just wondering what you guys and your Algerian friends think

> > of WAAC. Also if you know of any Amazigh lists or groups

> > that don't exclude themselves from the rest of the continent?

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>

> Many Algerians like the kaybele are not the native people of

> algeria,and that applies to various other berber or amazingh

groups.

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> My mother is a tuarege,asnd many tuareges do not exclude

themselves

> form africa,but I have yet to meet a Algerian who consinder

himself

> toi be apart of africa as a whole.

>

> I just wish more people knew there were blkack people who

dwelled

> above the sahara and always have dwelled above the sahara.

Due to historical intermixing, it's a complex question regarding the Berbers and what race classification they fit in. Some research I've done says that it is uncertain; on the other hand, some sources claim they came from the east, as "aboriginal Caucasoid peoples." I've seen some Berbers with Negroid features, while interpreting for INS detainees here in the States and when I visited Algeria briefly, but for the most part, most of them don't. In \_the Berbers\_, there are pictures of Libyan Berbers on Egyptian tombs with dreadlocks,



and in other sources, in particular on rock paintings, the Berbers appeared to have Black skin. One thing, in France the authorities have no problem marginalizing and creating a minority out of the Berbers - who now fill the ghettos from Paris to Marseilles.

After I began to recognize the white man's convenience in using the construct of race, it became apparent that we are separated in two groups: white and non-white. The struggle to me is seen through the eyes of the indigenous, black or whatever. Ultimately, the Berbers get mad kudos from me because they've managed to maintain culture and traditions through thick and thin, resistant!

With the colonizers attempts in ripping up the imazighen historically longevity - naturally the divide and conquer infection must have had an effect on them. If this indigenous community was left alone to be just that - a community that was based on collective methods and principles - to naturally flow with the rest of the African continent, I'm sure they would have connected with us harmoniously. Don't you think?

ahhh, the beauty of Africa...

amneh

| 4759|2002-11-16 22:08:57|mansu\_musa|Re: Tamazgha is ours too|

--- In Ta\_Seti@y..., "amnehtt" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > --- In Ta\_Seti@y..., "Yafeu ibn Taom" wrote:

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> and in other sources, in particular on rock paintings, the Berbers

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> Berbers - who now fill the ghettos from Paris to Marseilles.

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> construct of race, it became apparent that we are separated in two

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> collective methods and principles - to naturally flow with the rest

> of the African continent, I'm sure they would have connected with

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> ahhh, the beauty of Africa...

>

> amneh

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The aboriginal caucasoid populations you are talking about mostly live around costal parts of northern africa, not every part of the magreb is like this.

Many amazing groups get let out such as the tibbu, zenaga, haratin, sanhaja, tuareg, and other groups.

Northern moroccans berbers tend to be the lightest complexed people in the magreb with algerians as well.

If you ever seen pictures of the siwa oasis berbers, and the berbers who live around the sahara they tend to be very african or negroid.

The original inhabitants of the sahara though anthropological studies and rock art such as at Tassili n'Ajjer, prove that there was definitely a black presence in the sahara since early holocene times.

The sahara desert was not like it was about 8,000 years ago and had negroid majority population

The Sahara (supported not only by MODERN anthropology but also Sforza's studies on gene frequencies) was predominantly Negroid until recently. By this time period it was mixed in the north, but still Negroid in the southern regions. Only very recently did mixed Berbers move into the southern Sahara and conquer (to some extent) the populations.

Even during the Holocene Africa was predominantly Negroid save for the coastal regions of the North. Last I checked these views were



published by European anthropology experts on Africa such as COLIN P. GROVES AND ALAN THORNE.

There are PLENTY of detailed modern studies available on the North Africa and the Sahara. You are more confident than ANY modern European anthropologists. So, again, why don't you give the American Journal a call?

| 4760|2002-11-17 02:03:43|Alex van Deelen|Re: Digest Number 590|

Message: 5

Date: Sat, 16 Nov 2002 03:29:41 -0000

From: "amnehtt" <[tkbk4867@aol.com](mailto:tkbk4867@aol.com)>

Subject: Re: Egypt Belongs To Africa

> I choose to live in a  
> predominantly Afro-Caribbean (and African, American and otherwise)  
> neighborhood called Flatbush, Brooklyn, NY because I love living,  
> eating, and shitting next to Africans from the Diaspora.

???

Is "halfies" an Egyptian word?

Alex

| 4761|2002-11-17 06:57:21|amnehtt|"halfie"|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 5

> Date: Sat, 16 Nov 2002 03:29:41 -0000

> From: "amnehtt"

> Subject: Re: Egypt Belongs To Africa

>

> > I choose to live in a  
> > predominantly Afro-Caribbean (and African, American and otherwise)  
> > neighborhood called Flatbush, Brooklyn, NY because I love living,  
> > eating, and shitting next to Africans from the Diaspora.

>

> ???

>

> Is "halfies" an Egyptian word?

>

> Alex

lol. No, although I did hear it first from Lila Abu-lughoud, an anthropologist who studied Awlad 'Ali Bedouin community in Egypt. From what I gathered it is used in regard to living dual identities. In her case, experiencing both American and Arab Identities. However, I believe that she borrowed the term from Kirin Narayan and Kondo, when



they wrote about the insider-outsider dichotomy, experienced when doing fieldwork. When I used it, I meant to express our half Egyptian, half other experience, which coincidentally, Alberto (I hope that is your name), Giulia (mutamassik), and I all shared.

Amneh

| 4762|2002-11-17 08:34:03|Manu Ampim|Reply to Manu: Almond-eyed Egyptians as Nubians...|

Forwarded message to "Ta-Seti" from Marc Washington:

From: "Marc Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

To: <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)>

Sent: Sunday, November 17, 2002 5:33 AM

> MARC wrote:

>

> Hello Manu. What you have shared is very enlightening. First, that Russman  
> would state that a girl whose hair was plaited into three pig tails was  
> non-African. And second, that the British Museum [Legion of Honor Museum]

would place that figure in

> the most prominent position identifying her as a foreigner giving her more  
> prominence than any Egyptian figure. It certainly does speak volumes for  
> itself.

>

> Thank you opening my eyes.

----- Original Message -----

> Greetings Marc,

>

> I have recently taken several groups of people on tours to see the  
> "Eternal

> Egypt" exhibit, and I have also carefully gone through the exhibit

> catalogue in preparation for these tours. I was very interested in this

> exhibit, mainly because a number of years ago while I lived in London, I

> spent considerable time studying the artifacts at the British Museum.

>

>

Manu Ampim

| 4763|2002-11-17 11:41:39|Djehuti Sundaka|EXCAVATING NARMER'S TEMPLE|

<http://www.archaeology.org/magazine.php?page=online/features/hierakonpolis/index>

EXCAVATING NARMER'S TEMPLE



BY RENA FRIEDMAN

Welcome to Hierakonpolis! The largest site from the Pre- and Protodynastic period (3800-3100 B.C.), Hierakonpolis, the City of the Hawk, is the most important site for understanding the foundations of Egyptian civilization. Here, nearly 400 miles south of Cairo, archaeological investigation over the past century has confirmed this vast site's central role in the transition from prehistory to history. The site is perhaps best known as the home of the exquisite ceremonial Narmer Palette. Found buried in a cache of temple furniture, the palette had been commissioned by Narmer, the first king of Egypt's First Dynasty, who reigned at about 3100 B.C. The palette--so-called the first political document in history--shows Narmer subduing an enemy ruler.

Based on this palette and other important objects found in this cache, Hierakonpolis has long been considered King Narmer's capital in Upper Egypt from which he conquered Lower Egypt. Our research reveals that Hierakonpolis was the capital of Upper Egypt for at least 500 years before Narmer's birth.

At about 3500 B.C., Hierakonpolis--a vibrant, bustling city stretching for over three miles along the Nile floodplain--was one of the largest urban centers along the river, a city of many neighborhoods and quarters inhabited by rich and poor, commoners and kings.

The early kings' power is most evident than in the center of the vast town, where in 1985 we began excavating Egypt's earliest temple. The scale and the nature of the finds indicate that the complex was a three room shrine with a facade of huge timber pillars, possibly cedars imported from Lebanon. This shrine opened onto a large oval walled courtyard in which stood a solitary pole, perhaps once displaying the image of the god Horus, around which ceremonies took place. There was also a mud-brick platform from which the early kings of Upper Egypt watched as newborn goats, cattle, and even crocodiles were slaughtered in their honor. Around the courtyard, in little workshops, craftsmen transformed raw materials gathered from the far reaches of the realm into luxury goods for their princely and divine patrons: ivory boxes, polished stone jars, carnelian beads, and ceremonial weapons. This imposing complex dominated the early town. Its shrine--the prototype for later Egyptian temples--was a potent symbol of the power of the king and the local god Horus, the patron deity of Egyptian kingship for the next 3,000 years.

Over half of the temple complex is still buried under three feet of wind-blown sand and many of its secrets have yet to be revealed. There



is still a mysterious pit discovered in 1989 cut into the courtyard floor. Only partially investigated at the time, this pit contained fine pottery, some of it imported from Palestine and the Delta, that had been intentionally smashed or ritually killed before being deposited in it. Even more intriguing is the date of the pottery. It is all from the time of Narmer and can only be the remnants of what must have been the very last usage of the temple--perhaps the coronation of king Narmer himself--before it was abandoned for the another temple built in the new center of town. This intentional deposition of ritual pottery suggests that caches of other cult objects may be located close by.

Join us this field season as we renew excavations at the temple, hoping to reveal more about the very dawn of Egyptian civilization, learn more about king Narmer and his relationship to the site of Hierakonpolis, and gain an unparalleled look at cult practices at this remote time (our faunal experts hope to find some weird animals). We'll also keep you posted on what we're having for dinner--mmmm...camp cuisine!--and other on-site adventures.

#### A Hierakonpolis Photo Album

The Narmer temple isn't Hierakonpolis' only claim to fame.

Have a look at these photos and you'll see what I mean.

<http://www.archaeology.org/magazine.php?page=online/features/hierakonpolis/photos>

British Museum Egyptologist RENA FRIEDMAN is director of the Hierakonpolis Expedition. For more about Hierakonpolis, log on to [www.hierakonpolis.org](http://www.hierakonpolis.org)

| 4764|2002-11-17 12:05:22|Djehuti Sundaka|Ancient map of Africa poses questions|

<http://cooltech.iafrica.com/science/184409.htm>

Ancient map of Africa poses questions

The unveiling in South Africa's parliament on Monday of a replica of an ancient Chinese map of the then known world which includes a recognisable outline of Africa is raising intriguing questions of which foreigners first explored the continent.

"The idea is to take us beyond what we have been ... brainwashed into believing" declared Speaker Frene Ginwala at the opening of the exhibition, which includes other maps and rock art.

The "Da Ming Hun Yi Tu", the Amalgamated Map of the Great Ming Empire, dates back to 1389, decades before the first European voyages to Africa.



Among recognisable features are the Nile River and South Africa's Drakensberg mountain range.

The map also shows a great lake, covering almost half the continent's land mass.

Researchers suggest it may have been drawn on the basis of an Arab legend that stated "farther south from the Sahara Desert is a great lake, far greater than the Caspian Sea".

(The biggest lake in Africa, Lake Victoria, is in fact only a fifth of the size of the Caspian Sea.)

"We have the world's best researchers working on it," said parliament's senior researcher Heindri Bailey, who was hesitant about drawing conclusions from it.

"Until we are able to gain the knowledge we won't speculate on it."

The original of the map is housed in Beijing where it has remained wrapped up, sealed and stowed behind a locked door since the fall of China's last emperor in 1924. Fewer than 20 people have had access to it since then.

The digitised reproduction of the map on silk is almost four metres (around 12 feet) high and more than four metres across.

Place names are written mostly in Manchu, a now virtually extinct language, and still in need to be translated.

Karen Harris of the historical and heritage studies department at the University of Pretoria said that as early as the 1st century AD records had been found in China mentioning places in Africa.

"They had the capability, definitely," she said. "There's not so much evidence to prove it, but it isn't a closed book yet."



Harris said that at the time the Chinese were seeking tribute and not trade for the emperor and therefore would not have set up bases or left behind significant markings as was the case with Europeans.

This, she said, would make it difficult to uncover evidence in support of Chinese having been there, adding: "You wouldn't find human remains because the Chinese took their bodies back to their ancestral lands."

But Bailey said some circumstantial evidence existed in South Africa to suggest the Chinese had navigated around Africa long before Bartolomeu Dias rounded the Cape of Good Hope in 1488.

"Chinese pottery has been found in (South Africa's northern) Limpopo Province dating back to around the 13th century and there's rock art in the Eastern Cape depicting Chinese-looking characters," Bailey said.

British amateur researcher Gavin Menzies, a submarine engineer, argues in "1421", a book which came out this month, that Chinese admiral Zheng He circumnavigated the globe between 1421 and 1423, 100 years before the crew of Portuguese explorer Ferdinand Magellan, who was killed en route.

Zheng He, a eunuch who never travelled with fewer than 300 ships, the biggest carrying 1000 people, is long known to have visited Asia, India, Gulf countries, and Somalia, from where he took back giraffes and lions.

The official history also mentions "Franca" (France and Portugal) and Holland, with the Hollanders described as tall people with red hair and beards.

To meet them in their homeland, Zheng He would have had to sail round the southern tip of Africa.



This is the first time that a copy of the map has been shown outside China. The original is a derivative of an even earlier one dated 1320, which was believed to have been destroyed.

That was before Zheng He's birth (he lived from 1371 to 1435), which deepens the mystery.

Some of the later European maps on show in parliament illustrate dragons, snakes and one-eyed monsters in the inland regions.

| 4765|2002-11-17 12:53:24|a.manansala@attbi.com|Pulleys and ships|

Attachments :

I'm attaching an image of the ships from Deir el-Bahri.

It shows them both with the sail down and with hoisted above.

Would this not require at least a simple pulley?

Regards,

Paul Kekai Manansala

| 4766|2002-11-17 21:41:32|mansu\_musa|Digging by the book |

The creation of new Department of Foreign Archaeological Missions (DFAM) has been sending ripples of concern among non-Egyptian archaeologists. Some foreign missions, even those of long-standing in Egypt, appear to be unsure as to how the rules set out by the new department differ from the old. Supreme Council of Antiquities (SCA) Secretary-General Zahi Hawass clarified the issue in an interview with Al-Ahram Weekly.

"Applications for concessions for foreign missions to excavate in Egypt remain much the same as those implemented 20 years ago under the Antiquities Law of 1981," Hawass said. "But there are some slight adjustments which have been designed to activate those rules which were not strictly adhered to."

Hawass said personal applications for mission members with full details of each applicant had always been necessary for security clearance, along with a fee of LE10.50 to be paid to the Security Department.

"There has been no change there," Hawass said. "And any addition of members to the missions' team after this acceptance is prohibited, as it always has been. Also prohibited is the dispatch of any samples or specimens for analysis abroad -- all material excavated must be examined in the Research and Maintenance Laboratory of the SCA, or in



approved alternative Egyptian laboratories.

"However," he continued, "some of the laws tabled in 1981 have not been implemented and we are now setting out to ensure that they are. For example, missions are obliged to publish the final result of their excavation at any given site within five years, but this has never been done. Nor has the rule to consolidate the monument[s] on completion of the work been strictly adhered to. As a result many are left open to the elements and rapidly deteriorate."

Hawass said the aim of the new department was to enable the SCA to become more involved in the work of foreign missions with the aim of preserving Egypt's heritage. "Until now some have worked in isolation, to do as they pleased, and unfortunately there are those who still put their priority on treasure-hunting," he said.

This might be understandable. For one thing, finding objects is much more exciting than consolidating monuments. For another, working archaeologists need to prove to their fund-raisers that what they are doing is worthwhile from an investment point of view, and there is nothing more convincing than a "find", even if only a slither of gold leaf or broken schwepte figure.

"What we have to do now is pause for a while," Hawass said. "We need to concentrate on scientific documentation and rapid publication, as well as the restoration of the monuments. The new rules or readjustments implemented by the new department are designed to facilitate cooperation between foreign missions and the SCA, not to make things more difficult for them."

Hawass stressed that security clearance had always been necessary for each member of a foreign mission. "But there are now some additional requirements which are necessary because over the last 10 years some missions have excavated in Egypt which were not affiliated to archaeological institutions. This has to be avoided at all costs.

Therefore, apart from the applicants' full name, date of birth and nationality, five photocopies of his or her passport, position in the mission, institution of affiliation, and religion must be submitted to the SCA three months prior to the beginning of the excavation season. The source of funding and the amount of the grant must also be declared on the application form for every mission."

As for those missions who wish to work at a location close to their concession area, in the Western or Eastern Deserts or in coastal regions, 11 survey maps signed by the mission director need to be submitted to the SCA, also three months in advance. These must be either on a 1:50,000 or 1:25,000 scale.

Hawass pointed out that according to Presidential Decree No 413 of 1998 some few areas of Egypt were restricted, even for research purposes. "These are located at the edge of Egypt's borders: the northern border from Mersa Wadi Lahmi on the Red-Sea coast to Kom-Ombo; the southern border, latitude 22 from the Red-Sea coast to



Ashkeet; the western border, from the eastern shore of Lake Nasser, including Kom-Ombo, Aswan and El-Mafarq to Ashkeet on latitude 22; and finally, the eastern border which is the Red Sea coastline. This situation remains," he said.

"In order for the SCA to control excavations, each mission concession area must be clearly defined and a specific excavation plan outlined," Hawass said. "Before work begins, the head of the mission is required to submit two reports defining the borders of the excavation area, each signed by the director of the mission and the SCA inspector. No new concessions will be granted to any individual team member wishing to create a new excavation area within the designated concession of the mission but not specified in the original agreement. Nor," Hawass said, "will the working mission be allowed to open new sites elsewhere in Egypt until such time as they publish their current site completely."

Hawass went on to explain that foreign missions excavating in Egypt would be granted only one season per year. "Should they request an extension within that year, all the initial formalities regarding application etc. will have to be repeated. It would make more sense, and would be much more convenient, for missions to determine the length of time they anticipate necessary for their work and make the appropriate request right from the start."

One of the other adjustments to the original law concerns the renewal of the concessions with the SCA. "Sometimes missions wish to change members of their team, or add to them, in which case reapplication must be made," Hawass said. "It is absolutely essential that we know where the various missions are working, and who exactly is working there. Sometimes missions bring in graduate or undergraduate students, in which case they are welcome provided they obtain permission for study or research at archaeological sites through their university advisers and on the understanding that the SCA cannot grant them an official certificate for the work carried out -- although we are happy to give them brief written recognition."

Hawass pointed out that under the original law missions were meant to send periodical archaeological reports to the SCA in their mother-tongue. "But according to the new regulations an Arabic translation must accompany the original in order for it to be published in the SCA's official bulletin. This will enable our Egyptian archeologists to be fully acquainted with work in progress," he said.

In defining the requirements of the new DFAM, Hawass outlined the new responsibilities of each. One is to provide five copies of the mission's preliminary report, written in English, immediately after the end of the season and prior to the mission's departure. A second is to offer five copies of any recently published work on the site, written by the mission, to the department "in order to distribute them to the libraries and museums of the SCA". Third, each mission is



responsible for the safeguarding and conservation of recently discovered artifacts and the restoration of tombs and temples discovered. "Any expedition that fails to conserve the findings of their season's activities will not be allowed to further excavate their concession area until that conservation is complete." In addition, each mission must submit a report every three months on the work carried out and notify the secretary-general of the SCA immediately if any discoveries are made.

Under the old antiquities law, missions were required to construct suitable storehouses for their discoveries. A new burden will be to provide adequate containers for storing and protecting the artifacts. "Transport from the site to the storehouses or museums will be at the mission's expense," Hawass said.

As for the antiquities inspectors, Hawass said these were qualified archaeologists who had undergone the necessary training and that they would, in future, be rotated each season. "No mission has the right to request a specific inspector for consecutive seasons," Hawass said. "On the other hand, any problems concerning the behaviour of an accompanying inspector should be reported immediately to the SCA." Regarding the new policies adopted by the DFAM, Hawass had this to say: "While the SCA does not intend to stop any archaeological mission currently working between Giza to Abu Simbel, no new concessions will be granted for the upcoming 10 years; each is given five years in which to complete work in progress after which, following publication of their work, the SCA will evaluate the result. If it considers it appropriate and beneficial for the work to continue, the concession will be renewed. Otherwise, the only new concessions in the Nile Valley will be for restoration, epigraphic work, and Geographical Information Systems."

"There are many missions working on the Theban necropolis whose activities must be controlled and their work evaluated," Hawass said. "This can only be done through the newly organised Permanent Committee for the Valley of the Kings, which has an inspection team checking on the work and which is charged with drawing up a future plan of action for the whole necropolis."

Last week the committee embarked on an inspection tour on work being carried out in the Ramasseum and the mortuary temple of Seti I. "What the SCA is setting out to do is to encourage archaeological research in the Eastern and Western Deserts and in the Delta for the next 10 years. These are the sites that require most attention because they are seriously threatened by urban development, agricultural expansion and subsoil water."

"Our policy is not to decrease the number of foreign archaeological missions in Egypt nor to make things more difficult for them, but to control the excavations and encourage documentation, publication, restoration and conservation," Hawass concluded. "If this is not done



now, 100 years hence most of our marvellous monuments will be beyond repair."

Additional stipulation:

It is absolutely prohibited for any member of a mission to be involved with dealers of stolen antiquities. Each is called upon to yield any information regarding such objects to the Department of Stolen Artifacts. Anyone found guilty of unlawful involvement in Egyptian antiquities will be removed from the excavation, and should Court prove the director himself guilty, the concession of the mission will be terminated.

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Digging by the book

A new department for foreign archaeological missions was created earlier this year. Seven months down the line Jill Kamil and Nevine El-Aref talk to Supreme Council of Antiquities Secretary-General Zahi Hawass about the additional rules and responsibilities required of missions working in Egypt

<http://weekly.ahram.org.eg/2002/612/he1.htm>

| 4767|2002-11-17 21:42:24|mansu\_musa|Biblical plagues and parting of Red Sea 'caused by volcano'|

Biblical plagues and parting of Red Sea 'caused by volcano'

By Jonathan Petre, Religion Correspondent

(Filed: 11/11/2002)

Fresh evidence that the Biblical plagues and the parting of the Red Sea were natural events rather than myths or miracles is to be presented in a new BBC documentary.

Moses, which will be broadcast next month, will suggest that much of the Bible story can be explained by a single natural disaster, a huge volcanic eruption on the Greek island of Santorini in the 16th century BC.

Using computer-generated imagery pioneered in Walking With Dinosaurs, the programme tells the story of how Moses led the Hebrews out of Egypt after a series of plagues had devastated the country. But it also uses new scientific research to argue that many of the events surrounding the exodus could have been triggered by the eruption, which would have been a thousand times more powerful than a nuclear bomb.

Dr Daniel Stanley, an oceanographer who has found volcanic shards in Egypt that he believes are linked to the explosion, tells the programme: "I think it would have been a frightening experience. It would have been heard. The blast ash would have been felt."

Computer simulations by Mike Rampino, a climate modeller from New York University, show that the resulting ash cloud could have plunged the area into darkness, as well as generating lightning and hail, two of the 10 plagues.

The cloud could have also reduced the rainfall, causing a drought. If



the Nile had then been poisoned by the effects of the eruption, pollution could have turned it red, as happened in a recent environmental disaster in America.

The same pollution could have driven millions of frogs on to the land, the second plague. On land the frogs would die, removing the only obstacle to an explosion of flies and lice - the third and fourth plagues.

The flies could have transmitted fatal diseases to cattle (the fifth plague) and boils and blisters to humans (the sixth plague).

The hour-long documentary argues that even the story of the parting of the Red Sea, which allowed Moses to lead the Hebrews to safety while the pursuing Egyptian army was drowned, may have its origins in the eruption.

It repeats the theory that "Red Sea" is a mistranslation of the Sea of Reeds, a much shallower swamp.

Computer simulations show that the Santorini eruption could have triggered a 600ft-high tidal wave, travelling at about 400 miles an hour, which would have been 6ft high and a hundred miles long when it reached the Egyptian delta.

Such an event would have been remembered for generations, and may have provided the inspiration for the story.

Jean-Claude Bragard, the director, said: "Sifting through the latest historical research and utilising new archaeological tools, we have been able to find a surprising amount of circumstantial evidence for the Biblical tales."

Moses, which is presented by Jeremy Bowen, the former Middle East correspondent, will be broadcast on BBC1 on Dec 1.

17 June 2001: Weather man has explanations for Biblical disasters

xml=/news/2001/06/17/nbib117.xml>

19 November 1999: Noah's flood clue found in Black Sea

</htmlContent.jhtml;\$sessionid\$LC1U5VBH5QERZQFIQMGCFFGAVCBQUIV0?  
html=/archive/1999/11/19/wnoah19.html>

[http://news.telegraph.co.uk/news/main.jhtml?](http://news.telegraph.co.uk/news/main.jhtml?xml=/news/2002/11/11/nmoses11.xml)

xml=/news/2002/11/11/nmoses11.xml

| 4768|2002-11-18 00:49:20|Edward Loring|Re: Pulleys and ships|

----- Original Message -----

**From:** [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, November 17, 2002 9:53 PM

**Subject:** [Ta\_Seti] Pulleys and ships

I'm attaching an image of the ships from Deir el-Bahri.

It shows them both with the sail down and with hoisted above.



Would this not require at least a simple pulley?

Regards,  
Paul Kekai Manansala  
\*\*\*\*\*

(EL).....thanks for the images. Your question is very valid. When I was young I did a lot of sailing and so can visualize the problem. My statement about there being no pulleys in Kmt is based only on general belief among egyptologists and the fact that rotational translation mechanics were not used. As such mechanics offer considerable advantages in simple engineering applications, I believe that they would have been applied and depicted had they been known. With all respect to Dieter Arnold, 'One swallow doesn't make a Spring'. The point is that Egypt was a water-world where objects float or slide and the wheel had limited use beyond making pottery. The bow drill does make use of a rotational translation, but the principle seems never to have progressed beyond that. It appears that the upper yard was hoisted either on haliards running in slots through the mast just below the truck, or in metal rings attached to the masthead. In some representations there appears to be a 'top' bar attached to the mast to support the yard which seems to be lashed to the mast. Hoisting the yard was probably not done too often, as the sail could be furled without lowering the yard. I see no evidence of sails having been reefed, but from the 18th Dynasty on, the sail could be brailed (Papyrus fragment C2033, Museo Egizio di Torino, sorry, I don't have a date on it, but it is the cover illustration of: Vinson S.: Egyptian Boats and Ships, Shire Egyptology Series No. 20, 1994). I also found an older image of 'hoisting the sail' in: Vandersleyen C.: Das Alte Aegypten, Propyläen Kunstgeschichte Bd. 15, Frankfurt 1975, pl.247 (Tomb of Nefer and Kahai, Saqqara, 5th Dynasty). The question remains interesting and everyone could keep their eyes for new evidence on the use of any rotational mechanics not mentioned here.

Ed Loring

| 4769|2002-11-18 01:26:14|Edward Loring|Re: Biblical plagues and parting of Red Sea 'caused by volcano'|

The following "new" media sensation interests me, because I was a member of the team (Woods Hole, MIT, Uni Pennsylvania, American School of Archaeology in Athens, National Observatory of Greece) which investigated the Santorini caldera with the research vessel "Chain" in 1966. (see James Mavor, Voyage to Atlantis, Putnam 1968). Jim Mavor built the famous deep submergence vehicle, "Alvin" and this is not one of those 'loonie' Atlantis books. My work there was unfortunately brought to an end by



the fascist takeover of Greece on 21. April, 1967. The work of the whole group was stolen by Prof. Spyridon Marinatos. Many facts and much evidence have been obscured or destroyed by local interests on the island of Santorini. It is a very dark chapter in the history of Greek archaeology.

The Moses theory was advanced by Prof. Angelos Galanopoulos, a seismologist and Director of the National Observatory of Athens. I must say that I do not subscribe to the Moses story, although I do agree that it refers to a swamp in the Delta, not to the Red Sea. The ca 1500 BCE explosion of the Thera (Santorini) caldera (it was a steam explosion caused by sea water entering the empty magma-herd) destroyed Minoan Crete. It was the greatest natural catastrophe in historical times, displacing some 14 cubic kilometers of material.. I have spoken of this before in connection with Plato's account of the description of "Atlantis" as given to Solon the Archon by the priests of Sais, so I will not go into it here.

Cheers

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: mansu\_musa

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: Monday, November 18, 2002 6:42 AM

Subject: [Ta\_Seti] Biblical plagues and parting of Red Sea 'caused by volcano'

Biblical plagues and parting of Red Sea 'caused by volcano'

By Jonathan Petre, Religion Correspondent

(Filed: 11/11/2002)

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Egypt after a series of plagues had devastated the country. But it also uses new scientific research to argue that many of the events surrounding the exodus could have been triggered by the eruption, which would have been a thousand times more powerful than a nuclear bomb.

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Computer simulations show that the Santorini eruption could have triggered a 600ft-high tidal wave, travelling at about 400 miles an hour, which would have been 6ft high and a hundred miles long when it reached the Egyptian delta.

Such an event would have been remembered for generations, and may have provided the inspiration for the story.

Jean-Claude Bragard, the director, said: "Sifting through the latest historical research and utilising new archaeological tools, we have been able to find a surprising amount of circumstantial evidence for the Biblical tales."

Moses, which is presented by Jeremy Bowen, the former Middle East correspondent, will be broadcast on BBC1 on Dec 1.

17 June 2001: Weather man has explanations for Biblical disasters

xml=/news/2001/06/17/nbib117.xml>

19 November 1999: Noah's flood clue found in Black Sea



</htmlContent.jhtml;\$sessionid\$LC1U5VBH5QERZQFIQMGCFFGAVCBQUIV0?  
html=/archive/1999/11/19/wnoah19.html>

[http://news.telegraph.co.uk/news/main.jhtml?](http://news.telegraph.co.uk/news/main.jhtml?xml=/news/2002/11/11/nmoses11.xml)  
[xml=/news/2002/11/11/nmoses11.xml](http://news.telegraph.co.uk/news/main.jhtml?xml=/news/2002/11/11/nmoses11.xml)

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| 4770|2002-11-18 06:05:17|a.manansala@attbi.com|Re: Pulleys and ships|

>  
> ----- Original Message -----  
> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Sunday, November 17, 2002 9:53 PM  
> Subject: [Ta\_Seti] Pulleys and ships  
>  
>

The point is that Egypt was  
> a water-world where objects float or slide and the wheel had  
> limited use beyond making pottery.

And on chariots by at least the New Kingdom period. The standard theory is that these were brought in by the Hyksos. But they would have at least had known about the solid wheel much earlier if they indeed had cultural contact with the Sumerians as some suggest.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 4771|2002-11-18 08:16:03|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from the Bushman  
>Date: Sat, 16 Nov 2002 00:25:57 +0000



>  
>  
>>>From: "paulmarcw" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
>>>descended from the Bushman  
>>>Date: Fri, 15 Nov 2002 22:39:39 -0000  
>>  
>> I haven't noticed this in European/African children. I have noticed  
>wavy  
>> hair as a physical trait in North Asian/African children (Tiger Woods).  
>>  
>  
>  
>Isn't Tiger Woods mother from Thailand in SE Asia?  
>

The history of modern Thailand begins 5,000 years ago. The ancestors of today's Thai people lived in areas of Southern China. Through various migration streams they worked their way south to Thailand, Burma and Lao.

<http://www.thaifocus.com/history.htm>

Hence they migrated RECENTLY from the NORTH.

>  
> However, writers attribute that to grease put on the skin to  
>>>protect them from the sun and also insects. And that grease attracts  
>>>and holds dirt eventually giving a black appearance.  
>>>  
>>>END  
>>  
>> I leave that one alone.  
>>  
>  
>Good idea!  
>

?

>Regards,  
>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>



---

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| 4772|2002-11-18 10:03:26|a.manansala@attbi.com|Re: Pulleys and ships|

>  
> ----- Original Message -----  
> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Sunday, November 17, 2002 9:53 PM  
> Subject: [Ta\_Seti] Pulleys and ships  
>  
>  
> I'm attaching an image of the ships from Deir el-Bahri.  
>  
> It shows them both with the sail down and with hoisted above.  
>  
> Would this not require at least a simple pulley?  
>  
> Regards,  
> Paul Kekai Manansala  
> \*\*\*\*\*  
>  
> (EL).....thanks for the images. Your question is very valid.  
> When I was young I did a lot of sailing and so can visualize  
> the problem. My statement about there being no pulleys in Kmt  
> is based only on general belief among egyptologists and the  
> fact that rotational translation mechanics were not used. As  
> such mechanics offer considerable advantages in simple engineering  
> applications, I believe that they would have been applied and  
> depicted had they been known.

They have been depicted in Middle Kingdom models.

>  
> It appears that the upper yard was hoisted either on haliards  
> running in slots through the mast just below the truck, or in  
> metal rings attached to the masthead. In some representations  
> there appears to be a 'top' bar attached to the mast to support  
> the yard which seems to be lashed to the mast. Hoisting the yard  
> was probably not done too often, as the sail could be furled



> without lowering the yard.

Don't you think considerable "mechanical advantage" was necessary to hoist the sails as shown in the Punt relief? It seems at most that two people are involved in the process, possibly only one.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4773|2002-11-18 10:09:02|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>

> >

> > Isn't Tiger Woods mother from Thailand in SE Asia?

> >

>

> The history of modern Thailand begins 5,000 years ago. The ancestors of today's Thai people lived in areas of Southern China. Through various migration streams they worked their way south to Thailand, Burma and Lao.

>

> <http://www.thaifocus.com/history.htm>

>

> Hence they migrated RECENTLY from the NORTH.

>

The homeland for Tai-Kadai people is in SE Asia although various locations are given. The current Thai people are a fusion of different streams, but all are believed to have originated in SE Asia.

Also, even if all Thai people came only 5,000 years ago from somewhere in northern Asia, they would still be SE Asians today, I think.

Regards,

Paul Kekai Manansala

| 4774|2002-11-18 10:18:27|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians

>descended from the Bushman

>Date: Mon, 18 Nov 2002 17:54:03 +0000

>



>  
> >  
> > >  
> > > Isn't Tiger Woods mother from Thailand in SE Asia?  
> > >  
> >  
> > The history of modern Thailand begins 5,000 years ago. The ancestors of  
> > today's Thai people lived in areas of Southern China. Through various  
> > migration streams they worked their way south to Thailand, Burma and  
> Lao.  
> >  
> > <http://www.thaifocus.com/history.htm>  
> >  
> > Hence they migrated RECENTLY from the NORTH.  
> >  
>  
> The homeland for Tai-Kadai people is in SE Asia although various locations  
> are  
> given. The current Thai people are a fusion of different streams,

This I agree with

but all are  
> believed to have originated in SE Asia.

This I don't. From the research I have read there were major migrations  
into south Asia from the north.

>  
> Also, even if all Thai people came only 5,000 years ago from somewhere in  
> northern  
> Asia, they would still be SE Asians today, I think.

This they would, just as we are all American. That doesn't mean that in  
terms of physical anthropology we should be used as samples of ancient  
American populations.

The point of the original thread has been lost. I still don't see any  
evidence to prove what the original hair texture was of the founding  
population of Asia or even the Nile valley. What we can say is that based  
on hair samples (Badarian) and iconography there was a range of textures  
from thick and wavy to peppercorn. This is consistent with the textures  
present in "sub-saharan" Africa.



Thanks

>

>Regards,  
>Paul Kekai Manansala

---

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| 4775|2002-11-18 10:22:27|Emeagwali, Gloria (History)|Re: RE :Short Stature Africoid or Dwarf]

Thanks so much for the illuminating illustrations and references. One point to note also is that Bes is a god of dance/entertainment/fertility/the household etc. So is the dance factor reflected in the bow of the legs? I believe that Bes is of Central African origin. Mention a lion-like god and I think of Apednak the Nubian deity! Any inter-connections?

G

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Thursday, November 14, 2002 7:53 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** [Ta\_Seti] RE :Short Stature Africoid or Dwarf

Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that there might be a rule that differentiates an African dwarf from other people of short stature based upon the bow of their legs. Bes typically is shown frontally and his legs can have this "bowed" leg feature.



The 12th Dynasty dancing toy which has received the designation of "pygmy" in the mainstream also has bowed legs. These three figures would be important pieces of evidence to use when reviewing images of Bes.

I think important questions to resolve are:

- Can the bowed leg feature be shown to be a hard and fast rule used by the AE to distinguish dwarfs from "pygmies?"
- Do modern twa, baka, efe have bowed legs as physical characteristic?
- What is the significance of Bes' lion costume in relation to African practices.
- Are Bes' legs even bowed?
- Why Bes' frontal orientation on 2D surfaces?
- Is Bes African or Middle Eastern in origin? A Semitic origin has been postulated but I can not recall the source.

Peace and health,

Alex Derrick

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(310) 649-8360



[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)  
<http://highculture.8m.com/>

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| 4776|2002-11-18 10:25:05|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|  
Chinese Migration to South East Asia

The 20 million Chinese in Southeast Asia make up almost 80% of the overseas Chinese (i.e., outside of China, including Hong Kong, and Taiwan). These sojourners left China in search of a better livelihood. However, they have over generations become settlers and finally citizens.

Who are they ? Where did the Southeast Asian Chinese come from ? The SE Asian Chinese originate mainly from southern China and have come to trade and finally settle in the lands of SE Asia over a period of a thousand years.

Today, the Chinese are a minority race in each of the SE Asian countries with the exception of Singapore. For population distribution, see table below:

Chinese Population Distribution in SE Asia (in 000s)

| Indonesia | Thailand | Malaysia | Singapore | Philippines | Vietnam | Myanmar |
|-----------|----------|----------|-----------|-------------|---------|---------|
| 7200      | 5800     |          |           |             |         |         |
| 5200      |          |          |           |             |         |         |
| 2000      |          |          |           |             |         |         |
| 800       |          |          |           |             |         |         |
| 800       |          |          |           |             |         |         |
| 1500      |          |          |           |             |         |         |



>From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from the Bushman  
>Date: Mon, 18 Nov 2002 10:18:26 -0800  
>  
>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as  
>Nubians  
>>descended from the Bushman  
>>Date: Mon, 18 Nov 2002 17:54:03 +0000  
>>  
>>  
>>>  
>>>>  
>>>>Isn't Tiger Woods mother from Thailand in SE Asia?  
>>>>  
>>>  
>>> The history of modern Thailand begins 5,000 years ago. The ancestors  
>of  
>>> today's Thai people lived in areas of Southern China. Through various  
>>> migration streams they worked their way south to Thailand, Burma and  
>Lao.  
>>>  
>>> <http://www.thaifocus.com/history.htm>  
>>>  
>>> Hence they migrated RECENTLY from the NORTH.  
>>>  
>>  
>>The homeland for Tai-Kadai people is in SE Asia although various  
>locations  
>>are  
>>given. The current Thai people are a fusion of different streams,  
>  
>This I agree with  
>  
>but all are  
>>believed to have originated in SE Asia.  
>  
>This I don't. From the research I have read there were major migrations  
>into south Asia from the north.  
>  
>>



> >Also, even if all Thai people came only 5,000 years ago from somewhere in  
> >northern  
> >Asia, they would still be SE Asians today, I think.  
>  
>This they would, just as we are all American. That doesn't mean that in  
>terms of physical anthropology we should be used as samples of ancient  
>American populations.  
>  
>The point of the original thread has been lost. I still don't see any  
>evidence to prove what the original hair texture was of the founding  
>population of Asia or even the Nile valley. What we can say is that based  
>on hair samples (Badarian) and iconography there was a range of textures  
>from thick and wavy to peppercorn. This is consistent with the textures  
>present in "sub-saharan" Africa.  
>  
>Thanks  
>  
> >  
> >Regards,  
> >Paul Kekai Manansala  
>  
>  
>  

---

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| 4777|2002-11-18 10:26:16|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

Chinese Migration to South East Asia

The 20 million Chinese in Southeast Asia make up almost 80% of the overseas Chinese (i.e., outside of China, including Hong Kong, and Taiwan). These sojourners left China in search of a better livelihood. However, they have over generations become settlers and finally citizens.

Who are they ? Where did the Southeast Asian Chinese come from ? The SE Asian Chinese originate mainly from southern China and have come to trade and finally settle in the lands of SE Asia over a period of a thousand years.



Today, the Chinese are a minority race in each of the SE Asian countries with the exception of Singapore. For population distribution, see table below:

Chinese Population Distribution in SE Asia (in 000s)

|           |          |          |           |             |         |         |
|-----------|----------|----------|-----------|-------------|---------|---------|
| Indonesia | Thailand | Malaysia | Singapore | Philippines | Vietnam | Myanmar |
| 7200      | 5800     | 5200     | 2000      | 800         | 800     | 1500    |

>From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from the Bushman  
>Date: Mon, 18 Nov 2002 10:18:26 -0800  
>  
>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as  
>Nubians  
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>>  
>>  
>>>  
>>>>  
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>>>migration streams they worked their way south to Thailand, Burma and  
>>Lao.  
>>>  
>>><http://www.thaifocus.com/history.htm>  
>>>  
>>>Hence they migrated RECENTLY from the NORTH.



> > >  
> >  
> >The homeland for Tai-Kadai people is in SE Asia although various  
>locations  
>are  
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>  
>This I agree with  
>  
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>  
> >  
> >Also, even if all Thai people came only 5,000 years ago from somewhere in  
> >northern  
> >Asia, they would still be SE Asians today, I think.  
>  
>This they would, just as we are all American. That doesn't mean that in  
>terms of physical anthropology we should be used as samples of ancient  
>American populations.  
>  
>The point of the original thread has been lost. I still don't see any  
>evidence to prove what the original hair texture was of the founding  
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>on hair samples (Badarian) and iconography there was a range of textures  
>from thick and wavy to peppercorn. This is consistent with the textures  
>present in "sub-saharan" Africa.  
>  
>Thanks  
>  
> >  
> >Regards,  
> >Paul Kekai Manansala  
>  
>  
>  

---

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| 4778|2002-11-18 10:42:30|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> Chinese Migration to South East Asia

>

>

Not really relevant though as most Thais are not Chinese. The main point I was trying to make is that Thais are SE Asians.

If you're trying to suggest that the phenotype of most present-day Thais is the result mainly of migration from the north, I don't think the data supports this either.

By chance, do you believe the "wave" theory that SE Asia was at one time populated by "Blacks" who were later overrun by "Mongoloid" types.

Regards,

Paul Kekai Manansala

| 4779|2002-11-18 10:56:36|Ayele Bekerie|Ghanian Inventor|

Charles Wereko, "Ghanian Inventor," *New African*, November 2002, p.61.

"Isaac Anoom, a Ghanian based in the UK, has become the toast of schools in the London metropolis with his invention of a learning device that makes it easier to conquer the intricacies of mathematics and numeracy."

"Meant for children aged between 6 and 16, the device, called *Handi Calci*, breaks the initial difficulties encountered in mathematics and numeracy, and clears the way for sustained interest in the subjects."

"The *Handi Calci*, according to Anoom, was inspired by the ancient African counting method that consists of two cardboard numbered hands that allows young people and adults to calculate multiplication tables with ease." (Photo of Anoom with the hands is shown, sorry my scanner is not working!)

"Anoom, a qualified and experienced teacher himself, is now affectionately called "Mr. Numbervator." He was recently honoured by the British education authorities, after winning the "Teacher of the Year Award"."

"He invented the *Handi Calci* nine years ago, he says, to teach the key skills and concept of mathematics to children who feared the subject. He now works with the Department for Education and Skills in England and visits schools and colleges to impart his skills. He also



features in his own television programme called "Lucky Numbers"." (I skipped the last two chapters.)

Ayele

--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: ab67@cornell.edu

phone: 607 255 4607

fax: 607 255 0784

| 4780|2002-11-18 11:05:59|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

a.manansala@a...

Date: Mon Nov 18, 2002 6:42 pm

Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians descended from the Bushman

>Chinese Migration to South East Asia

>

>

>Not really relevant though as most Thais are not Chinese.

However, there is a major minority of the population that is. Unless there was some rule prohibiting this population from intermingling with "native" Thai I must assume that this group would have an effect on the general phenotype of Thailand.

>The main point I was

>trying to make is that Thais are SE Asians. If you're trying to suggest

>that the phenotype of most present-day >Thais is the result mainly of

>migration from the north, I don't think the data >supports this either.

Thailand is at the same longitude as the Gambia, yet Thai are much lighter. I find this interesting.

>By chance, do you believe the "wave" theory that SE Asia was at one >time >populated by "Blacks" who were later overrun by "Mongoloid" types.



If by "blacks" you mean peoples similar to the Andaman islanders, then yes.

Regards,  
Paul Kekai Manansala

---

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| 4781|2002-11-18 11:08:21|Emeagwali, Gloria (History)|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descendedfr|

I wonder where Marc got his 'bushman' straight haired stuff. In any case let us go back to using San, Khoisan (and Mbuti) and not retrogress.

GE-----Original Message-----

From: omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

Sent: Friday, November 15, 2002 6:22 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians descendedfrom the Bushman

>From: "paulmarcw" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians descended from the Bushman

>Date: Fri, 15 Nov 2002 22:39:39 -0000

>

>

>Marc's reply to OMARI MAULANA is here (\*\*)

>

>

>MARC WROTE: Those familiar with the work of Seligman or Murdock, as well as African

>>>ethnologists, know that the Bushman and Pygmy are both yellow or

>>>yellow-brown skinned and almond-eyed. In addition, the Bushman has

>high

>>>cheekbones, a flattish face, and little body hair. The ancestral



>Bushman,  
 >>>however, almost certainly had straight hair (peppercorn hair being  
 >a recent  
 >>>climactic adaptation) so with migrations from Africa to Asia,  
 >there is  
 >>>little wonder who the Mongoloid races owes its parentage to. Eh?  
 >  
 >  
 >  
 >>OMARI MAULANA: Almost certainly straight hair. Why? Please provide  
 >some data to support this assertion.  
 >  
 >  
 >(\*\*) Hello Omari. Here is the reasoning. The human diverged from the  
 >chimpanzee-human clade some 7 mya. In: Bernard Wood, Hominid  
 >revelations from Chad - the story of human origins in Africa takes a  
 >twist with the description of a 6-7-million-year-old cranium from  
 >Chad. The discovery hints at the likely diversity of early hominids,  
 >Nature, 418: 6894, pp. 133 - 138, Issue of 11 July 2002. I don't like  
 >to refer to Time magazine, but it captures the scientific and popular  
 >imagination of the human descending from the chimp (-human clade) and  
 >being straight-haired: In: Michael Lemonick and Andrea Dorfman,  
 >Father of Us All? - This chimplike creature roamed the woods of  
 >central Africa 7 million years ago. Today it's shaking up the human  
 >family tree, Time, Issue of 15 July, 2002. Here I draw attention to  
 >the title - the chimp has straight hair and the first human hair was  
 >straight. In this paragraph, in the absence of archeological  
 >specimens of human hair dating back beyond 10 tya, I have tried to  
 >address you request that I provide data for the assertion that first  
 >hair was straight hair - as opposed to peppercorn: as the Bushman  
 >has.  
 >  
 >END

Marc

You do realize there is a great time span bewteen Chimpanzees with straight  
 hair 7 million years ago and the pre-dynastic period of Egypt. Plenty of  
 possibilities. I do know that the earliest hair samples from the Badarian  
 population was analyzed and determined to be similar to the hair of modern  
 Somali, Fulani and Kanuri (blacks!).

>>OMARI MAULANA: What is your timeline and ecological reasoning for  
 >this claim?  
 >



>  
>(\*\*) The following article, whose lead writer is Chinese and worked  
>and co-authored papers with Peter Underhill at Stanford, states that  
>Asians originated from Africa. In: Lee Jin, Yuehai Ke et. al.,  
>African Origin of Modern Humans in East Asia: A Tale of 12,000 Y  
>Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001.  
>  
>You ask for a time-line. Circumstantial evidence tells us that as  
>Asians have straight hair and were derived from the Bushman (as that  
>is all there was in Africa until about 40 - 50 tya when the Pygmy  
>diverged from the Bushman) that the Bushman had straight hair until  
>at least 30,000 years ago. Why 30 tya? Because the best science  
>(based on the tale of 12,000 men) tells us that Asian ancestors  
>migrated from Africa between 90 and 35 tya. So, peppercorn hair  
>likely developed after that. The archeological record leaves no  
>evidence. There is only circumstantial evidence. I have tried to  
>address your above question in the preceding.  
>  
>END

Key words - "Circumstantial evidence". By the way, some Asians (Aeta for example) don't have straight hair. It is my understanding that the stereotypical "mogoloid" type diverged from SE Asians such as the woolly headed Aeta or wavy headed Aborigine (Australoid) type, not vice versa.

>  
>  
>>OMARI MAULANA: Also, is there a difference between straight  
>(European) hair and say the wavy hair of an Aborigine?  
>  
>  
>(\*\*) Take an Negroid person with wooly hair and a Caucasoid person  
>with straight hair. If they produce four children, most of their  
>offspring, we have all seen, will have neither straight hair nor  
>curly hair, but wavy hair. What I think nature is telling us is that  
>the Aborigine with wavy hair has an ancestry from both races. I think  
>all wavy hair carries that message.

I haven't noticed this in European/African children. I have noticed wavy hair as a physical trait in North Asian/African children (Tiger Woods).

>  
>END  
>  
>



>>OMARI MAULANA: Did ALL ancient Bushman have yellow-brown skin? Even  
>Bushman that lived in equatorial Kenya?

>

>(\*\*) Every writer I've encountered said they have yellow skin. Some  
>say it includes yellow-brown. In: (1) G. M. Theal, The yellow and  
>dark-skinned people of Africa south of the Zambesi, (London, Negro  
>Universities Press, [1910] 1969); (2) Carmel Schrire, An inquiry into  
>the evolutionary status and apparent identity of San hunter-  
>gatherers, Human Ecology - an interdisciplinary journal, 8:1, pp. 9 -  
>33 (specific page 12), March 1980; (3) I. Schapera, The Khoisan  
>Peoples of South Africa - Bushmen and Hottentots, (Routledge & Kegan  
>Paul Ltd, London, [1930] 1951), p. 26. These are just a few books on  
>the subject. There are clearly pictures showing the Bushman as being  
>black. However, writers attribute that to grease put on the skin to  
>protect them from the sun and also insects. And that grease attracts  
>and holds dirt eventually giving a black appearance.

>

>END

I leave that one alone.

>

>>OMARI MAULANA: If your supposition is that Bushman can adapt traits  
>such  
>> as peppercorn hair, why wouldn't they adapt skin color (very black)  
>to the  
>> more equatorial regions?

>

>

>(\*\*) Nature is very interesting. Life diverged 4 bya from single-  
>celled microbes. Some of them are still with us. 3.5 bya the first  
>oxygen users began to emerge. Some species are still with us. 400 mya  
>lung fish left the waters and became terrestrial animals. Yet,  
>species of lung fish are still with us. Stars with hydrogen and  
>lithium are so-called third-generation stars, left-overs from the  
>first stars in the Universe when it was 300 mya. All other stars  
>contain heavier elements the result of super novae that seed the  
>Universe with heavy elements. Yet, there are a few pristine,  
>uncontaminated stars nearly 15 bya. Nature has a way of preserving  
>copies of the originals that all other things diverged from.  
>I've mentioned the following before: P. A. Underhill, C. Passarino,  
>A. Lin, P. Shen, M. Mirazon, Lahr, R. A. Foley, P. J. Oefner, L. L.  
>Cavalli-Sforza, The Phylogeography of Y chromosome binary haplotypes  
>and the origin of modern populations, Ann Hum Genet 65, pp. 43 - 62,  
>2001.

>



>In that article, it suggests that the Pygmy descended from the  
>Bushman about 40 - 50 tya. We know they both have wide nostrils,  
>peppercorn hair, yellow skin, the same stature, steatophygia, and so  
>on. One key difference is the eye. The Pygmy eye being round and the  
>Bushman eye being almond. What I believe happened is that some groups  
>of Pygmys did go to the equatorial regions and their skin did become  
>black.

Where in Africa are you asserting humans began?

And when a changed environment gave them more stature, they  
>became the ancestral Negroid race. So, in my view, skin tone did  
>indeed change. It changed in the Pygmies who are unlike other Pygmys  
>today. The group I am referring to began yellow and became black.

>

>END

>

>

>

>

>>OMARI MAULANA: It's reasonable that Bushman in S. Africa with its

>> distance from the equator would have yellow-brown skin, but

>wouldn't Bushman

>> in the Sudan or Ethiopia have a greater intensification of melanin.

>

>

>

>(\*\*) Logic would tell us that the Bushman would develop dark skin in

>Ethiopia. But, my understanding comes from researchers who say that

>if we see dark skin we are really seeing skin with grease that

>accumulated dust. That the true color is actually yellow.

>

>END

What are you talking about! There are no modern images of Bushman in the  
Sudan or Ethiopia.

>

>>OMARI MAULANA: Does anyone have the limb ratios to compare Bushman

>with say Somali. Off the top

>> of my head, I recall AE limb ratios showing greater tropical

>adaptation than Bushman.

>

>

>

>(\*\*) I bet someone in this group has. I don't myself.



There (pre-dynastic Egyptians) limb ratios correlate with their skin color - "Super Negroid" in adaptation.

>  
>Kind regards,  
>  
>  
>Marc Washington  
>  
>  
>  
>  
>  
>  
>

---

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| 4782|2002-11-18 11:20:03|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> a.manansala@a...  
> Date: Mon Nov 18, 2002 6:42 pm  
> Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
> descended from the Bushman  
>  
>  
>  
> >Chinese Migration to South East Asia  
> >  
> >  
>  
> >Not really relevant though as most Thais are not Chinese.  
>



> However, there is a major minority of the population that is. Unless there  
> was some rule prohibiting this population from intermingling with "native"  
> Thai I must assume that this group would have an effect on the general  
> phenotype of Thailand.  
>  
>>The main point I was  
>>trying to make is that Thais are SE Asians. If you're trying to suggest  
>>that the phenotype of most present-day >Thais is the result mainly of  
>>migration from the north, I don't think the data >supports this either.  
>  
> Thailand is at the same longitude as the Gambia, yet Thai are much lighter.  
> I find this interesting.  
>

Interesting, but not necessarily meaningful. Eskimos are generally much darker than Nordics although they live at higher latitudes and in colder temperatures.

People in the "Western Hemisphere" are generally of the same complexion regardless of latitude although they may have been living in these regions for over 15,000 years.

Throughout most of the world before European colonization there was only a mild correlation between latitude and complexion.

>>By chance, do you believe the "wave" theory that SE Asia was at one >time  
>>populated by "Blacks" who were later overrun by "Mongoloid" types.  
>  
> If by "blacks" you mean peoples similar to the Andaman islanders, then yes.  
>

Ok, that explains everything, although I don't think it agrees with the data.

Regards,

Paul Kekai Manansala

| 4783|2002-11-18 11:45:52|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from  
>Date: Mon, 18 Nov 2002 19:19:57 +0000  
>



>  
 >> a.manansala@a...  
 >> Date: Mon Nov 18, 2002 6:42 pm  
 >> Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as  
 >Nubians  
 >> descended from the Bushman  
 >>  
 >>  
 >>  
 >>>Chinese Migration to South East Asia  
 >>>  
 >>>  
 >>  
 >>>Not really relevant though as most Thais are not Chinese.  
 >>  
 >> However, there is a major minority of the population that is. Unless  
 >there  
 >> was some rule prohibiting this population from intermingling with  
 >"native"  
 >> Thai I must assume that this group would have an effect on the general  
 >> phenotype of Thailand.  
 >>  
 >>>The main point I was  
 >>>trying to make is that Thais are SE Asians. If you're trying to suggest  
 >>>that the phenotype of most present-day >Thais is the result mainly of  
 >>>migration from the north, I don't think the data >supports this either.  
 >>  
 >> Thailand is at the same longitude as the Gambia, yet Thai are much  
 >lighter.  
 >> I find this interesting.  
 >>  
 >  
 >Interesting, but not necessarily meaningful. Eskimos are generally much  
 >darker  
 >than Nordics although they live at higher latitudes and in colder  
 >temperatures.

This is a good point. Charles Finch proposed an interesting hypothesis for the evolution of northwest Europeans. However, every isn't applicable in every situation. I find it odd that the "Mountain people" of SE Asia look so very different from, say, your stereotypical Thai. Do you propose some cast system that has kept them apart for 20,000 years or so? If not wouldn't they eventually merge into a similar phenotype. Geographically the country is not large enough for the degree of physical divergance that exists.



>  
>People in the "Western Hemisphere" are generally of the same complexion  
>regardless  
>of latitude although they may have been living in these regions  
>for over 15,000 years.

Perhaps 15000 > wasn't a significant enough time depth. People have lived  
in Asia three (3) times that duration.

>  
>Throughout most of the world before European colonization there was only a  
>mild  
>correlation between latitude and complexion.

How do you know this? Colonization pre-dates photography.

>  
>>>By chance, do you believe the "wave" theory that SE Asia was at one  
>>time  
>>>populated by "Blacks" who were later overrun by "Mongoloid" types.  
>>  
>> If by "blacks" you mean peoples similar to the Andaman islanders, then  
>yes.  
>>  
>  
>  
>Ok, that explains everything,

?

although I don't think it agrees with the data.

>  
>Regards,  
>Paul Kekai Manansala

---

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| 4784|2002-11-18 12:38:19|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., "omari maulana" wrote:



>>From: a.manansala@a...  
>>Reply-To: Ta\_Seti@y...  
>>To: Ta\_Seti@y...  
>>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as

>>>

>>

>>Interesting, but not necessarily meaningful. Eskimos are

generally much >>darker>>than Nordics although they live at higher latitudes and in colder >>temperatures.

>

> This is a good point. Charles Finch proposed an interesting

hypothesis for > the evolution of northwest Europeans. However, every isn't applicable in > every situation. I find it odd that the "Mountain people" of SE Asia look > so very different from, say, your stereotypical Thai. Do you propose some > cast system that has kept them apart for 20,000 years or so? If

not

> wouldn't they eventually merge into a similar phenotype.

Which mountain people are you referring to? There are hundreds of mountain peoples most of whom, in my opinion, are similar to the average Thai. I'm not sure what you mean when you say "stereotypical Thai."

Geographically the

> country is not large enough for the degree of physical divergence

that > exists.

>

Why would you confine the divergence only within the modern boundaries of Thailand.

The fact is that "Southern Mongoloid" characteristics were present in the earliest skeletons from SE Asia. They are also present in all the present populations including the "Black" populations.



Most Black populations of SE Asia cranially cannot be distinguished from other SE Asians and certainly would not group with Africans. Superficially they resemble Africans.

Also, most of the Blacks in SE Asia also are lighter generally than people at the same latitude in Africa.

I think the situation in Africa should have taught us that you can't always explain variation by "mixing."

Otherwise the Hamitic theory of narrow noses would be valid.

> >

> > People in the "Western Hemisphere" are generally of the same

complexion > > regardless > > of latitude although they may have been living in these regions > > for over 15,000 years.

>

> Perhaps 15000 > wasn't a significant enough time depth. People

have lived > in Asia three (3) times that duration.

>

Perhaps there is no strong correlation between latitude and complexion.

Is your theory based only on complexion?

Australian Aborigine of southern Australia and the now extinct Tasmanian people lived at cold latitudes for tens of thousands of years without becoming 'fair-skinned.'

> >

> > Throughout most of the world before European colonization there

was only a > > mild > > correlation between latitude and complexion.

>

> How do you know this? Colonization pre-dates photography.

>



What I was referring to was the distribution of people that existed then. Unless these people have changed complexion drastically in the a period of a few hundred years, we know basically what they looked like.

But what evidence do you have of a northern invasion into the south? When did this occur? The modern migration of Chinese, mostly from Fukien province, happened only in the last several centuries.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4785|2002-11-18 12:46:51|mansu\_musa|indigenous stone ruins eastern african with complex canals and irri|

Engaruka: the success and abandonment of an integrated irrigation system, c15th - 17th centuries

John Sutton

(abstract of paper published in Widgren and Sutton 1999

)

Situated in relatively arid terrain at the foot of the Rift wall in northern Tanzania, but blessed with a permanent river and three seasonal streams, Engaruka can appear as an oasis. Three to six centuries ago a community of several thousand people thrived here on irrigated agriculture. This is demonstrated by clear remains of stone-divided and levelled fields, served by a network of stone-lined canals and secondary furrows, covering over two-thousand hectares, as well as seven concentrated village sites overlooking the fields. The main crop was sorghum. Some cattle were kept in small enclosures; it is deduced that they were stall-fed and their dung used as manure. There is clear evidence for hydrological decline along this escarpment during and since the life of old Engaruka. Some of the villages and artery canals depended on streams, which are now much too unreliable. The field system, moreover, underwent modifications, with realignments and attempts to heighten the main canals. While this illustrates the community's engineering abilities and labour organisation, it suggests also the strain being experienced. In part this may be due to the success of this cultivation system in a special environment, the population reaching the maximum which could be supported on the cultivable land which was circumscribed by the local relief and the volume of water descending the escarpment streams. Pressure to use the fields and to irrigate more intensively would have led to diminishing returns through soil-exhaustion and both surface and gully erosion, of which there are clear signs. One might imagine this as a case of over-specialisation contributing to the decline and eventual expiry of the system and its community.



The unanswered question is whether this environmental change was entirely caused by this compact cultivating community while it thrived, and in particular whether the escarpment's hydrology could have been damaged by forest clearance in the hills for building and domestic needs, or, contrarily, whether there was a declining trend in rainfall in the middle and later centuries of the second millennium. Independent researches in the region, both in the Rift and especially in the Crater Highlands from which the Engaruka streams derive, may help, if combined with precise dating techniques. Engaruka was not exactly unique; there are a number of smaller sites forming part of the same cultural and agricultural complex. While all these are similarly deserted, some elements of the tradition survive in the Sonjo villages to the north. These lack cattle and manuring, and the dependence on irrigation has been less extreme than at Engaruka. The history of Sonjo - cultural, agricultural and environmental - might be approached by examining former village sites and should assist the questions raised in Engaruka.

#### Konso Integrated Agriculture as social Process

Elizabeth Watson

(abstract presented in Widgren and Sutton, 1999 )

The intensive agriculture of Konso in south-western Ethiopia integrates a variety of special techniques to support a large population in a harsh and unpredictable semi-arid environment. These include construction of labour intensive stone-walled terraces over large areas of these hills, alongside square-ridged basins, zero-grazing of animals with the application of manure to the fields, and rain-water harvesting. This results in a permanently cultivated landscape supporting large, walled and densely populated villages. To understand this agricultural landscape it is necessary to appreciate its embedded social and symbolic role, relating in particular to land and labour.

This paper reviews an institution in Konso, which plays an important role in the organisation of land and labour: the poqalla. These are male hereditary leaders (previously described as clan or lineage leaders and also priests). Their political and religious role is inextricably related to their control over land and labour. Through a study of the poqallas, integrated agriculture can be seen as more than just a set of techniques, but part of the social process of Konso society.

#### The Ruins of Engaruka

conducted by Maasai warriors

Approximate Fee: US \$10 Accommodation: basic campsite included Food: women cook Guided by Maasai warriors, walk through the mysterious ruined city of Engaruka and the surrounding scrubland. Located at the foot of the Rift Valley Escarpment, Engaruka remains one of



Tanzania's most important historic sites. Over 500 years ago a community of farmers developed a unique irrigation and cultivation system channeling water from the Rift Escarpment into stone canals and terraces. Although abandoned in the 1700s Engaruka illustrates a once highly specialized and integrated agricultural community which has been investigated by archeologists world-wide. Daywalks for birdwatching at the foot and slopes of the Rift Valley Historic visits to sites from the German colonial period A climb of Oldoinyo Lengai, a semi-active volcanic mountain A view into the Maasai culture, who continue a life of simplicity and peace Profits from your visit are used to protect the ruined city of Engaruka

<http://www.earthfoot.org/places/tz003f.htm>

<http://www.earthfoot.org/places/tz003f.htm>

[http://archaeology.about.com/library/glossary/bldef\\_engaruka.htm](http://archaeology.about.com/library/glossary/bldef_engaruka.htm)

Engaruka

>

Definition: 15th to 16th century site in the Rift Valley of Tanzania, including seven large villages with a complex stone-block irrigation canal and intricate agricultural system.

Related Resources:

| 4786|2002-11-18 13:06:11|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians

>descended from

>Date: Mon, 18 Nov 2002 20:38:16 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

>>>From: [a.manansala@a...](mailto:a.manansala@a...)

>>>Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>Subject: Re: [Ta\_Seti] Reply to Omari ... Almond-eyed Egyptians as

>

>

>>>>

>>>

>>>Interesting, but not necessarily meaningful. Eskimos are

>generally much >>darker>>than Nordics although they live at higher

>latitudes and in colder >>temperatures.

>>



> > This is a good point. Charles Finch proposed an interesting  
 >hypothesis for > the evolution of northwest Europeans. However,  
 >every isn't applicable in > every situation. I find it odd that  
 >the "Mountain people" of SE Asia look > so very different from, say,  
 >your stereotypical Thai. Do you propose some  
 > > cast system that has kept them apart for 20,000 years or so? If  
 >not  
 > > wouldn't they eventually merge into a similar phenotype.  
 >  
 >Which mountain people are you referring to? There are hundreds of  
 >mountain peoples most of whom, in my opinion, are similar to the  
 >average Thai. I'm not sure what you mean when you say "stereotypical  
 >Thai."

A median oriented concept can be seen as a stereotype because its based on the principle of a bell shaped curve.

>  
 >  
 >Geographically the  
 > > country is not large enough for the degree of physical divergance  
 >that > exists.  
 > >  
 >  
 >  
 >Why would you confine the divergence only within the modern  
 >boundaries of Thailand.

Umm, because that was the example we were dealing with.

>  
 >The fact is that "Southern Mongoloid" characteristics were present  
 >in the earliest skeletons from SE Asia. They are also present in  
 >all the present populations including the "Black" populations.

This is true. That's because the base population was "black". Let me ask you this, do you consider Australoids "black"? Furthermore, do you recognize any population as being "black"?

>  
 >Most Black populations of SE Asia cranially cannot be distinguished  
 >from other SE Asians and certainly would not group with Africans.



>Superficially they resemble Africans.

Not Tiger Woods mother. But you seem to recognize some Thai that do resemble some Africans, correct? If so why don't other Thai reflect this same phenotype.

>

>Also, most of the Blacks in SE Asia also are lighter generally than  
>people at the same latitude in Africa.

Some of the darkest people in the world live in south India.

>

>I think the situation in Africa should have taught us that you can't  
>always explain variation by "mixing."

Africa is a continent that straddles the equator, Thailand is not.

>

>Otherwise the Hamitic theory of narrow noses would be valid.

That's a stretch. Again, the one size fits all approach is unsuitable.

>

>

>

>>>

>>>People in the "Western Hemisphere" are generally of the same  
>complexion >>regardless> >of latitude although they may have been  
>living in these regions> >for over 15,000 years.

>>

>> Perhaps 15000 > wasn't a significant enough time depth. People  
>have lived > in Asia three (3) times that duration.

>>

>

>

>Perhaps there is no strong correlation between latitude and  
>complexion.

>

>Is your theory based only on complexion?

>

>Australian Aborigine of southern Australia and the now extinct



>Tasmanian people lived at cold latitudes for tens of thousands of  
>years without becoming 'fair-skinned.'  
>  
>  
>>>  
>>>Throughout most of the world before European colonization there  
>was only a >>mild >>correlation between latitude and complexion.  
>>  
>> How do you know this? Colonization pre-dates photography.  
>>  
>  
>  
>What I was referring to was the distribution of people that existed  
>then. Unless these people have changed complexion drastically in the  
>a period of a few hundred years, we know basically what they looked  
>like.  
>  
>But what evidence do you have of a northern invasion into the  
>south? When did this occur? The modern migration of Chinese,  
>mostly from Fukien province, happened only in the last several  
>centuries.  
>  
>Regards,  
>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>  
>

---

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| 4787|2002-11-18 13:18:57|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>  
>>The fact is that "Southern Mongoloid" characteristics were present  
>>in the earliest skeletons from SE Asia. They are also present in  
>>all the present populations including the "Black" populations.  
>  
> This is true. That's because the base population was "black".



How do you know they were black? If they were black why did they have Southern Mongoloid characteristics.

>Let me ask > you this, do you consider Australoids "black"?

Furthermore, do you > recognize any population as being "black"?  
>

Of course, I recognize black populations.

But Australoids are ambiguous when using this term. Some may be black some may not.

Most SE Asians today have some so-called "Australoid" characteristics. And most Australoids in SE Asia and the Pacific have some Mongoloid characteristics including people living in Australia, Papua New Guinea and Melanesia.

> >

> >Most Black populations of SE Asia cranially cannot be

distinguished

> >from other SE Asians and certainly would not group with Africans.

>

>

> >Superficially they resemble Africans.

>

> Not Tiger Woods mother. But you seem to recognize some Thai that

do > resemble some Africans, correct? If so why don't other Thai reflect this > same phenotype.

>

Because there's variation in phenotype!

If you ever visited SE Asia and the Pacific, you would know that even in the most isolated "Black" populations, there is tremendous variation.

There are plenty of people with straight hair and fair complexions. At the same time, there are plenty of very dark people with frizzy



hair in the populations that are not so black.

>>  
>>But what evidence do you have of a northern invasion into the  
>>south? When did this occur? The modern migration of Chinese,  
>>mostly from Fukien province, happened only in the last several  
>>centuries.  
>>

Actually, this was the most important part of my response.

Despite appearances, what is the evidence that supports your theory?

>>Regards,  
>>Paul Kekai Manansala  
>><http://home.attbi.com/~a.manansala/afro.htm>  
>>  
>  
>  
>  
>

---

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| 4788|2002-11-18 14:23:34|primenutt|Re: Ghanian Inventor|  
If possible, please post a link to this inventor. Based upon your  
description it would seem a worthy addition to my upcoming Inventions  
of Black/Afrikan origin site.

Primenutt

--- In Ta\_Seti@y..., Ayele Bekerie wrote:  
> Charles Wereko, "Ghanian Inventor," New African, November 2002, p.61.  
>  
> "Isaac Anoom, a Ghanian based in the UK, has become the toast of  
> schools in the London metropolis with his invention of a learning  
> device that makes it easier to conquer the intricacies of mathematics  
> and numeracy."  
>  
> "Meant for children aged between 6 and 16, the device, called Handi  
> Calci, breaks the initial difficulties encountered in mathematics and  
> numeracy, and clears the way for sustained interest in the subjects."  
>  
> "The Handi Calci, according to Anoom, was inspired by the ancient  
> African counting method that consists of two cardboard numbered hands  
> that allows young people and adults to calculate multiplication



> tables with ease." (Photo of Anoom with the hands is shown, sorry my  
> scanner is not working!)  
>  
> "Anoom, a qualified and experinenced teacher himself, is now  
> affectionately called "Mr. NUmbervator." He was recently honoured by  
> the British education authorities, after winning the "Teacher of the  
> Year Award".  
>  
> "He invented the Handi Calci nine years ago, he says, to teach the  
> key skills and concept of mathematics to children who feared the  
> subject. He now works with the Department for Eduacation and Skills  
> in England and visits schools and colleges to impart his skills. He  
> also features in his own television programme called "Lucky  
> Numbers". (I skipped the last two chapters.)  
>  
> Ayele  
>  
>  
> --  
> Ayele Bekerie, PhD  
> Asst Professor and Director of Undergraduate Studies  
> Africana Studies and Research Center  
> 310 Triphammer Rd  
> Ithaca, Ny 14850  
> e-mail: ab67@c...  
> phone: 607 255 4607  
> fax: 607 255 0784  
> | 4789|2002-11-18 14:32:21|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
> Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from  
>Date: Mon, 18 Nov 2002 21:18:50 -0000  
>  
>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:  
>  
>  
>  
>>>  
>>>The fact is that "Southern Mongoloid" characteristics were present  
>>>in the earliest skeletons from SE Asia. They are also present in  
>>>all the present populations including the "Black" populations.  
>>  
>> This is true. That's because the base population was "black".



>  
 >  
 >How do you know they were black? If they were black why did they  
 >have Southern Mongoloid characteristics.  
 >  
 >  
 >>Let me ask > you this, do you consider Australoids "black"?  
 >Furthermore, do you > recognize any population as being "black"?  
 >>  
 >  
 >Of course, I recognize black populations.  
 >  
 >But Australoids are ambiguous when using this term. Some may be  
 >black some may not.

Isn't this the same argument used in Africa. San people are much lighter than Hausa. Also, this doesn't discredit the idea that black is the original color of Australoids.

>  
 >Most SE Asians today have some so-called "Australoid"  
 >characteristics. And most Australoids in SE Asia and the Pacific  
 >have some Mongoloid characteristics including people living in  
 >Australia, Papua New Guinea and Melanesia.

So your supposition is:

1) "Australoids" migrated to SE Asia intermingling with "Mongoloids"

or

2) These two groups lived in tight geographic proximity to one another for thousands of years, but only recently mixed

Also this random dispersal pattern that you mention seems to validate my point, intermixture.

>  
 >  
 >  
 >>>  
 >>>Most Black populations of SE Asia cranially cannot be  
 >distinguished



> > >from other SE Asians and certainly would not group with Africans.

> >

> >

> > >Superficially they resemble Africans.

> >

> > Not Tiger Woods mother. But you seem to recognize some Thai that

>do > resemble some Africans, correct? If so why don't other Thai

>reflect this > same phenotype.

> >

>

>

>Because there's variation in phenotype!

WE BOTH AGREE THERE IS VARIATION! But why, that's the debate. Right?

>

>If you ever visited SE Asia and the Pacific, you would know that

>even in the most isolated "Black" populations, there is tremendous

>variation.

I'm glad you had the chance to visit the region. Many Eurocentric Egyptologists have visited Egypt as well but don't see (understand) the same things we see (understand).

>

>There are plenty of people with straight hair and fair complexions.

>At the same time, there are plenty of very dark people with frizzy

>hair in the populations that are not so black.

Variation now, variation now, variation now. I agree! The issue is the base population. Show me your data on the mongoloid traits prior to the Holocene.

>

>

>

> > >

> > >But what evidence do you have of a northern invasion into the

> > >south? When did this occur? The modern migration of Chinese,

> > >mostly from Fukien province, happened only in the last several

> > >centuries.

> > >

>



>Actually, this was the most important part of my response.

>

>Despite appearances, what is the evidence that supports your theory?

You do realize I could invert this question to you. What is your evidence since:

- 1) Humans originated in tropical Africa
- 2) Asians migrated from Africa
- 3) North and South Asians diverged about 20000BC
- 4) The oldest skeletal remains in south China resemble "blacks"
- 5) They don't resemble this population in south China anymore, aside from small pockets of people
- 6) Geologically SE Asia is not as diverse as Africa
- 7) Historical records and linguistics indicate north- south migrations

My evidence, the closer a mammal native environ is to the equater, the darker the mane. Again, if you have a different theory please present it.....

>

>>>Regards,

>>>Paul Kekai Manansala

>>><http://home.attbi.com/~a.manansala/afro.htm>

>>>

>>

>>

>>

>>

---

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>

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| 4790|2002-11-18 14:58:05|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: "Paul Kekai Manansala"

>>Reply-To: Ta\_Seti@y...

>>To: Ta\_Seti@y...

>>Of course, I recognize black populations.



> >

> > But Australoids are ambiguous when using this term. Some may be  
> > black some may not.

>

> Isn't this the same argument used in Africa. San people are much

lighter > than Hausa. Also, this doesn't discredit the idea that  
black is the > original color of Australoids.

>

So are Blacks defined by skin color then?

> >

> > Most SE Asians today have some so-called "Australoid"  
> > characteristics. And most Australoids in SE Asia and the Pacific  
> > have some Mongoloid characteristics including people living in  
> > Australia, Papua New Guinea and Melanesia.

>

> So your supposition is:

>

> 1) "Australoids" migrated to SE Asia intermingling

with "Mongoloids"

>

> or

>

> 2) These two groups lived in tight geographic proximity to one

another for

> thousands of years, but only recently mixed

>

No, my supposition that the racial categories "Australoids"  
and "Mongoloids" are invalid.

>

> Also this random dispersal pattern that you mention seems to

validate my



> point, intermixture.  
>

That's an Hamitic-like proposal.

You're insisting from the start on the existence of two different "races" that collided with each other from different geographical locations. No evidence of this at all.

I'm saying divergence from a population that was already very diverse when it reached eastern Asia.

> >  
> >Because there's variation in phenotype!  
>  
> WE BOTH AGREE THERE IS VARIATION! But why, that's the debate.

Right?

>  
> >  
> >If you ever visited SE Asia and the Pacific, you would know that  
> >even in the most isolated "Black" populations, there is tremendous  
> >variation.  
>  
> I'm glad you had the chance to visit the region. Many Eurocentric  
> Egyptologists have visited Egypt as well but don't see (understand)

the same  
> things we see (understand).  
>

I grew up a good portion of my life in this region.

> >  
> >There are plenty of people with straight hair and fair

complexions.  
> >At the same time, there are plenty of very dark people with frizzy  
> >hair in the populations that are not so black.  
>  
>  
> Variation now, variation now, variation now. I agree! The issue



is the > base population. Show me your data on the mongoloid traits prior to the > Holocene.

>

In what sense, Sunadont dentition, flaring malars, flaring gonial angles, coronal facial flatness, wide vaults?

> 7) Historical records and linguistics indicate north- south

migrations

>

Not where getting to the point at hand.

All language families attested to in SE Asia that clearly are not invasive are believed to be of southern origin.

Yes, some Chinese is spoken in the region but this clearly comes from historical times.

The indigenous languages, Austronesian, Austroasiatic, Tai-Kadai and the languages that Greenberg categorizes as Indo-Pacific (not widely recognized these days) are all believed to have originated in SE Asia.

Austronesian is thought to have originated either in Taiwan (Blust) or the southern Philippines/eastern Indonesia (Solheim).

Austroasiatic is thought to have originated somewhere between northern Thailand and Burma. The other languages are all distributed further south than either of these families.

If Sinitic speakers so totally displaced southern populations, where are all the Sinitic speakers or speakers of other languages?

There were some historical invasions to the south, such as the Chinese invasion of Vietnam. These had an impact on some Austro-Asiatic languages which are often tonal. But no such influence is seen

But there is also evidence of southern migration to the north in Japan and Korea.



The early archaeological record also confirms strongly that most of SE Asian contact was with other parts of SE Asia or even South Asia.

There is no evidence of any wave of invasions from the north. Not one northern archaeological culture has been shown to have penetrated from northern China into SE Asia in the prehistoric period.

Well, with the exception of hyper-diffusionist Heine-Geldern who postulated that Tocharian Caucasians brought the Bronze Age to SE Asia.

In fact, the only migration that has been demonstrated via genetics is a southern migration to the north.

Regards,

Paul Kekai Manansala

| 4791|2002-11-18 15:52:30|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended from

>Date: Mon, 18 Nov 2002 22:58:04 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

>>>From: "Paul Kekai Manansala"

>>>Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>

>

>>>Of course, I recognize black populations.

>>>

>>>But Australoids are ambiguous when using this term. Some may be

>>>black some may not.

>>

>> Isn't this the same argument used in Africa. San people are much

>lighter > than Hausa. Also, this doesn't discredit the idea that

>black is the > original color of Australoids.

>>

>

>

>So are Blacks defined by skin color then?



Not only skin color. It's a term used in conjunction with a number of physical traits. There is also a recognizable range. Cultural factors are also generally considered in conjunction with physical traits at times.

>  
>  
>  
>>>  
>>>Most SE Asians today have some so-called "Australoid"  
>>>characteristics. And most Australoids in SE Asia and the Pacific  
>>>have some Mongoloid characteristics including people living in  
>>>Australia, Papua New Guinea and Melanesia.  
>>  
>> So your supposition is:  
>>  
>> 1) "Australoids" migrated to SE Asia intermingling  
>with "Mongoloids"  
>>  
>> or  
>>  
>> 2) These two groups lived in tight geographic proximity to one  
>another for  
>> thousands of years, but only recently mixed  
>>  
>  
>  
>No, my supposition that the racial categories "Australoids"  
>and "Mongoloids" are invalid.

They may be invalid as racial constructs, however there are general physical types that have evolved after the out of Africa movement. I don't believe in the multi regionalist theory either. But clearly there are/were great PHYSICAL differences between Chinese and Tasmanians.

>  
>  
>>  
>> Also this random dispersal pattern that you mention seems to  
>validate my  
>> point, intermixture.  
>>  
>  
>That's an Hamitic-like proposal.



No, SE Asia is very small. I don't see the possibility of such divergent phenotypes without groups that mutated in different regions interacting. Note your comment on the great similarities in the new world. There are great ecological differences in the CONTINENT of Africa. SE Asia is much smaller and more ecologically homogeneous.

>

>You're insisting from the start on the existence of two different  
>"races" that collided with each other from different geographical  
>locations. No evidence of this at all.

I wouldn't characterize them as "races", nor limit these movements to two groups. But there obviously (as even you admit) were movements from different locations. It is generally accepted that prior to the neolithic period south China was considered the dividing line between sundadont and sinodont populations. It is also generally recognized that the Han pushed the boundaries of their culture further south. Later, southern Chinese have migrated into SE Asia.

>

>I'm saying divergence from a population that was already very  
>diverse when it reached eastern Asia.

Was it one population or waves of populations?

>

>

>

>>>

>>>Because there's variation in phenotype!

>>

>> WE BOTH AGREE THERE IS VARIATION! But why, that's the debate.

>Right?

>>

>>>

>>>If you ever visited SE Asia and the Pacific, you would know that  
>>>even in the most isolated "Black" populations, there is tremendous  
>>>variation.

>>

>> I'm glad you had the chance to visit the region. Many Eurocentric  
>> Egyptologists have visited Egypt as well but don't see (understand)  
>the same

>> things we see (understand).

>>

>



>I grew up a good portion of my life in this region.

?

>

>>>

>>>There are plenty of people with straight hair and fair  
>complexions.

>>>At the same time, there are plenty of very dark people with frizzy  
>>>hair in the populations that are not so black.

>>

>>

>> Variation now, variation now, variation now. I agree! The issue  
>is the > base population. Show me your data on the mongoloid traits  
>prior to the > Holocene.

>>

>

>In what sense, Sinodont dentition, flaring malars, flaring gonial  
>angles, coronal facial flatness, wide vaults?

Do you accept that the Sinodont type exists? If so do you believe that it  
evolved from the Sinodont?

>

>

>

>> 7) Historical records and linguistics indicate north- south  
>migrations

>>

>

>Not where getting to the point at hand.

>

>All language families attested to in SE Asia that clearly are not  
>invasive are believed to be of southern origin.

I agree.

>

>Yes, some Chinese is spoken in the region but this clearly comes from  
>historical times.

Are we arguing the same point?



>  
>The indigenous languages, Austronesian, Austroasiatic, Tai-Kadai and  
>the languages that Greenberg categorizes as Indo-Pacific (not widely  
>recognized these days) are all believed to have originated in SE  
>Asia.  
>

I accept this

>Austronesian is thought to have originated either in Taiwan (Blust)  
>or the southern Philippines/eastern Indonesia (Solheim).  
>  
>Austroasiatic is thought to have originated somewhere between  
>northern Thailand and Burma. The other languages are all distributed  
>further south than either of these families.  
>  
>If Sinitic speakers so totally displaced southern populations, where  
>are all the Sinitic speakers or speakers of other languages?

I never stated that they totally displaced southern populations. All I  
stated was that they effected the hair texture : )  
Generally SE Asian/Pacific hair textures coincide with hair textures found  
in Africa. That's all I'm getting at.

>  
>There were some historical invasions to the south, such as the  
>Chinese invasion of Vietnam. These had an impact on some Austro-  
>Asiatic languages which are often tonal. But no such influence is  
>seen  
>  
>But there is also evidence of southern migration to the north in  
>Japan and Korea.  
>  
>The early archaeological record also confirms strongly that most of  
>SE Asian contact was with other parts of SE Asia or even South Asia.  
>  
>There is no evidence of any wave of invasions from the north.

I never said there were invasions.

>Not  
>one northern archaeological culture has been shown to have  
>penetrated from northern China into SE Asia in the prehistoric  
>period.



What about from N China into south China in the historic period? You state above that the Chinese invaded Vietnam in the historic period. Later you state :

"The early archaeological record also confirms strongly that most of SE Asian contact was with other parts of SE Asia or even South Asia."

The bottom line is that people with Chinese ancestry have spread through this region. This would have an effect on the hair texture of people now living in SE Asia.

>

>Well, with the exception of hyper-diffusionist Heine-Geldern who  
>postulated that Tocharian Caucasians brought the Bronze Age to SE  
>Asia.

>

>In fact, the only migration that has been demonstrated via genetics  
>is a southern migration to the north.

That is prior to the historic period. This doesn't invalidate my point -

But thanks for the info on stone age Asian migrations.

>

>Regards,  
>Paul Kekai Manansala  
>

---

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| 4792|2002-11-18 16:17:59|Mickel Hendrix|\_[Ta\_Seti]\_ātal\_Hyk\_- \_The\_First\_City?|  
Hotep Omari,

What it is is that Eurocentric scholars have sought to define what constitutes a city when it's convenient to them. They've contradicted each other for years, citing various places such as Turkey, Iran, Iraq, and Palestine. Then, they play switch-a-roo by giving ancient Mesopotamia credit for having the oldest known city. Like I've said many times before, what the



Eurocentrists can't physically feel with their bear hands doesn't exist to them. If we take into account that the Earth goes through a geographical change as the years go by, there were other cities that existed long before the ones that the Eurocentrists have discovered and have concluded that the oldest city in the world is such and such. And, as usual, the masses of the people, who refuse to think for themselves, including black people, just go with the flow. Now, ask yourself does the art of building constitute what a city is? Or does it have to do with their version of a city block, like those of Amerikkka?

P.E.A.C.E. Proper Education Always Corrects Errors!

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> >From: Mickel Hendrix  
> ><[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>  
> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >Subject:  
> >Re: [\[Ta\\_Seti\]\\_?atal\\_H?y?k\\_- \\_The\\_First\\_City?](#)  
> >Date: Fri, 15 Nov 2002 13:25:42 -0800 (PST)  
> >  
> >Hotep,  
> >  
> >It all depends on who's the one that controls what  
> >the  
> >definition of a city is!  
> >  
> >P.E.A.C.E. Progress...  
> >  
> >  
> >Peace Ptah,  
> >  
> >This is interesting please elaborate.  
> >  
> >  
> >

> >--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> > >  
> > >----- Original Message -----  
> > >From: Djehuti Sundaka  
> > >To: Ta Seti  
> > >Sent: Tuesday, November 12, 2002 9:14 PM



>>> Subject: [Ta\_Seti] ?atal H?y?k - The First  
> City?  
>>>  
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>[http://www.bbc.co.uk/radio4/science/unearthingmysteries\\_20021112.shtml](http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml)  
>>> ?atal H?y?k - The First City?  
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>>> (EL)..certainly not, but it's an excellent  
> study  
>>> model of neolithisation.  
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| 4793|2002-11-18 16:56:24|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed

Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>

But clearly there are/were great

> PHYSCIAL differences between Chinese and Tasmanians.

No greater than those between Tasmanians and Andaman Islanders, and  
I'm willing to bet Chinese and Tasmanians (or Australian Aborigines)  
are closer genetically than either is to Andaman Islanders.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4794|2002-11-18 17:14:00|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed

Egyptians as Nubians descended f|

> >From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians

> >descended from

> >Date: Mon, 18 Nov 2002 22:58:04 -0000

>

> >In what sense, Sunadont dentition, flaring malars, flaring gonial

> >angles, coronal facial flatness, wide vaults?

>

> Do you accept that the Sinadont type exists? If so do you believe that it

> evolved from the Sunadont?

>

> >



Sinadont exists and probably did "evolve" from the Sundadont.

However, Sinadont is hardly found in SE Asia at all. Sundadonty is the actually a SE Asian morphology, not an Australoid one.

For example, it is absent from South Indian populations and at best weakly represented in Australian Aborigines.

> >

> >

> > > 7) Historical records and linguistics indicate north- south

> > migrations

> > >

> >

> > Not

> > one northern archaeological culture has been shown to have

> > penetrated from northern China into SE Asia in the prehistoric  
> > period.

>

> What about from N China into south China in the historic period?

I was referring specifically in the previous statement to the prehistoric period. As I said before the historic invasions were limited to northern SE Asia (and Taiwan).

However, there were no historic invasions of Chinese into insular SE Asia and the Pacific. The people there are still very diverse, certainly not all black.

Regards,

Paul Kekai Manansala

| 4795|2002-11-18 18:20:58|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

Hotep Paul,

Would you say that the Tasmanians that you referred to are black, as in Cushite meaning black, outside of the Eurocentric definition of what constitutes black? And if so, would that make the Chinese that you referred to as being black, if they are genetically closer to the Tasmanians? The reason why I'm asking is because,



we as black people, are still using the Eurocentric definition of what constitutes black, and so forth. And how would you define the native dark-skinned inhabitants of China, who have the so-called Mongoloid features?

P.E.A.C.E. Proper Education Always Corrects Errors!

--- Paul Kekai Manansala <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)> wrote:

> --- In Ta\_Seti@y..., "omari maulana"

> wrote:

> >

> But clearly there are/were great

> > PHYSCIAL differences between Chinese and

> Tasmanians.

>

>

> No greater than those between Tasmanians and Andaman

> Islanders, and

> I'm willing to bet Chinese and Tasmanians (or

> Australian Aborigines)

> are closer genetically than either is to Andaman

> Islanders.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

>

---

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| 4796|2002-11-18 18:41:09|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep Paul,

>

> Would you say that the Tasmanians that you referred to

> are black, as in Cushite meaning black, outside of the

> Eurocentric definition of what constitutes black?



According to the social definition, Tasmanians could be considered black and were so in Australia and New Zealand.

I don't know if they still are in the American definition. What I'm saying is, I'm not sure if Mark Fuhrman would have identified a Tasmanian or Australian Aborigine as black while calling in reinforcements.

It's all nonsense to me though.

> And  
> if so, would that make the Chinese that you referred  
> to as being black, if they are genetically closer to  
> the Tasmanians?

No.

The reason why I'm asking is because,  
> we as black people, are still using the Eurocentric  
> definition of what constitutes black, and so forth.  
> And how would you define the native dark-skinned  
> inhabitants of China, who have the so-called Mongoloid  
> features?  
>

Do you mean the ancient inhabitants or modern ones. There are many Chinese who are dark-skinned but not technically "Black." At one time, there did seem to be many Black inhabitants of China similar to modern Melanesians.

However, you can't separate these as easily as some would want. That's really a modern sociological thing.

The original Sundadont people were probably very diverse, just like modern SE Asians. Whether the ratios of blacks to browns/yellows whatever is similar to today or reversed is really just guess-work. They were more long-headed, but that doesn't say much because the old correlations of race with head shape just don't hold anymore either.

I've seen strongly Mongoloid peoples in Nepal who were significantly more long-headed than any Aeta, Aborigine or Papuan.



Indeed, these "Black" people are mostly round-headed, more so than the Pacific coast insular Asians (Philippines, Taiwan, Ryukyus, Japan) who are dolichocephalic on average.

Regards,

Paul Kekai Manansala

| 4797|2002-11-18 19:33:42|ptah\_seker\_ausar777|Technically Black|  
Hotep Yall,

This topic stems from what Paul referred to as technically black in reference to my asking him would the dark-skinned natives of China, who have the so-called Mongoloid features, be considered as black. It appears to me that if we were to take them out of China and stick them in southern Afruika, they would be labeled as black, because of geographical implications, or because of what the name Afruika has come to mean to the masses of the world.

If we were to cover the eyes of the same dark-skinned native Chinese and shave their hair, shave them their heads bald, chances are that they would be looked upon as black, by the bamboozled of the masses, including black folk. Or if the same dark-skinned Chinese had so-called woolly hair, chances are that they would be labeled as black.

Try finding some of the ancient Chinese art dated to the Shang Dynasty, those that portray human images with wide noses, thick lips and epicanthic eyes, and cover the eyes, and then show them to some one and ask them does the images that they're being shown are those of black people. Then, after receiving that person's opinion, remove the cover from the eyes of the images.

But, I maintain that we would need not do such things to have them labeled as black. In the face of what Europeanism has symbolized, black people are indoctrinated with what defines black. Black people seem to lack the mental-psychological ability to travel outside the Eurocentric norm of what constitutes black.

What is even more interesting is that the same dark-skinned Chinese, whom I maintain are black, are darker than some Afruikan tribes that are considered as black. Yet, they are not considered as black, or technically black.

Lastly, I maintain that one need not totally rely on DNA and all the rest of the scientific concoctions to realize what constitutes black and what doesn't. I maintain that Eurocentric scholars have saturated the masses with DNA this and DNA that to the point that they've done



more damage than they've done good, that they've actually created more confusion than they've cleared up, when it comes to such things as the ethnic roots of the ancient Kemites and modern Chinese, Australians, Tasmanians, etc., etc., etc.

It should not take a genius nor rocket scientist to realize that there are three varieties of Chinese people: the aboriginal dark-skinned, pale-skinned, and mixed or light-skinned Chinese, due to the miscegenation of the former two.

Of course, we could simply take a glance at the eye formation of the three groups and come to the conclusion that they are genetically related. But, would we not be able to distinguish that a pale-skinned and dark-skinned Chinese are of two different ethnic groups, just as are a dark-skinned and pale-skinned Amerikkkan?

P.E.A.C.E. Proper Education Always Corrects Errors!  
| 4798|2002-11-18 19:42:02|ptah\_seker\_ausar777|Ethnic Origin of the Hyksos|  
Hotep,

We've heard about the Hyksos having taken over ancient Kemet, but what was their ethnic origins? Were they black, mixed, or pale-skinned? They had to have been one of the three.

P.E.A.C.E. Progress....  
| 4799|2002-11-18 19:42:33|Paul Kekai Manansala|Re: Technically Black|  
--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
wrote:

> Of course, we could simply take a glance at the eye formation of

the > three groups and come to the conclusion that they are  
genetically > related. But, would we not be able to distinguish that  
a pale-skinned > and dark-skinned Chinese are of two different  
ethnic groups, just as > are a dark-skinned and pale-skinned  
Amerikkkan?  
>

But wouldn't we call that, say, Amerikkkanization?

It's reducing the world to a worldview created by white Europeans.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>



| 4800|2002-11-18 19:58:02|Mickel Hendrix|Re: Technically Black|  
Hotep Paul,

Incorrect my brother. The point is to show that no matter where we're at on the planet, whether in the region that's now known as Amerikkka or not, the two great ethnic groups on the planet are the dark-skinned melanized and pale-skinned peoples, with the mixed group being the virtual offspring of the two.

Therefore, there Cushite and pale-skinned Russians, Cushite and pale-skinned Chinese, Cushite and pale-skinned Australians, Cushite and pale-skinned Arabians, irregardless of hair texture, nose and lips sizes. But, because of European ideology slash white supremacy, the Cushite Russians, Chinese, Australians, and Arabians are not considered, labeled, or classified as black, because of the myth of the so-called Negroid, which is even employed by black scholars.

P.E.A.C.E. Progress...

--- Paul Kekai Manansala <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
wrote:

> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
> wrote:  
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>  
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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
>  
>

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| 4801|2002-11-18 20:20:14|a.manansala@attbi.com|Re: Technically Black|

> Hotep Paul,  
>  
> Incorrect my brother. The point is to show that no  
> matter where we're at on the planet, whether in the  
> region that's now known as Amerikkka or not, the two  
> great ethnic groups on the planet are the dark-skinned  
> melanized and pale-skinned peoples, with the mixed  
> group being the virtual offspring of the two.  
>

Is this an ideology or a reality.

If you applied this in many regions of the world,  
including SE Asia and the Pacific, you  
would in effect cut many families and communities  
asunder.

I don't think you would get many takers.

Regards,  
Paul Kekai Manansala  
| 4802|2002-11-18 20:40:34|Mickel Hendrix|Re: Technically Black|  
Hotep Paul,

No. It's not an ideology. The people whom you refer to  
in southeast Asia and the Pacific are perfect examples  
of what I'm parlaying. Those whom you see with  
dark-skinned complexions are Cushite. Those whom you  
see with light-skinned complexions are greatly mixed



with the blood of both the aboriginal black natives and pale-skinned people, whether slant-eyed or not. And let me add that, just like there are reddish-brown-hued black tribes in Afruika, there are also some in the southeast of Asia and the Pacific. And what are we to say about the pale-skinned southeast Asians and Pacific Islanders?

If we were to put a bag over the faces of a so-called Caucasian and a so-called Chinese person, who has pale-skin, we'd have trouble trying to distinguish which from which. So, could it be that, technically, a pale-skinned Chinese person is actually a white person, with slanted eyes? Or are there such things as Chinese and white races?

The reality is that the native people whom you speak of as standing a chance of being excluded have not the concept of black or white in terms of Eurocentrism. It is not too difficult to realize that all the dark-skinned peoples of the world are obviously remotely related and are the aboriginal peoples of the planet. No wonder the ancient Greek writers referred to all the dark-skinned peoples of Asia and Afruika as Ethiopians, regardless of hair texture, and nose and lips sizes.

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

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| 4803|2002-11-18 20:41:14|Mickel Hendrix|Re: Technically Black|  
Hotep Paul,

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P.E.A.C.E. Progress....

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

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> Regards,  
> Paul Kekai Manansala  
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---

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| 4804|2002-11-19 07:56:10|Kponingo|Chinese Map of Africa, the Oldest Known, Unveiled|  
Africa's oldest map unveiled

By Alastair Leithead



BBC correspondent in Cape Town

The oldest map of the African continent, dating back to 1389, has gone on display in Cape Town.

[http://news.bbc.co.uk/1/hi/africa/02/drakensberg\\_enlarge/img/africamap300\\_400\\_afp.jpg](http://news.bbc.co.uk/1/hi/africa/02/drakensberg_enlarge/img/africamap300_400_afp.jpg)

It is part of an exhibition drawing attention to the history of South Africa and the way it is perceived around the world.

The Chinese map, covering more than 17 square metres, was produced in silk.

It is thought to be a copy of a map sculpted into rock 20 or 30 years earlier.

It is never been shown to the public before anywhere in the world, and the South African government was given special permission to take a full size facsimile of the delicate historical artwork.

South Africans have to find their own perspective, and accept the validity of perspectives of others  
-Frene Giniewski, Speaker of South African parliament

The Da Ming Hun Yi Tu, or Amalgamated Map of the Great Ming Empire, is a unique snapshot of history.

Created in China in 1389, and clearly showing the shape of Africa, more than 100 years before Western explorers and map-makers reached the continent.

Challenging stereotypes

The full-size facsimile of the silk map forms the centrepiece of an exhibition, Perspectives on and of Africa, at the South African parliament.

Up to now, only a small number of people have been allowed to see the original.

The speaker of the National Assembly, Frene Giniewski, said it was an important exhibit for South Africa.

"We're trying to illustrate perspective. There is no north or south in space," she said.



"It's a political decision that places the northern hemisphere on top of a globe and that collectively South Africans have to find their own perspective, and accept the validity of perspectives of others."

Organisers hope the exhibition challenges Western perspectives of Africa, of slavery and colonial exploitation.

It is using the Chinese map alongside South African rock art to illustrate the history of the continent before the time it was discovered by Europeans.

| 4805|2002-11-19 09:27:55|mansu\_musa|Re: Chinese Map of Africa, the Oldest Known, Unveiled|

--- In Ta\_Seti@y..., Kponingo wrote:

> Africa's oldest map unveiled

>

> By Alastair Leithead

> BBC correspondent in Cape Town

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>

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[http://news.bbc.co.uk/nol/shared/spl/hi/africa/02/drakensberg\\_enlarge/img/africamap300\\_400\\_afp.jpg](http://news.bbc.co.uk/nol/shared/spl/hi/africa/02/drakensberg_enlarge/img/africamap300_400_afp.jpg)

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- > Europeans.



I posted a message to you quite a while back about your web site. I was curious if you read it, and would add some of the things I mentioned.

| 4806|2002-11-19 09:29:13|mansu\_musa|Ancient Kmt maritime legacy |  
<http://www.adventurecorps.com/sadana/egyptpotential.html>

## The Promise of Egypt's Maritime Legacy

By Cheryl Ward, Ph.D.

From the INA Quarterly 20.2 (1993) 3-7

Each year, winter storms batter the Mediterranean coast of Egypt, washing away the sediment that is the Nile Delta. Since the construction of the Aswan High Dam in Upper Egypt, the mighty Nile no longer deposits great quantities of soil along its course through flooding. Instead, tons of rich earth that could replenish the land and enlarge the Delta remain behind the massive dam while the storms and sea currents carve away one to twelve feet of the Delta every year.

While this erosion is potentially catastrophic for villages and both ancient and modern cities near the Delta coastline, it also brings tremendous opportunities to explore the nautical heritage of Egypt. Ancient Egypt's commercial and political clout brought pirates and merchants, slaves and kings, and mercenaries and warriors to its harbors. And each year, the cycle of Nile floods brought sediment to envelop ships that met violent ends through battle, treachery, ignorance or storms, ships that now lie exposed on the seabed. Waterborne commerce, exchange, and warfare played crucial roles in the rise of civilization in the ancient Near East. Egypt's history is intertwined with exploitation and control of water transport, and her Mediterranean and Red Sea coasts and the Nile thoroughfare offer an incredibly rich collection of Mediterranean and eastern Arab riverine, shipbuilding, and seafaring traditions. Yet this highly developed maritime transport network remains virtually unexplored except for hulls that have been discovered in funerary complexes on the Nile's western bank.

The Institute of Nautical Archaeology's dedication to the worldwide exploration, protection, and preservation of maritime cultural heritage has resulted in shipwreck surveys, support for newly established museums of underwater archaeology, training for American and foreign archaeologists, and excavation, conservation, study, and exhibition of shipwrecks in Turkey, Cyprus, Kenya, Jamaica, Bermuda, Panama, the Bahamas, Mexico, and the United States. Now, the Institute is poised to open a center in Egypt that will coordinate



survey and excavation projects in Egypt and elsewhere in the Arab world.

With seed money provided by The Amoco Foundation, I will be devoting the next twelve months to organizing a shipwreck survey of part of Egypt's vast coastline. We envision this survey as an opportunity to lay the groundwork for a Middle Eastern partnership modeled on the extensive cooperation between INA and the Turkish government that has resulted in hundreds of scholarly and popular publications describing artifacts now housed in the Bodrum Museum of Underwater Archaeology, described by the Turkish press as one of Turkey's two premier museums. The survey will also give us a glimpse of Egypt's links with the world during the last five millennia: the vessels that brought tribute, cargo, trading partners, conquerors, even destruction from her subjects, as well as ships that embarked upon dangerous trading ventures to far lands and warships built by native Copts for the newly established Muslim rulers of Egypt in the seventh century AD.

#### The Nautical Heritage of Egypt

We know most about Egyptian river craft because during prosperous times full-sized hulls were buried with kings. Hundreds of paintings, models, and even gigantic mudbrick watercraft have been found at sites throughout Egypt, reflecting the importance of the Nile as a liquid superhighway and boats as the key to the afterlife. But the kings, priests, queens, and nobles buried with these representations also lived lives of lavish elegance and wealth acquired through tribute and trade with other lands.

Ancient Egyptian sailors sailed to Nubia, the Levant, the Sinai peninsula, and south to pwnt (Punt), or "God's Land" (probably modern Somalia), in search of luxury items that ranged from cedar trees, spices, perfumes, metals and exotic animals to dancing dwarfs, semi-precious stones, and obsidian, a black volcanic glass highly valued for making stone tools. The redistribution of these high-status goods to people favored by a divine ruler helped fuel a political system based on patronage and tribal allegiance. Along the Nile, cities that controlled access to trade routes could accumulate power and influence.

Hierakonpolis, Abydos, and Koptos in Upper Egypt, just north of Luxor, have provided archaeologists with temples, graves, and goods from the period that marked the organization of Egyptian society that lasted more than 3000 years. Long a shipbuilding center, the area was a launching station for journeys that began with a trek across the Eastern Desert.

From Koptos, ship's crews hauled their vessels through the Wadi Hammamat to the Red Sea. Like all work crews throughout Egypt's history, these sailors were divided into groups named for the quarters of the ship and the helm. They left records of their passage and of its sacred mission to obtain offerings for the gods pecked,



scratched, and carved into the rock walls lining the dry streambed. At nearby Abydos, University of Pennsylvania archaeologists recently uncovered 12 watercraft more than 20 meters long. Buried in white-plastered mudbrick graves outside huge, rectangular funeral monuments to the earliest kings of Egypt (see *INA Quarterly* 19.2, pp. 12-13), these are the world's most ancient planked hulls. David O'Connor and his team from the University Museum, where George Bass had his start, have invited me to join their excavation at Abydos in January, 1994. The boat graves at Abydos date to the dawn of Egyptian civilization. The long and narrow hulls played a vital role in establishing an economic system based on warfare, taxation, and redistribution of goods among the peoples of the Nile Valley and a religious cosmology that included the boat as one of its supreme symbols. For example, more than 30 different kinds of boats are described in the Pyramid Texts covering the inside of Old Kingdom tombs of about 2400 BC. Different gods have their own boats, each with a special determinative that shows a different kind of hull shape or decoration. There are also "justice" boats, probably used by the king for the administration of taxes and adjudication of disputes, and solar vessels.

Khufu, who built the great pyramid of Giza, had at least five ships buried south or west of his pyramid. Three empty boat-shaped pits, one unexcavated pit filled with stacked hull components, and the reassembled royal ship of Khufu (or Cheops as the Greeks called him) are known.

This royal ship, magnificently conserved and restored by Hag Ahmed Youssef and the Egyptian Antiquities Museum, is displayed in a glass museum beside Khufu's pyramid. When I first saw it, I caught my breath in appreciation. Reading about a 145-foot-long ship more than 4,500 years old did not prepare me for a confrontation with a work of art and supreme technical craftsmanship just less than half the length of a football field. About 500 years after the Khufu ships were buried, five, or perhaps six, cedar boats paid tribute to the recently dead king and honored, through emulation, the legendary rulers of the Old Kingdom. A planked model only a fifth the size of the Dashur hulls buried outside the tomb of a highly respected official at Lisht suggests that the Dashur hulls represent a significant investment.

Also at Lisht, planking from a freighter or freighters was used as foundations for construction ramps and roadways at the early Middle Kingdom pyramid complex of Senwosret (Greek: Sesostris) I. Metropolitan Museum of Art excavations at Lisht under the direction of Dieter Arnold and earlier this century revealed about 90 timbers, including parts of a massive frame assembly.

Planks with similar shapes are reported from several other Middle Kingdom pyramid sites over a 100-year period. This broad



distribution, in combination with the hull construction techniques used, may hint at standardized, prefabricated hull designs and timbers. Old hulls ultimately were recycled as building materials, a purpose planned for in their manufacture.

The traditions of hull construction seen in all the excavated vessels continued through the end of the sixth century BC and, with the substitution of nails for mortise-and-tenon joints, into the present. An abandoned freighter, stripped of its internal timbers and left on a small branch of the Nile near Mataria (ancient Heliopolis, north of modern Cairo) provides the first instance of pegged mortise-and-tenon joints in an Egyptian hull. Not all joints were through-fastened, and the pegs, or treenails, may also have fastened frames to the hull, but for this marks a dramatic departure from previous shipbuilding techniques.

The remains of 20 different ancient Egyptian vessels probably represent only five, of more than 100, documented types of watercraft that carried people, cattle, gods, obelisks, and foreign traders on the Nile between 5,000 and 2,500 years ago. By studying how these hulls were built, and where they fit into the fabric of society, we can gain some sense of the complex solutions to practical problems developed by Egyptian shipwrights.

For example, Queen Hatshepsut, who ruled about 1500 BC, built a river boat large enough to carry two obelisks about as long and heavy as a transatlantic jet airplane loaded with 40 elephants. Studying how riverine ships were built answers some questions about how this task might have been accomplished, but provides few clues to life aboard such behemoths or where Egyptian rulers obtained the resources demanded for their construction.

<http://www.adventurecorps.com/sadana/egyptpotential.html>

| 4807|2002-11-19 10:03:31|mansu\_musa|Pachomius, Founder of Christian Community Monasticism |

Pachomius, Founder of Christian Community Monasticism

14 May 346

Pachomius was born in Egypt around 290, and is said to have served as a soldier, and to have become a Christian shortly after completing his military service. In about 320 he went to live as a hermit at Tabennisi, on the Nile in Upper (Southern) Egypt, in the district known as the Thebaid (from Thebes). Several other hermits lived near him, and as the settlement grew Pachomius gradually organized them into a religious community. Before him there had been Christian hermits, and sometimes groups of hermits living near one another, but Pachomius was the first to organize a religious community holding its goods in common and praying as a community. Eventually eleven monasteries following the Rule of Pachomius were founded in the Thebaid, two of them for women. His Rule greatly influenced the later work of Basil the Great (14 Jun 379) and Benedict (11 Jul 547) who



are accounted the founders of Eastern and Western monasticism respectively.

Prayer (traditional language)

O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee, from an inordinate love of this world, that, inspired by the devotion of thy servant Pachomius, we may serve thee with singleness of heart, and attain to the riches of the age to come; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever.

Prayer (contemporary language)

O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Pachomius, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

<http://elvis.rowan.edu/~kilroy/JEK/05/14.html>

PACHOMIUS, ST (292?346), Egyptian monk, the founder of Christian cenobitical life, was born, probably in 292, at Esna in Upper Egypt, of heathen parents. He served as a conscript in one of Constantine's campaigns, and on his return became a Christian (314); he at once went to live an eremitical life near Dendera by the Nile, putting himself under the guidance of an aged hermit. After three or four years he was called (by an angel, says the legend) to establish a monastery of cenobites, or monks living in common (see MONASTICISM, 4). Pachomius spent his life in organizing and directing the great order he had created, which at his death included nine mnasteries with some three thousand monks and a nunnery. The order was called Tabennesiot, from Tabennisi, near Dendera, the site of the first monastery. The most vivid account of the life and primitive rule is that given by Palladius in the Lausiac History, as witnessed by him (c. 410). Difficulties arose between Pachomius and the neighbouring bishops, which had to be composed at a synod at Esna. But St Athanasius was his firm friend and visited his monastery c. 330 and at a later period. Pachomius died (probably) in 346.

The best modern work on Pachomius is by P. Ladeuze, *Le C  bitisme pachomien* (1898). There have been differences of opinion in regard to the dates; those given above are Ladeuze's, now commonly accepted. The priority of the Greek Life of Pachomius over the Coptic may be said to be established; the historical character and value of this life are now fully recognized. A good analysis of all the literature is supplied in Herzog's Realencyklopadie



(ed. 3). (E. C. B.)

[http://63.1911encyclopedia.org/P/PA/PACHOMIUS\\_ST.htm](http://63.1911encyclopedia.org/P/PA/PACHOMIUS_ST.htm)

| 4808|2002-11-19 10:04:00|Djehuti Sundaka|Brown is the new black in NZ|

[http://www.theaustralian.news.com.au/common/story\\_page/0,5744,5509083%255E2703,00.html](http://www.theaustralian.news.com.au/common/story_page/0,5744,5509083%255E2703,00.html)

Brown is the new black in NZ

By Claire Harvey, New Zealand correspondent

18nov02

USING the phrase "brown people" would probably not be a very good idea in Australia,

particularly in Redfern on a Saturday night.

But in New Zealand, it is the new politically correct tag for Maori, Samoans, Tongans and other Pacific Islanders and it has sparked a whole lexicon of associated phrases.

"That's where the brown kids go to dance," a Kiwi friend said when describing Wellington's newest nightclub the other day. South Auckland is said to be "browning" as Maori and Pacific Islanders move in, and politicians refer to the "brown vote" as an increasingly powerful force.

There's "brownocracy" to refer to the lawyers and activists perceived to be profiting from the Maori land claims process, and the "Brown table" is the tag for the unofficial roundtable of high-powered Maori leaders in politics and business.

"Twenty years ago we were all referring to ourselves as black, and we identified with black Americans because that was all the media portrayed in terms of music and film and everything else," says social commentator Tapu Misa, whose background is Samoan.

"But now the whole Pacific Islander identity has become cool and the use of 'brown' is really reflecting our coming-of-age, we're confident with who we are."

It's the "Kiwi-isation" of the English language, says sociology professor Paul Spoonley of Massey University in Auckland.



"For the first time in New Zealand's history, we are describing ourselves with words that have not been handed down from our nineteenth-century colonisers. It's quite a linguistic shift," he says, adding that New Zealanders are also reclaiming racial insults in a positive way.

Most middle-class white New Zealanders are quite comfortable calling themselves "Pakeha" ? originally the Maori term for the British colonisers ? and in the same way young Maoris and Islanders can be heard calling each other "nigger" and "coconut".

Documentary-maker Libby Hakaraia says it's about reclaiming the power of words.

"At the Auckland markets you can see young hip and groovy coconuts buying T-shirts which actually say 'Coconut' or 'Freshie' ? for fresh off the boat," says Hakaraia, whose documentary on racism, Chinks, Coconuts and Curry-munchers screened last week.

"But you have to be careful. If I called my father 'Hori', he would be really taken aback.

"That's what Maoris were called by white people during World War II. And we've had the discussion in my own family when the kids call each other nigger because they're actually not niggers at all, that is a word used to refer to African-Americans and there has to be a certain amount of respect that goes along with the words you use."

| 4809|2002-11-19 10:48:56|Derrick, Alexander|Re: Technically Black|  
[Hotep, Mickel.](#)

[What is your opinion on "pale-skinned" Africans from Nigeria \(igbo and some fulani people\) or the yellow-brown Khoi or San in S. Africa? Is the color a result from mixing with the white man?](#)  
[Alex](#)

-----Original Message-----

**From:** Mickel Hendrix [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
**Sent:** Monday, November 18, 2002 8:41 PM  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Subject:** Re: [Ta\_Seti] Re: Technically Black

Hotep Paul,



No. It's not an ideology. The people whom you refer to in southeast Asia and the Pacific are perfect examples of what I'm parlaying. Those whom you see with dark-skinned complexions are Cushite. Those whom you see with light-skinned complexions are greatly mixed with the blood of both the aboriginal black natives and pale-skinned people, whether slant-eyed or not. And let me add that, just like there are reddish-brown-hued black tribes in Afruika, there are also some in the southeast of Asia and the Pacific. And what are we to say about the pale-skinned southeast Asians and Pacific Islanders?

If we were to put a bag over the faces of a so-called Caucasian and a so-called Chinese person, who has pale-skin, we'd have trouble trying to distinguish which from which. So, could it be that, technically, a pale-skinned Chinese person is actually a white person, with slanted eyes? Or are there such things as Chinese and white races?

The reality is that the native people whom you speak of as standing a chance of being excluded have not the concept of black or white in terms of Eurocentrism. It is not too difficult to realize that all the dark-skinned peoples of the world are obviously remotely related and are the aboriginal peoples of the planet. No wonder the ancient Greek writers referred to all the dark-skinned peoples of Asia and Afruika as Ethiopians, regardless of hair texture, and nose and lips sizes.

--- a.manansala@attbi.com wrote:

>  
> > Hotep Paul,  
> >  
> > Incorrect my brother. The point is to show that no  
> > matter where we're at on the planet, whether in  
> > the  
> > region that's now known as Amerikkka or not, the  
> > two  
> > great ethnic groups on the planet are the  
> > dark-skinned  
> > melanized and pale-skinned peoples, with the  
> > mixed  
> > group being the virtual offspring of the two.



> >  
>  
> Is this an ideology or a reality.  
>  
> If you applied this in many regions of the world,  
> including SE Asia and the Pacific, you  
> would in effect cut many families and communities  
> asunder.  
>  
> I don't think you would get many takers.  
>  
> Regards,  
> Paul Kekai Manansala  
>

---

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| 4810|2002-11-19 10:54:13|omari maulana|Re: Comments|

Thanks for the open minded response. Please view comments/response below:

>From: "Touaregs, Culture & Histoire" <[tuaregs@free.fr](mailto:tuaregs@free.fr)>  
>To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>CC: Andrew Whittington <[awhittington@btopenworld.com](mailto:awhittington@btopenworld.com)>  
>Subject: Re: Comments  
>Date: Tue, 19 Nov 2002 10:13:41 +0000  
>  
>["omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> ?crivait/wrote :]  
>  
>> I like your site. But the comment that "Berbers" (a language) are  
>> white is a very Eurocentric statement and false. The earliest Berbers  
>> were related to the Afro-Asiatic speaking NE Africans (ie, Somali,  
>> etc)  
>  
>Dear Omari,  
>  
>thanks for your comment. In fact you may know more than I about this  
>topic...  
>  
>In fact, I did not use "Berber" or even "Amazigh" in the first version of  
>the text about tuaregs.



>I think what I should have written then was that the white appearance of  
>Tuaregs was due to their amazigh origins.

This is indeed the crux of the problem. Not all "Amazigh" have white appearances. "Berber" is a language family, not a race. Some "Berber" speakers are light (note light not white) who live along the coast of N Africa, others are very dark like those that live in the sahara.

Africa is the birthplace of humans and is very diverse as would be expected given the great time depths of humans living in the region.

The term black is generally used in the Us and Uk to mean ANYONE with tropical African ancestry. It is interesting to note that light skinned blacks such as actress Vanessa Williams or US secretary of state Collin Powell are considered "Black" in the US or UK, but white in North Africa. Why? Because mythology has always been used to justify imperialism.

European colonialism divided up Africa and created superficial North/South divisions. The "Berber" speaking peoples originate like other branches of the Afro-Asiatic speaking peoples in the tropical regions of NE Africa. In other words in "Black Africa". Over time North Africa has seen many migrations and invasions : Arabs, Hyksos, Vandals, French, British, Persians, Greeks, Romans, etc. There was also an active slave trade that brought many Slavic peoples into N Africa.

Therefore to state that the original "Berbers" or "Amazigh" were "white" is truly inaccurate. There have allways been "black" "Berbers", LATER supplemented by "whites" mixing into the population.

Also, keep in mind that Africa is huge and ecologically diverse. Hence, we find light skinned San peoples and dark skinned Hausa. All of these groups are equally "black" or "African" if you will.

I would like to invite you to vist/join an online forum I am involved with that investigates issues of ancient African history and culture called Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo and enter the key word: ta\_seti (as spelled). I'm sure you will find this forum informative.

Thanks

>This is a part of the site (origins and history of Tuaregs) I really >would  
>like to improve and it will be...  
>I will add your remark as-is on the site, and hope it will lead to other  
>comments on the question.  
>



>Eurocentricity was a mistake, not an attitude! :)  
>Best regards,  
>  
>Fr?d?ric Schoenahl  
>(sent a copy to Andrew)

---

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| 4811|2002-11-19 10:57:58|omari maulana|Re: Technically Black|

>From: "Derrick, Alexander" <[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "'[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: RE: [Ta\_Seti] Re: Technically Black  
>Date: Tue, 19 Nov 2002 10:48:52 -0800  
>  
>Hotep, Mickel.  
>  
>What is your opinion on "pale-skinned" Africans from Nigeria (igbo and some  
>fulani people) or the yellow-brown Khoi or San in S. Africa? Is the color  
>a  
>result from mixing with the white man?

Alex,

I don't know if I would characterize Fulani as "Pale-skinned".

>  
>Alex  
>  
>-----Original Message-----  
>From: Mickel Hendrix [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
>Sent: Monday, November 18, 2002 8:41 PM  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Technically Black  
>  
>  
>Hotep Paul,  
>  
>No. It's not an ideology. The people whom you refer to  
>in southeast Asia and the Pacific are perfect examples  
>of what I'm parlaying. Those whom you see with  
>dark-skinned complexions are Cushite. Those whom you



>see with light-skinned complexions are greatly mixed  
>with the blood of both the aboriginal black natives  
>and pale-skinned people, whether slant-eyed or not.  
>And let me add that, just like there are  
>reddish-brown-hued black tribes in Afruika, there are  
>also some in the southeast of Asia and the Pacific.  
>And what are we to say about the pale-skinned  
>southeast Asians and Pacific Islanders?

>  
>If we were to put a bag over the faces of a so-called  
>Caucasian and a so-called Chinese person, who has  
>pale-skin, we'd have trouble trying to distinguish  
>which from which. So, could it be that, technically, a  
>pale-skinned Chinese person is actually a white  
>person, with slanted eyes? Or are there such things as  
>Chinese and white races?

>  
>The reality is that the native people whom you speak  
>of as standing a chance of being excluded have not the  
>concept of black or white in terms of Eurocentrism. It  
>is not too difficult to realize that all the  
>dark-skinned peoples of the world are obviously  
>remotely related and are the aboriginal peoples of the  
>planet. No wonder the ancient Greek writers referred  
>to all the dark-skinned peoples of Asia and Afruika as  
>Ethiopians, regardless of hair texture, and nose and  
>lips sizes.

>  
>  
>  
>--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

> >  
> > Hotep Paul,  
> > >  
> > > Incorrect my brother. The point is to show that no  
> > > matter where we're at on the planet, whether in  
> > > the  
> > > region that's now known as Amerikkka or not, the  
> > > two  
> > > great ethnic groups on the planet are the  
> > > dark-skinned  
> > > melanized and pale-skinned peoples, with the mixed  
> > > group being the virtual offspring of the two.  
> > >  
> >  
> > Is this an ideology or a reality.



> >  
> > If you applied this in many regions of the world,  
> > including SE Asia and the Pacific, you  
> > would in effect cut many families and communities  
> > asunder.  
> >  
> > I don't think you would get many takers.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> >  
>  
>  
>  
>  
>Do you Yahoo!?  
>Yahoo! Web Hosting - Let the expert host your site  
><http://webhosting.yahoo.com> <<http://webhosting.yahoo.com>>  
>  
>To unsubscribe from this group, send an email to:  
>[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
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><<http://docs.yahoo.com/info/terms/>> .  
>  
>

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| 4812|2002-11-19 11:05:01|Derrick, Alexander|Re: Pulleys and ships|

Paul, there is a good model of a ship with surviving riggingdiscovered inTut-Ankh-Amen's tomb.

see also:

Dilwyn Jones. 1995, [\\_Boats \(Egyptian Bookshelf\)\\_](#).

Steve Vinson. 1999, [\\_Egyptian Boats and Ships\\_](#).

West African pulleys used in textile industry. Again no time period. Possibly assimilated during colonial period?

<http://www.nigerbend.com/catalog/OldBauleheddlepulley8in.jpg>

<http://www.nigerbend.com/catalog/Bauleheddlepulley115in.JPG>

Alex

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Monday, November 18, 2002 10:03 AM



**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] Pulleys and ships

>  
> ----- Original Message -----  
> From: a.manansala@attbi.com  
> To: Ta\_Seti@yahoogroups.com  
> Sent: Sunday, November 17, 2002 9:53 PM  
> Subject: [Ta\_Seti] Pulleys and ships  
>  
>  
> I'm attaching an image of the ships from Deir el-Bahri.  
>  
> It shows them both with the sail down and with  
hoisted above.  
>  
> Would this not require at least a simple pulley?  
>  
> Regards,  
> Paul Kekai Manansala  
> \*\*\*\*\*

| 4813|2002-11-19 11:06:37|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians  
>descended from  
>Date: Tue, 19 Nov 2002 00:56:20 -0000  
>  
>--- In Ta\_Seti@y..., "omari maulana" wrote:  
>>  
>But clearly there are/were great  
>> PHYSCIAL differences between Chinese and Tasmanians.  
>  
>  
>No greater than those between Tasmanians and Andaman Islanders, and  
>I'm willing to bet Chinese and Tasmanians (or Australian Aborigines)  
>are closer genetically than either is to Andaman Islanders.

Ok, but both Tasmanians and Andaman Islanders were black. Also, please provide reference for genetic study on Chinese and Tasmanians versus Andaman Islanders. Thanks.

>  
>Regards,



>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>  
>

---

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| 4814|2002-11-19 11:10:30|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Tue, 19 Nov 2002 00:14:25 +0000  
>  
>  
>>>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians  
>>>descended from  
>>>Date: Mon, 18 Nov 2002 22:58:04 -0000  
>>  
>>>In what sense, Sunadont dentition, flaring malars, flaring gonial  
>>>angles, coronal facial flatness, wide vaults?  
>>  
>> Do you accept that the Sinadont type exists? If so do you believe that  
>it  
>> evolved from the Sunadont?  
>>  
>>>  
>  
>Sinadont exists and probably did "evolve" from the Sundadont.

Good.

>  
>However, Sinadont is hardly found in SE Asia at all.



Are Chinese generally Sinodont. They're found in SE Asia in the millions.

Sundadonty is the actually

>a SE Asian morphology, not an Australoid one.

Where are you suggesting Australoids came from? From Africa via boat?

>

>For example, it is absent from South Indian populations and at best weakly  
>represented in Australian Aborigines.

>

>>>

>>>

>>>> 7) Historical records and linguistics indicate north- south  
>>>migrations

>>>>

>>>

>

>

>

>

>

>

>

>>>Not

>>>one northern archaeological culture has been shown to have  
>>>penetrated from northern China into SE Asia in the prehistoric  
>>>period.

>>

>> What about from N China into south China in the historic period?

>

>I was referring specifically in the previous statement to  
>the prehistoric period. As I said before the historic invasions were  
>limited to northern SE Asia (and Taiwan).

>

>However, there were are no historic invasions of Chinese into insular SE  
>Asia and the  
>Pacific. The people there are still very diverse, certainly not all black.

>

>Regards,

>Paul Kekai Manansala



---

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| 4815|2002-11-19 11:14:16|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians

>descended from

>Date: Tue, 19 Nov 2002 02:41:07 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), Mickel Hendrix wrote:

>> Hotep Paul,

>>

>> Would you say that the Tasmanians that you referred to

>> are black, as in Cushite meaning black, outside of the

>> Eurocentric definition of what constitutes black?

>

>According to the social definition, Tasmanians could be

>considered black and were so in Australia and New Zealand.

Earlier you said they "Were not at all black". What's going on here?

>

>I don't know if they still are in the American definition.

>What I'm saying is, I'm not sure if Mark Fuhrman would have

>identified a Tasmanian or Australian Aborigine as black

>while calling in reinforcements.

I don't think Fuhrman could really differentiate between Ice Cube and a Tasmanian. But this is subjective.

>

>It's all nonsense to me though.

>

>

>> And

>> if so, would that make the Chinese that you referred

>> to as being black, if they are genetically closer to

>> the Tasmanians?

>

>No.

>



>The reason why I'm asking is because,  
>> we as black people, are still using the Eurocentric  
>> definition of what constitutes black, and so forth.  
>> And how would you define the native dark-skinned  
>> inhabitants of China, who have the so-called Mongoloid  
>> features?  
>>  
>  
>Do you mean the ancient inhabitants or modern ones. There are many  
>Chinese who are dark-skinned but not technically "Black." At one  
>time, there did seem to be many Black inhabitants of China similar  
>to modern Melanesians.  
>  
>However, you can't separate these as easily as some would want.  
>That's really a modern sociological thing.  
>  
>The original Sundadont people were probably very diverse, just like  
>modern SE Asians. Whether the ratios of blacks to browns/yellows  
>whatever is similar to today or reversed is really just guess-work.  
>They were more long-headed, but that doesn't say much because the  
>old correlations of race with head shape just don't hold anymore  
>either.  
>  
>I've seen strongly Mongoloid peoples in Nepal who were significantly  
>more long-headed than any Aeta, Aborigine or Papuan.  
>  
>Indeed, these "Black" people are mostly round-headed, more so than  
>the Pacific coast insular Asians (Philippines, Taiwan, Ryukyus,  
>Japan) who are dolichocephalic on average.  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>

---

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| 4816|2002-11-19 11:16:00|omari maulana|Re: Technically Black|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Technically Black  
>Date: Tue, 19 Nov 2002 04:20:10 +0000



>  
>  
> > Hotep Paul,  
> >  
> > Incorrect my brother. The point is to show that no  
> > matter where we're at on the planet, whether in the  
> > region that's now known as Amerikkka or not, the two  
> > great ethnic groups on the planet are the dark-skinned  
> > melanized and pale-skinned peoples, with the mixed  
> > group being the virtual offspring of the two.  
> >  
>  
> Is this an ideology or a reality.

White supremacy is both : )

>  
> If you applied this in many regions of the world,  
> including SE Asia and the Pacific, you  
> would in effect cut many families and communities  
> asunder.  
>  
> I don't think you would get many takers.

Are you a relativist?

>  
> Regards,  
> Paul Kekai Manansala

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
| 4817|2002-11-19 11:21:19|Mickel Hendrix|Re: Technically Black|  
Hotep Brotha Alex,

If there are pale-skinned Afrikaners such as the ones  
you mentioned, then, we would have to take into  
account the lack of melanin in the epidermis of the  
skin, or the failure of the melanocytes to distribute  
melanin to the point that their skin complexions would  
attain to the one of the various shades of brown.



Upon this, we would have to either recognize the fact that, if they are indeed pale-skinned, they are the descendants of pale-skinned peoples, who ventured to the regions, where they currently reside. Or the realization that they could be the offspring of albinism, via Cushitic genes that did not produce brown skin, because of the process of tyrosine hydroxylase.

But, from what I've learned is that the Fulani have a so-called yellowish-brown complexion, which does not require the blood-mixture of Caucasian or pale-skinned peoples. Therefore, the Fulani and the Khoi-San people are also Cushites, as are the native dark-skinned, slant-eyed Chinese, Australian Aborigines, and Tasmanians.

P.E.A.C.E. Progress....

--- "Derrick, Alexander"

<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:

> Hotep, Mickel.

>

> What is your opinion on "pale-skinned" Africans from

> Nigeria (igbo and some

> fulani people) or the yellow-brown Khoi or San in S.

> Africa? Is the color a

> result from mixing with the white man?

>

> Alex

>

> -----Original Message-----

> From: Mickel Hendrix

> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]

> Sent: Monday, November 18, 2002 8:41 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: Re: [Ta\_Seti] Re: Technically Black

>

>

> Hotep Paul,

>

> No. It's not an ideology. The people whom you refer

> to

> in southeast Asia and the Pacific are perfect

> examples



> of what I'm parlaying. Those whom you see with  
> dark-skinned complexions are Cushite. Those whom you  
> see with light-skinned complexions are greatly mixed  
> with the blood of both the aboriginal black natives  
> and pale-skinned people, whether slant-eyed or not.  
> And let me add that, just like there are  
> reddish-brown-hued black tribes in Afruika, there  
> are  
> also some in the southeast of Asia and the Pacific.  
> And what are we to say about the pale-skinned  
> southeast Asians and Pacific Islanders?  
>  
> If we were to put a bag over the faces of a  
> so-called  
> Caucasian and a so-called Chinese person, who has  
> pale-skin, we'd have trouble trying to distinguish  
> which from which. So, could it be that, technically,  
> a  
> pale-skinned Chinese person is actually a white  
> person, with slanted eyes? Or are there such things  
> as  
> Chinese and white races?  
>  
> The reality is that the native people whom you speak  
> of as standing a chance of being excluded have not  
> the  
> concept of black or white in terms of Eurocentrism.  
> It  
> is not too difficult to realize that all the  
> dark-skinned peoples of the world are obviously  
> remotely related and are the aboriginal peoples of  
> the  
> planet. No wonder the ancient Greek writers referred  
> to all the dark-skinned peoples of Asia and Afruika  
> as  
> Ethiopians, regardless of hair texture, and nose and  
> lips sizes.  
>  
>  
>  
> --- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:  
>  
> > Hotep Paul,  
> > >  
> > > Incorrect my brother. The point is to show that  
> no



>>> matter where we're at on the planet, whether in  
>> the  
>>> region that's now known as Amerikkka or not, the  
>> two  
>>> great ethnic groups on the planet are the  
>> dark-skinned  
>>> melanized and pale-skinned peoples, with the  
> mixed  
>>> group being the virtual offspring of the two.  
>>>

>>  
>> Is this an ideology or a reality.  
>>

>> If you applied this in many regions of the world,  
>> including SE Asia and the Pacific, you  
>> would in effect cut many families and communities  
>> asunder.  
>>  
>> I don't think you would get many takers.

>>  
>> Regards,  
>> Paul Kekai Manansala  
>>

>  
>  
>  
>  
>

---

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| 4818|2002-11-19 11:26:55|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> Thanks for the open minded response. Please view comments/response

below:

>

>>From: "Touaregs, Culture & Histoire"

>>To: "omari maulana"

>>CC: Andrew Whittington

>>Subject: Re: Comments

>>Date: Tue, 19 Nov 2002 10:13:41 +0000

>>

>>["omari maulana" 飲ivait/wrote :]

>>

>>> I like your site. But the comment that "Berbers" (a language)

are

>>> white is a very Eurocentric statement and false. The earliest

Berbers

>>> were related to the Afro-Asiatic speaking NE Africans (ie,

Somali,

>>> etc)

>>

>>Dear Omari,

>>

>>thanks for your comment. In fact you may know more than I about

this

>>topic...

>>

>>In fact, I did not use "Berber" or even "Amazigh" in the first

version of

>>the text about tuaregs.

>>I think what I should have written then was that the white

appearance of

>>Tuaregs was due to their amazigh origins.

>



> This is indeed the crux of the problem. Not all "Amazigh" have white

> appearances. "Berber" is a language family, not a race.

Some "Berber"

> speakers are light (note light not white) who live along the coast

of N

> Africa, others are very dark like those that live in the sahara.

>

> Africa is the birthplace of humans and is very diverse as would be

expected

> given the great time depths of humans living in the region.

>

> The term black is generally used in the Us and Uk to mean ANYONE

with

> tropical African ancestry. It is interesting to note that light

skinned

> blacks such as actress Vanessa Williams or US secretary of state

Collin

> Powell are considered "Black" in the US or UK, but white in North

Africa.

> Why? Because mythology has always been used to justify imperialism.

>

> European colonialism divided up Africa and created superficial

North/South

> divisions. The "Berber" speaking peoples originate like other

branches of

> the Afro-Asiatic speaking peoples in the tropical regions of NE

Africa. In

> other words in "Black Africa". Over time North Africa has seen

many

> migrations and invasions : Arabs, Hyksos, Vandals, French, British,

> Persians, Greeks, Romans, etc. There was also an active slave

trade that



> brought many Slavic peoples into N Africa.

>

> Therefore to state that the original "Berbers" or "Amazigh"

were "white" is

> truly inaccurate. There have always been "black" "Berbers", LATER

> supplemented by "whites" mixing into the population.

>

> Also, keep in mind that Africa is huge and ecologically diverse.

Hence,

> we find light skinned San peoples and dark skinned Hausa. All of

these

> groups are equally "black" or "African" if you will.

>

> I would like to invite you to visit/join an online forum I am

involved with

> that investigates issues of ancient African history and culture

called

> Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo

and enter

> the key word: ta\_seti (as spelled). I'm sure you will find this

forum

> informative.

>

> Thanks

>

>> This is a part of the site (origins and history of Tuaregs) I

really >would

>> like to improve and it will be...

>> I will add your remark as-is on the site, and hope it will lead to

other

>> comments on the question.

>>

>> Eurocentricity was a mistake, not an attitude! :)

>> Best regards,

>>

>> Fr  ric Schoenahl

>> (sent a copy to Andrew)



>  
>  
>

---

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From my understanding the tuarege seem to group in with other black africans according to cavilini sfoza, but maybe they are unaware of this. Tuareges are not white people, and also the silly claim I have heard people use is that tuareges were originally white and mixed with slaves and became black this is incorrect also. Henry Louis Gates on his documentary made an erroneous error in trying to say tuareges were caucasians, which nobody has even attempted to try to correct this. People make it as if lighter skinned tuareges rule over bella or darker skinned africans, which is not true. My mother is an upper class tuarege and just as dark as the bella gates showed on the video.

| 4819|2002-11-19 11:35:17|Mickel Hendrix|Re: Technically Black|  
Hotep Brotha Alex,

Relativist? Well, I'm not one who always follows so-called authorities just because they are considered as authorities. Anyone can become an authority on any given subject or topic. It just requires sanity, rationality, and reasonability. I hope this answers your question brotha man.

P.E.A.C.E. Progress....

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: Re: [Ta\_Seti] Re: Technically Black  
> > Date: Tue, 19 Nov 2002 04:20:10 +0000  
> >  
> >  
> > > Hotep Paul,  
> > >  
> > > Incorrect my brother. The point is to show that  
> > no  
> > > matter where we're at on the planet, whether in  
> > the  
> > > region that's now known as Amerikkka or not, the



> two  
>>> great ethnic groups on the planet are the  
> dark-skinned  
>>> melanized and pale-skinned peoples, with the  
> mixed  
>>> group being the virtual offspring of the two.  
>>>  
>>  
>>Is this an ideology or a reality.  
>  
> White supremacy is both : )  
>  
>>  
>>If you applied this in many regions of the world,  
>>including SE Asia and the Pacific, you  
>>would in effect cut many families and communities  
>>asunder.  
>>  
>>I don't think you would get many takers.  
>  
> Are you a relativist?  
>  
>>  
>>Regards,  
>>Paul Kekai Manansala  
>  
>  
>

---

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| 4820|2002-11-19 11:38:44|mansu\_musa|Re: Technically Black|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:



> Hotep Brotha Alex,  
>  
> If there are pale-skinned Afruikans such as the ones  
> you mentioned, then, we would have to take into  
> account the lack of melanin in the epidermis of the  
> skin, or the failure of the melanocytes to distribute  
> melanin to the point that their skin complexions would  
> attain to the one of the various shades of brown.  
>  
> Upon this, we would have to either recognize the fact  
> that, if they are indeed pale-skinned, they are the  
> descendants of pale-skinned peoples, who ventured to  
> the regions, where they currently reside. Or the  
> realization that they could be the offspring of  
> albinism, via Cushitic genes that did not produce  
> brown skin, because of the process of tyrosine  
> hydroxylase.  
>  
> But, from what I've learned is that the Fulani have a  
> so-called yellowish-brown complexion, which does not  
> require the blood-mixture of Caucasian or pale-skinned  
> peoples. Therefore, the Fulani and the Khoi-San people  
> are also Cushites, as are the native dark-skinned,  
> slant-eyed Chinese, Australian Aboriginees, and  
> Tasmanians.  
>  
> P.E.A.C.E. Progress....  
>  
> --- "Derrick, Alexander"  
> wrote:  
> > Hotep, Mickel.  
> >  
> > What is your opinion on "pale-skinned" Africans from  
> > Nigeria (igbo and some  
> > fulani people) or the yellow-brown Khoi or San in S.  
> > Africa? Is the color a  
> > result from mixing with the white man?  
> >  
> > Alex  
> >  
> > -----Original Message-----  
> > From: Mickel Hendrix  
> > [mailto:Ptah\_Seker\_Ausar777@y...]  
> > Sent: Monday, November 18, 2002 8:41 PM  
> > To: Ta\_Seti@y...  
> > Subject: Re: [Ta\_Seti] Re: Technically Black



> >  
> >  
> > Hotep Paul,  
> >  
> > No. It's not an ideology. The people whom you refer  
> > to  
> > in southeast Asia and the Pacific are perfect  
> > examples  
> > of what I'm parlaying. Those whom you see with  
> > dark-skinned complexions are Cushite. Those whom you  
> > see with light-skinned complexions are greatly mixed  
> > with the blood of both the aboriginal black natives  
> > and pale-skinned people, whether slant-eyed or not.  
> > And let me add that, just like there are  
> > reddish-brown-hued black tribes in Afruika, there  
> > are  
> > also some in the southeast of Asia and the Pacific.  
> > And what are we to say about the pale-skinned  
> > southeast Asians and Pacific Islanders?  
> >  
> > If we were to put a bag over the faces of a  
> > so-called  
> > Caucasian and a so-called Chinese person, who has  
> > pale-skin, we'd have trouble trying to distinguish  
> > which from which. So, could it be that, technically,  
> > a  
> > pale-skinned Chinese person is actually a white  
> > person, with slanted eyes? Or are there such things  
> > as  
> > Chinese and white races?  
> >  
> > The reality is that the native people whom you speak  
> > of as standing a chance of being excluded have not  
> > the  
> > concept of black or white in terms of Eurocentrism.  
> > It  
> > is not too difficult to realize that all the  
> > dark-skinned peoples of the world are obviously  
> > remotely related and are the aboriginal peoples of  
> > the  
> > planet. No wonder the ancient Greek writers referred  
> > to all the dark-skinned peoples of Asia and Afruika  
> > as  
> > Ethiopians, regardless of hair texture, and nose and  
> > lips sizes.  
> >



>>  
>>  
>> --- a.manansala@a... wrote:  
>>>  
>>>> Hotep Paul,  
>>>>  
>>>> Incorrect my brother. The point is to show that  
>> no  
>>>> matter where we're at on the planet, whether in  
>>> the  
>>>> region that's now known as Amerikkka or not, the  
>>> two  
>>>> great ethnic groups on the planet are the  
>>> dark-skinned  
>>>> melanized and pale-skinned peoples, with the  
>> mixed  
>>>> group being the virtual offspring of the two.  
>>>>  
>>>  
>>>> Is this an ideology or a reality.  
>>>>  
>>>> If you applied this in many regions of the world,  
>>> including SE Asia and the Pacific, you  
>>> would in effect cut many families and communities  
>>> asunder.  
>>>  
>>>> I don't think you would get many takers.  
>>>>  
>>>> Regards,  
>>>> Paul Kekai Manansala  
>>>>  
>>  
>>  
>>  
>> \_\_\_\_\_  
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Fulani have a  
so-called yellowish-brown complexion, which does not  
require the blood-mixture of Caucasian or pale-skinned  
peoples.

This is what I try to tell people about many groups across of  
Africa that don;t fit the true negriod definition that white racist  
anthropologist have tried to thorwn on a population of people trying  
to denote lighter skin means admixture when in many cases it just  
shows variations,such as in the case of kmt and other places across  
the magreb,except for the costal types which mainluy live around  
copstal regions of northern africa.

Keita I think has pointed this out many times that lighter skin than  
so called true negriod exaggerated bantu features does not mean tyhe  
pdenote person is caucasian,which actually the fulani  
tuarege,tibbu,and even the somali have fallen victims to,and I guess  
some modern day anthropologist continue thisd mythology like cloring  
brace,who like calrton s coon am suprised he even got a degree.

Matter of fact carleton s coon thought that massai were hybrids or  
caucasians and negriods,no lie,even though I doubt very many nilotic  
people have caucasoid admixture they still fall victim to the know  
dead hamitic myth.

THE funny thing about the fulani is that they speak a niger congo  
dialect,which is one in the same as the mande and other western  
africans,but many have tried to classiuify them as hybrids,even going  
sdo far to say just people they milk their cows they are such,ahahaha.

Carlton S coon also belived the extreme of the meddterean race  
was ethiopians,which I doubt it.



| 4821|2002-11-19 11:54:26|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|  
Hotep Omari,

It's as simple as this. Ask any scholar who professes to be an authority in the field of ethnology and anthropology to explain, where the dark-skinned slant-eyed Chinese derived from. Then, ask him how did they get their dark-skinned complexions, which, in some cases, is darker than some Afruikan tribes, who are called black.

It is obvious that if there are three basic types of slant-eyed Chinese: dark, pale and so-called yellow-skinned, one of them have to be the descendants of the aboriginal Chinese, or earliest inhabitants of what is now called China.

Those whom scholars have referred to as Negritos having been present in ancient China were either the short, dark-skinned non-slant-eyed people, who resemble those that can be found in the Pacific Islands. Or they were the short, dark-skinned, slant-eyed Chinese aboriginals, who are mentioned in the ancient Chinese records, now known as the You-group. They can be found black as a trillion midnights mostly in southern China.

And like I said, if we were to shave their heads bald and cover their so-called Chinese eyes, chances are they would be "mistaken" for black people, by the conditioned of the masses, including black people. Or if we were to cover their heads with bags and dressed up in Versace, they would be "mistaken" for black people.

See, it's the hair texture, eye folds, and geographical location that prevents them from being called black. And this is exactly the kind of mentality that some black scholars entertain, while at the same time claim they are trying to fight against academic white supremacy.

P.E.A.C.E. Progress...

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:



> > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> Nubians descended from  
> > Date: Tue, 19 Nov 2002 00:14:25 +0000  
> >  
> >  
> > > From: "Paul Kekai Manansala"  
> > <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> > > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Subject: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> Nubians  
> > > descended from  
> > > Date: Mon, 18 Nov 2002 22:58:04 -0000  
> > >  
> > > In what sense, Sinadont dentition, flaring  
> malars, flaring gonial  
> > > angles, coronal facial flatness, wide vaults?  
> > >  
> > > Do you accept that the Sinadont type exists? If  
> so do you believe that  
> > it  
> > > evolved from the Sinadont?  
> > >  
> > > >  
> >  
> > Sinadont exists and probably did "evolve" from the  
> Sundadont.  
>  
> Good.  
>  
> >  
> > However, Sinadont is hardly found in SE Asia at  
> all.  
>  
> Are Chinese generally Sinadont. They're found in SE  
> Asia in the millions.  
>  
> Sundadonty is the actually  
> > a SE Asian morphology, not an Australoid one.  
>  
> Where are you suggesting Australoids came from?



> From Africa via boat?  
>  
> >  
> > For example, it is absent from South Indian  
> populations and at best weakly  
> > represented in Australian Aborigines.  
> >  
> > > >  
> > > >  
> > > > 7) Historical records and linguistics  
> indicate north- south  
> > > migrations  
> > > >  
> > > >  
> >  
> >  
> >  
> >  
> >  
> >  
> > > Not  
> > > one northern archaeological culture has been  
> shown to have  
> > > penetrated from northern China into SE Asia in  
> the prehistoric  
> > > period.  
> > >  
> > > What about from N China into south China in the  
> historic period?  
> >  
> > I was referring specifically in the previous  
> statement to  
> > the prehistoric period. As I said before the  
> historic invasions were  
> > limited to northern SE Asia (and Taiwan).  
>  
> >  
> > However, there were are no historic invasions of  
> Chinese into insular SE  
> Asia and the  
> > Pacific. The people there are still very diverse,  
> certainly not all black.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
>



>  
>

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| 4822|2002-11-19 12:15:17|Djehuti Sundaka|Re: Ethnic Origin of the Hyksos|  
The "Hyksos" had been "Amorites" from Hazor.

Djehuti Sundaka

--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

wrote:

> Hotep,

>

> We've heard about the Hyksos having taken over ancient Kemet, but

> what was their ethnic origins? Were they black, mixed, or pale-

> skinned? They had to have been one of the three.

>

> P.E.A.C.E. Progress....

| 4823|2002-11-19 12:23:25|Mickel Hendrix|Re: Ethnic Origin of the Hyksos|  
Hotep,

How so? And what was the ethnic origin of the Amorites. They had to have been one of the three types that I mentioned. From what I've learned the Amorites had Cushite blood in their veins as a collective group. Or else they wouldn't be portrayed as brown-skinned people on their own monuments. Plus, they spoke a so-called Semitic language, which is an Afrikan language.

P.E.A.C.E. Progress...

--- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:



> The "Hyksos" had been "Amorites" from Hazor.  
 >  
 > Djehuti Sundaka  
 >  
 >  
 > --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
 >  
 > wrote:  
 >> Hotep,  
 >>  
 >> We've heard about the Hyksos having taken over  
 > ancient Kemet, but  
 >> what was their ethnic origins? Were they black,  
 > mixed, or pale-  
 >> skinned? They had to have been one of the three.  
 >>  
 >> P.E.A.C.E. Progress....  
 >  
 >

---

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| 4824|2002-11-19 12:26:07|mansu\_musa|domesticated animals by africans donkey cats and guinea fowl |

Numida meleagris Helmeted guinea fowl West Africa Only indigenous animal to be domesticated in Africa. First of two guinea fowl species to be domesticated. Found archaeologically Jebel Shaqadud, Sudan (Peters, 1985-6) 2 Numida ptilorhynca Guinea fowl East Africa See above Gallus gallus Chicken Continent Domesticated initially in India (6th millennium B.C.). Earliest site in Africa, Jenne-Jeno, Mali between A.D. 500-800.(MacDonald, 1989; 1992) East African Iron age sites of Manekeni (Barker, 1978) & Chibuene (Sinclair, 1982), Mozambique. Southern Africa site of Ndondondwane, KwaZulu Natal (8th c. A.D.) (Voigt & Driesch, 1984; Plug & Voigt, 1985). Thryonomys swinderianus Cane rat sub-Saharan Africa Very large rodent, valuable source of meat (Tewe, Ajayi & Faturoti, 1984) Found archaeologically at Khartoum, Sudan (Peters, 1985-6). Cricetomys gambianus African giant rat West Africa Recently domesticated in West Africa. Felis catus Cat Continent May have been first domesticated in Egypt, but no direct evidence. Art from 1991 B.C. Egypt depict cats. Wild progenitor Felis silvestris libyca Difficult to distinguish from wild cats skeletally, wild and domestic cats can still interbreed.



Page 2

*Canis familiaris* Dog Continent First domesticated in Asia 12,000 years ago. Wild progenitor *Canis lupus arabs* or *Canis lupus pallipes* Difficult to distinguish from archaeologically jackals who are similar in size to dogs. The following data are not coded in database yet. Dogs in North Africa by 4000 B.C. Esh Shaheinab & Toukh, Egypt 3300 B.C. (Peters 1985-6), Kerma, Sudan 2000 B.C. (Chaix, 1980) Ntusi, Also: Uganda AMS radiocarbon date from dog bone 990-1120 B.P, Isamu Pati, Kalomo, Zambia A.D. 950-1000 (Degerbol, 1967) Southern African sites of Mapungubwe, Schroda, Ndondondwane (South Africa) 1st millennium (Voigt, 1981; Voigt & Driesch, 1984) South of Limpopo after 6th century (Plug & Voigt, 1985) *Equus asinus* Donkey (equidae family) North and East Africa Once thought to be indigenous domesticate, now not certain. Found in both Egypt and Asia by 2500 B.C. Wild progenitor thought to be *Equus africanus* Earliest archaeological evidence Tarkhan, Egypt with radiocarbon accelerator date of 4,260 - 4,520 B.P. J. Shaqadud, Sudan (Peters, 1985-6) Hyrax Hill, Kenya 2nd millennium A.D. *Equus caballus* Horse Continent First introduced to Africa in Egypt by the Hyksos Earliest evidence in Egypt at Buhen 1675 B.C. Thought to be introduced in sub-Saharan Africa by Europeans landing at the Cape in 1653.

Page 3

*Camelus dromedarius* Camel North Africa, West Africa, East Africa Wild progenitor unknown, not certain where it was first domesticated. Earliest archaeological evidence from Qasr Ibrim, Egypt radiocarbon dates from camel dung 2,600 -2,780 B.P. (Rowley-Donwy, 1988) Fayum, Egypt camel hair cord (Caton-Thompson, 1934:21) Not common south of Sahel, are very susceptible to trypanosomiasis. *Sus domesticus* Pig (suidae family) Continent Wild progenitor *Sus scrofa* found in Europe, Asia, and North Africa. Earliest domestic pigs are found in Asia; Present in Egypt 3,000 B.C. Introduced to southern Africa by Europeans. *Bos indicus* Humped cattle (bovidae family) Continent Possible wild progenitor, *Bos primigenius* or wild auroch. Mitochondrial DNA studies of humped cattle in West Africa (Butana, Kenana, White Fulani) indicate that humped cattle originated one of two possible ways: (1) domestication of indigenous *Bos primigenius* (2) Zebu bulls from Asia were introduced very early in North Africa. The reason for this possibility is that "their genetic lineage in modern cattle would be masked, as mtDNA is present only in the female line (p.422). Wendorf & Schild argue that Neolithic sites in the eastern Sahara have the remains of domesticated *Bos primigenius* around 7,000 B.P. Capelett, Algeria 7th-6th millennium B.C. (Roubet, 1978) *Bos taurus* Humpless cattle Continent Eurasian domesticate introduced early into Africa. Cross-breeding between humped and



humpless cattle produced breeds known as Sanga which became widespread across continent. Several humpless breeds in West Africa (N'Dama, Borgou) have evolved trypanosomiasis resistance and are adapted to areas with tsetse flies. Some people argue that this is proof of long history of domestication in Africa.

Page 4

*Capra hircus* Goat\* Continent Wild progenitor from Asia, *Capra aegagrus* so it was introduced early into Africa. There are two indigenous species of wild goat relatives but there is no evidence of their domestication. *Capra ibex* walia (*Walia ibex*) in Ethiopia highlands, and *Ammotragus lervia* (Barbary sheep or aoudad) in North Africa. Breeds today are divided into 4 general categories: dwarf goats of equatorial belt, savanna goats, Nubian goats, and Maltese goats of Atlas countries. Examples: Archaeological evidence of goats 6,500 B.P. from Neolithic sites in Algeria (Roubet, 1978), Esh Shaheinab, Sudan (Bate, 1953; Peters 1985-6) Kintampo & Ntereso, Ghana 2000 B.C. (Carter & Flight, 1972) Happy Rest, South Africa 4th c. A.D. (Voigt, 1986) Ndondondwane, KwaZulu-Natal 8th c. A.D. (Voigt & Driesch, 1984) *Ovis aries* Sheep\* Continent Wild progenitor is *Ovis orientalis* from Asia. Examples: Haua Fteah, Libya 5th millennium B.C. (Higgs, 1967; Shaw, 1977; Klein & Scott, 1986) screw-horned sheep in Egypt 3100-2613 B.C. (Zeuner, 1963; Ryder, 1983) fat-tailed sheep in Middle Kingdom of Egypt 1991-1633 B.C. (see above) Kerma, Sudan 2400-1500 B.C. (Chaix & Grant, 1987) Southern Africa 200 B.C. northeastern portion of Lake Turkana Basin 3000 B.C. (Barthelme, 1985) Prolonged Drift, Kenya 1000 B.C. (Gifford-Gonzalez, 1984) "The fat tail of the sheep was an extremely valuable source of fat for pastoralists throughout the continent as it was to the early European immigrants. Early descriptions of the Cape sheep stated that the tail weighed from 13 to 26 kilograms. The fat was semi-fluid and was frequently used for oil and for butter." (p. 423)

Page 5

1 Clutton-Brock J (1997) Animal Domestication in Africa. In Vogel JO, Encyclopedia of Precolonial Africa, pp.418-424. Walnut Creek, CA: AltaMira Press. 2 Clutton-Brock J (1993) The Spread of Domestic Animals in Africa. In Shaw T et. al. , The Archaeology of Africa: Food, Metals and Towns, p. 61-70. One World Archaeology 20, Routledge:New York. (References to arch. sites in this essay) \* Goat and Sheep remains are difficult to distinguish archaeologically without horn cores, so the two domesticates are often lumped into one group, sometimes referred to as ovacaprines.  
[http://216.239.39.100/search?q=cache:vY6O7OIsF\\_AC:www.indiana.edu/~origins/teach/TWdom\\_animal.pdf++donkey++africa+domesticated&hl=en&ie=UTF-8](http://216.239.39.100/search?q=cache:vY6O7OIsF_AC:www.indiana.edu/~origins/teach/TWdom_animal.pdf++donkey++africa+domesticated&hl=en&ie=UTF-8)



I was researching domesticated animals in Africa, and I noticed there was a breed called the kiridi pony??? Are kiridi ponies indigenous to Africa, if not who introduced them into western Africa ???

I know the Hyksos introduced the horse into Egypt, and possibly could these breeds have went into western Africa ??

We know the Egyptians did domesticate cats, foxes, peacocks, donkeys were used as pack animals, and guinea fowl in western Africa.

I know also that horses being used for military were documented in Arab writers who visited Ghana, but where exactly did these horses come from ???

Maybe you can help me Omar ??

| 4825|2002-11-19 13:53:50|mansu\_musa|Inventing Africa and interesting article from new scientist |

9/15. "Inventing Africa." Near the end of yesterday's lecture, I mentioned a recently-published article by Fred Pearce, on the history of contemporary symbolizations of the African savannah prior to the arrival of Europeans: uninhabited by humans, "unspoiled," teeming with wildebeest, zebra, elephants, lions, etc. -- the model of the modern African "national park." Pearce proposes that this vision of "wild" Africa is largely a modern myth.

In the late 19th century, East and Central Africa were, in fact, heavily populated (by today's measures), and controlled by several large and thriving cattle-herding civilizations. These societies had elaborate and rich cultures, well-mounted armies and navies, and were engaged in robust trade over much of the sub-Saharan region.

In 1887, however, an unsuccessful Italian invasion of Eritrea brought with it rinderpest, a deadly viral infection specific to cattle. The virus had originated in central Asia, from which it had periodically swept through Europe in preceding centuries. By the 1880s, most European cattle herds had developed limited immunity to rinderpest, and serious outbreaks of it were relatively rare.

But rinderpest was unknown south of the Sahara before the Italians brought it to the continent, and no African cattle had resistance to it. Within 20 years, the virus had spread from the Horn of Africa to the tip of southern Africa, killing perhaps 90 per cent of cattle in its wake. Economic and political chaos, war, mass starvation, and disease quickly followed, resulting in the deaths of as many as two-



thirds of the human population.

The once-flourishing pastoralist kingdoms were destroyed by the pandemic. Most never recovered; few were able to offer more than token resistance to the European colonial forces which were to enter the region in the next decade. "Rinderpest served up the continent on a plate for Europe's 'scramble for Africa,'" Pearce writes.

He observes that conservation movements of the early 20th century which sought to "preserve" Africa's natural spaces by enclosing the depopulated savannahs within national parks (where animals might live "free" of human influence) were, in fact, based on misunderstandings of the savannah ecology, and the important role that cattle-herding had played in it for thousands of years before the pandemic. In this regard, Pearce concludes, "wild" Africa (monumentalized, for example, in the Serengeti and Masai Mara national parks) was an "invention" of European and European-influenced naturalists. They failed to comprehend -- or refused to recognize -- that a specific technological and political intervention had produced the very absence of human practice which appeared to them the evidence of a "natural" state.

The full citation for this article is:

Pearce, Fred. "Inventing Africa." New Scientist 167.2251 (2000): 30-33.

-- recommended reading. The historical, technological production of purportedly a-technological or pre-technological spaces will be a common thread in our discussions this semester.

<http://web.nwe.ufl.edu/~tharpold/courses/fall00/eng4139/resources.html>

| 4826|2002-11-19 14:06:19|Edward Loring|Re: Pulleys and ships|

----- Original Message -----

**From:** [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, November 18, 2002 7:03 PM

**Subject:** Re: [Ta\_Seti] Pulleys and ships

>

> ----- Original Message -----

> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Sunday, November 17, 2002 9:53 PM

> Subject: [Ta\_Seti] Pulleys and ships

>

>

> I'm attaching an image of the ships from Deir el-Bahri.

>

> It shows them both with the sail down and with hoisted above.

>

> Would this not require at least a simple pulley?

>

> Regards,

> Paul Kekai Manansala



> \*\*\*\*\*  
>  
> (EL).....thanks for the images. Your question is very valid.  
> When I was young I did a lot of sailing and so can visualize  
> the problem. My statement about there being no pulleys in Kmt  
> is based only on general belief among egyptologists and the  
> fact that rotational translation mechanics were not used. As  
> such mechanics offer considerable advantages in simple  
engineering  
> applications, I believe that they would have been applied and  
> depicted had they been known.

They have been depicted in Middle Kingdom models.

>  
> It appears that the upper yard was hoisted either on haliards  
> running in slots through the mast just below the truck, or in  
> metal rings attached to the masthead. In some representations  
> there appears to be a 'top' bar attached to the mast to support  
> the yard which seems to be lashed to the mast. Hoisting the  
yard  
> was probably not done too often, as the sail could be furled  
> without lowering the yard.

Don't you think considerable "mechanical advantage" was necessary  
to hoist the  
sails as shown in the Punt relief? It seems at most that two  
people are involved  
in the process, possibly only one.

Regards,

Paul Kekai Manansala

(EL).....Paul, that's a very valid point, but I feel that the number of handsshown is only  
symbolic. Had there been real blocks (at least 2 single wheeled ones to offer mechanical  
advantage 2:1), The hoisted sail would have to show that it was "two blocked", meaning  
that the blocks met at the hoist. In that case,yards would doubtfully have been lashed to  
the mast. However, I admit to having no practical knowledge of this type of rig. As far as  
I know, the polynisians used them (without blocks). They are a forerunner of the lanteen  
rig used on the dhows in the Arabian Sea

(Northern part of the Indian Ocean) and on the river dhows in Egypt today. However,  
due to the sail being spanned on a lower yard, the sail could be brailled for sailing  
against the wind. As you probably know, the wind on the Nile blows from the North and  
thus allows southbound ships to sail effectively against the current.

This discussion is interesting and I (also) would like to know more about it.

Cheers

Ed Loring

| 4827|2002-11-19 14:06:41|Edward Loring|Re: Re: [Ta\_Seti]\_ātal\_Hyk\_-\_The\_First\_City?!  
Mickel, I like what you are getting at. Perhaps a city can be reativised to  
mean a center for any population at any time, the place of largest  
congregation of an ethnies or mixture of ethnien, whatever size or level of  
development it might show. The Oxford Dictionary of English Etymology gives:  
"civitas, condition of a citizen, citizenship, body of citizens, body  
politic, state (later an equivalent of urbs, city)". It has to do with the



people, not the architecture. It is a dynamic statement of a collectivity.

Cheers

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Mickel Hendrix" <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, November 19, 2002 1:17 AM

Subject: Re: [\[Ta\\_Seti\]\\_ātal\\_Hyk\\_-\\_The\\_First\\_City?](#)

> Hotep Omari,

>

> What it is is that Eurocentric scholars have sought to  
> define what constitutes a city when it's convenient to  
> them. They've contradicted each other for years,  
> citing various places such as Turkey, Iran, Iraq, and  
> Palestine. Then, they play switch-a-roo by giving  
> ancient Mesopotamia credit for having the oldest known  
> city. Like I've said many times before, what the  
> Eurocentrists can't physically feel with their bear  
> hands doesn't exist to them. If we take into account  
> that the Earth goes through a geographical change as  
> the years go by, there were other cities that existed  
> long before the ones that the Eurocentrists have  
> discovered and have concluded that the oldest city in  
> the world is such and such. And, as usual, the masses  
> of the people, who refuse to think for themselves,  
> including black people, just go with the flow. Now,  
> ask yourself does the art of building constitute what  
> a city is? Or does it have to do with their version of  
> a city block, like those of Amerikkka?

>

> P.E.A.C.E. Proper Education Always Corrects Errors!

>

>

> --- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

>> >From: Mickel Hendrix

>> <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>

>> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> >Subject:

>> >Re: [\[Ta\\_Seti\]\\_ātal\\_Hyk\\_-\\_The\\_First\\_City?](#)

>> >Date: Fri, 15 Nov 2002 13:25:42 -0800 (PST)

>> >



> > > Hotep,  
> > >  
> > > It all depends on who's the one that controls what  
> > the  
> > > definition of a city is!  
> > >  
> > > P.E.A.C.E. Progress...  
> > >  
> > >  
> > Peace Ptah,  
> > >  
> > This is interesting please elaborate.  
> > >  
> > >  
> > >  
> > > --- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > > >  
> > > > ----- Original Message -----  
> > > > From: Djehuti Sundaka  
> > > > To: Ta Seti  
> > > > Sent: Tuesday, November 12, 2002 9:14 PM  
> > > > Subject: [Ta\_Seti] ātal Hyk - The First  
> > City?  
> > > >  
> > > >  
> > > >  
> > > >  
> > > >  
> > >  
> > [http://www.bbc.co.uk/radio4/science/unearthingmysteries\\_20021112.shtml](http://www.bbc.co.uk/radio4/science/unearthingmysteries_20021112.shtml)  
> > > ātal Hyk - The First City?  
> > > >  
> > > > (EL)..certainly not, but it's an excellent  
> > study  
> > > model of neolithisation.  
> > > >  
> > > >  
> > >  
> > >  
> > >  
\_\_\_\_\_  
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>

| 4828|2002-11-19 14:06:47|Edward Loring|Re: Ethnic Origin of the Hyksos|

(EL)....as far as we know they were "Semites". Although their roots are farther east, I suspect that they may have been at home in the East Delta for some time before they came to power (just as the Libyans of the 22nd Dyn were completely integrated in the Delta before they came to power).

----- Original Message -----

**From:** [ptah\\_seker\\_ausar777](mailto:ptah_seker_ausar777)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, November 19, 2002 4:41 AM

**Subject:** [Ta\_Seti] Ethnic Origin of the Hyksos



Hotep,

We've heard about the Hyksos having taken over ancient Kemet, but what was their ethnic origins? Were they black, mixed, or pale-skinned? They had to have been one of the three.

P.E.A.C.E. Progress....

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| 4829|2002-11-19 14:09:41|Emeagwali, Gloria (History)|Re: Comments|

I am happy you talked about the slave trade to Egypt from Europe. In fact the slave trade from the Slavic regions to Egypt carried out by the Ottomans probably did more to 'whiten' the Egyptian population than the era of Greek and Roman conquest.  
Gloria Emeagwali

-----Original Message-----

From: omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

Sent: Tuesday, November 19, 2002 1:54 PM

To: [tuaregs@free.fr](mailto:tuaregs@free.fr)

Cc: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Comments

Thanks for the open minded response. Please view comments/response below:

>From: "Touaregs, Culture & Histoire" <[tuaregs@free.fr](mailto:tuaregs@free.fr)>

>To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

>CC: Andrew Whittington <[awhittington@btopenworld.com](mailto:awhittington@btopenworld.com)>

>Subject: Re: Comments

>Date: Tue, 19 Nov 2002 10:13:41 +0000

>

>["omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> 飲ivait/wrote :]

>

>> I like your site. But the comment that "Berbers" (a language) are  
>> white is a very Eurocentric statement and false. The earliest Berbers  
>> were related to the Afro-Asiatic speaking NE Africans (ie, Somali,  
>> etc)

>

>Dear Omari,

>



>thanks for your comment. In fact you may know more than I about this  
>topic...  
>  
>In fact, I did not use "Berber" or even "Amazigh" in the first version of  
>the text about tuaregs.  
>I think what I should have written then was that the white appearance of  
>Tuaregs was due to their amazigh origins.

This is indeed the crux of the problem. Not all "Amazigh" have white appearances. "Berber" is a language family, not a race. Some "Berber" speakers are light (note light not white) who live along the coast of N Africa, others are very dark like those that live in the sahara.

Africa is the birthplace of humans and is very diverse as would be expected given the great time depths of humans living in the region.

The term black is generally used in the Us and Uk to mean ANYONE with tropical African ancestry. It is interesting to note that light skinned blacks such as actress Vanessa Williams or US secretary of state Collin Powell are considered "Black" in the US or UK, but white in North Africa. Why? Because mythology has always been used to justify imperialism.

European colonialism divided up Africa and created superficial North/South divisions. The "Berber" speaking peoples originate like other branches of the Afro-Asiatic speaking peoples in the tropical regions of NE Africa. In other words in "Black Africa". Over time North Africa has seen many migrations and invasions : Arabs, Hyksos, Vandals, French, British, Persians, Greeks, Romans, etc. There was also an active slave trade that brought many Slavic peoples into N Africa.

Therefore to state that the original "Berbers" or "Amazigh" were "white" is truly inaccurate. There have always been "black" "Berbers", LATER supplemented by "whites" mixing into the population.

Also, keep in mind that Africa is huge and ecologically diverse. Hence, we find light skinned San peoples and dark skinned Hausa. All of these groups are equally "black" or "African" if you will.

I would like to invite you to visit/join an online forum I am involved with that investigates issues of ancient African history and culture called Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo and enter the key word: ta\_seti (as spelled). I'm sure you will find this forum informative.

Thanks



>This is a part of the site (origins and history of Tuaregs) I really >would  
>like to improve and it will be...  
>I will add your remark as-is on the site, and hope it will lead to other  
>comments on the question.  
>  
>Eurocentricity was a mistake, not an attitude! :)  
>Best regards,  
>  
>Fr  ric Schoenahl  
>(sent a copy to Andrew)

---

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| 4830|2002-11-19 14:22:20|a.manansala@attbi.com|Re: Pulleys and ships|  
Thanks, Alex.

Regards,  
Paul Kekai Manansala

> Paul, there is a good model of a ship with surviving rigging discovered in  
> Tut-Ankh-Amen's tomb.  
> see also:  
> Dilwyn Jones. 1995, \_Boats (Egyptian Bookshelf)\_.  
> Steve Vinson. 1999, \_Egyptian Boats and Ships\_.  
>  
> West African pulleys used in textile industry. Again no time period.  
> Possibly assimilated during colonial period?  
> <<http://www.nigerbend.com/catalog/OldBauleheddlepulley8in.jpg>>  
> <http://www.nigerbend.com/catalog/OldBauleheddlepulley8in.jpg>  
> <<http://www.nigerbend.com/catalog/Bauleheddlepulley115in.JPG>>  
> <http://www.nigerbend.com/catalog/Bauleheddlepulley115in.JPG>  
>  
>  
> Alex  
>



> -----Original Message-----

> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com) [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

> Sent: Monday, November 18, 2002 10:03 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: Re: [Ta\_Seti] Pulleys and ships

>

>

>

>>

>> ----- Original Message -----

>> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Sent: Sunday, November 17, 2002 9:53 PM

>> Subject: [Ta\_Seti] Pulleys and ships

>>

>>

>> I'm attaching an image of the ships from Deir el-Bahri.

>>

>> It shows them both with the sail down and with hoisted above.

>>

>> Would this not require at least a simple pulley?

>>

>> Regards,

>> Paul Kekai Manansala

>> \*\*\*\*\*

>

>

| 4831|2002-11-19 14:27:13|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>>Nubians descended from

>>Date: Tue, 19 Nov 2002 00:14:25 +0000

>>

>>

>>Sinadont exists and probably did "evolve" from the Sundadont.

>

> Good.

>

>>

>>However, Sinadont is hardly found in SE Asia at all.

>

> Are Chinese generally Sinadont. They're found in SE Asia in the millions.

>



But these Chinese are all mostly recent immigrants.

That's like using the modern population of America as testimony of the ancient population.

The Thai people themselves are Sundadont.

Also, it's mainly northern Chinese that are Sinodont. That may not extend to the southern Chinese who account for the majority in SE Asia, except in Singapore and Taiwan.

For your theory to be correct, we should see quite a large incidence of Sinodontology not only in indigenous Southeast Asians but even in Micronesians and Polynesians.

Regards,

Paul Kekai Manansala

| 4832|2002-11-19 14:28:38|terance pete|Re: Comments|

**"Emeagwali, Gloria (History)"** wrote:

I am happy you talked about the slave trade to Egypt from Europe. In fact the slave trade from the Slavic regions to Egypt carried out by the Ottomans probably did more to 'whiten' the Egyptian population than the era of Greek and Roman conquest.

Gloria Emeagwali

-----Original Message-----

From: omari maulana [mailto:omari\_maulana@hotmail.com]

Sent: Tuesday, November 19, 2002 1:54 PM

To: tuaregs@free.fr

Cc: ta\_seti@yahogroups.com

Subject: [Ta\_Seti] Re: Comments

Thanks for the open minded response. Please view comments/response below:

>From: "Touaregs, Culture & Histoire"

>To: "omari maulana"

>CC: Andrew Whittington

>Subject: Re: Comments

>Date: Tue, 19 Nov 2002 10:13:41 +0000

>

>["omari maulana" ?crivait/wrote :]

>

> > I like your site. But the comment that "Berbers" (a



language) are  
> > white is a very Eurocentric statement and false. The  
earliest Berbers  
> > were related to the Afro-Asiatic speaking NE Africans  
(ie, Somali,  
> > etc)  
>  
>Dear Omari,  
>  
>thanks for your comment. In fact you may know more than I  
about this  
>topic...  
>  
>In fact, I did not use "Berber" or even "Amazigh" in the  
first version of  
>the text about tuaregs.  
>I think what I should have written then was that the white  
appearance of  
>Tuaregs was due to their amazigh origins.

This is indeed the crux of the problem. Not all "Amazigh"  
have white  
appearances. "Berber" is a language family, not a race.  
Some "Berber"  
speakers are light (note light not white) who live along  
the coast of N  
Africa, others are very dark like those that live in the  
sahara.

Africa is the birthplace of humans and is very diverse as  
would be expected  
given the great time depths of humans living in the region.

The term black is generally used in the Us and Uk to mean  
ANYONE with  
tropical African ancestry. It is interesting to note that  
light skinned  
blacks such as actress Vanessa Williams or US secretary of  
state Collin  
Powell are considered "Black" in the US or UK, but white in  
North Africa.  
Why? Because mythology has always been used to justify  
imperialism.

European colonialism divided up Africa and created  
superficial North/South  
divisions. The "Berber" speaking peoples originate like  
other branches of  
the Afro-Asiatic speaking peoples in the tropical regions  
of NE Africa. In  
other words in "Black Africa". Over time North Africa has  
seen many  
migrations and invasions : Arabs, Hyksos, Vandals, French,  
British,  
Persians, Greeks, Romans, etc. There was also an active  
slave trade that  
brought many Slavic peoples into N Africa.



Therefore to state that the original "Berbers" or "Amazigh" were "white" is truly inaccurate. There have always been "black" "Berbers", LATER supplemented by "whites" mixing into the population.

Also, keep in mind that Africa is huge and ecologically diverse. Hence, we find light skinned San peoples and dark skinned Hausa. All of these groups are equally "black" or "African" if you will.

I would like to invite you to visit/join an online forum I am involved with that investigates issues of ancient African history and culture called Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo and enter the key word: ta\_seti (as spelled). I'm sure you will find this forum informative.

Thanks

>This is a part of the site (origins and history of Tuaregs) I really >would like to improve and it will be...  
>I will add your remark as-is on the site, and hope it will lead to other >comments on the question.  
>  
>Eurocentricity was a mistake, not an attitude! :)  
>Best regards,  
>  
>Frédéric Schoenahl  
>(sent a copy to Andrew)

---

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In fact the slave trade from the Slavic regions to Egypt carried out by the Ottomans probably did more to 'whiten' the Egyptian population than the era of Greek and Roman conquest.

This is not wexactly true,but I would bet that ther eis much foreign admixture ion egyptains around the city,but most egyptains desdan from peasentry,and not upper clases. The slaves never mixed with the fellahin in the country side,and if you saw what I posted about upper egyptains still look vry much african. Many people seem 5to forget that the delta region in Kmt also has a big semetic admixture,even since probally around the time of the hykos and possibly pre dyanstic times there might have been some gene flow form asiatics around buto,but I think it was very small.

I think however that visigothic slaves through out the magreeb might have affected places like tunisa and possibly other parts like libya.

What really annoiys me is people try to use the argument about africoid egyptains living in egypt today are result of desdants oif mixing with black slaves,which really does not add up.

---

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| 4833|2002-11-19 14:34:41|Djehuti Sundaka|Re: Ethnic Origin of the Hyksos|  
Check out

<http://www-oi.uchicago.edu/OI/DEPT/RA/BBW/BBWCh29.pdf>

at

<http://www-oi.uchicago.edu/OI/DEPT/RA/BBW/BBWIntro.html>

Djehuti Sundaka

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> How so? And what was the ethnic origin of the

> Amorites. They had to have been one of the three types

> that I mentioned. From what I've learned the Amorites



> had Cushite blood in their veins as a collective  
> group. Or else they wouldn't be portrayed as  
> brown-skinned people on their own monuments. Plus,  
> they spoke a so-called Semitic language, which is an  
> Afrikan language.

>

> P.E.A.C.E. Progress...

>

> --- Djehuti Sundaka wrote:

>> The "Hyksos" had been "Amorites" from Hazor.

>>

>> Djehuti Sundaka

>>

>>

>> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

>>

>> wrote:

>>> Hotep,

>>>

>>> We've heard about the Hyksos having taken over

>> ancient Kemet, but

>>> what was their ethnic origins? Were they black,

>> mixed, or pale-

>>> skinned? They had to have been one of the three.

>>>

>>> P.E.A.C.E. Progress....

>>

>>

>

>

>

> \_\_\_\_\_  
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| 4834|2002-11-19 14:39:40|Emeagwali, Gloria (History)|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

Well the Chinese National Academy of Scientists in 1998 claimed that most of the population of China owes its genetic origins to Africa. The study is the product of the Chinese Human Genome Diversity Project in the People's Republic of China and was funded by the National Natural Science Foundation of China. They used advanced tools of DNA analysis to create detailed genetic profiles of 28 of China's official population groups, which comprise more than 90% of the country's population' according to Robert Lee Holts.

See Robert Lee Holts, The Los Angeles Times, September 29, 1998.

I don't know if this has any relevance to the ongoing discussion since I am yet to read the fine



prints. Just thought I would throw this in.  
GE

-----Original Message-----

From: Mickel Hendrix [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]

Sent: Tuesday, November 19, 2002 2:54 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended from

Hotep Omari,

It's as simple as this. Ask any scholar who professes to be an authority in the field of ethnology and anthropology to explain, where the dark-skinned slant-eyed Chinese derived from. Then, ask him how did they get their dark-skinned complexions, which, in some cases, is darker than some Afruikan tribes, who are called black.

It is obvious that if there are three basic types of slant-eyed Chinese: dark, pale and so-called yellow-skinned, one of them have to be the descendants of the aboriginal Chinese, or earliest inhabitants of what is now called China.

Those whom scholars have referred to as Negritos having been present in ancient China were either the short, dark-skinned non-slant-eyed people, who resemble those that can be found in the Pacific Islands. Or they were the short, dark-skinned, slant-eyed Chinese aboriginals, who are mentioned in the ancient Chinese records, now known as the You-group. They can be found black as a trillion midnights mostly in southern China.

And like I said, if we were to shave their heads bald and cover their so-called Chinese eyes, chances are they would be "mistaken" for black people, by the conditioned of the masses, including black people. Or if we were to cover their heads with bags and dressed up in Versace, they would be "mistaken" for black people.



See, it's the hair texture, eye folds, and geographical location that prevents them from being called black. And this is exactly the kind of mentality that some black scholars entertain, while at the same time claim they are trying to fight against academic white supremacy.

P.E.A.C.E. Progress...

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> > Nubians descended from  
> > Date: Tue, 19 Nov 2002 00:14:25 +0000  
> >  
> >  
> > > From: "Paul Kekai Manansala"  
> > > <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> > > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Subject: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> > Nubians  
> > > descended from  
> > > Date: Mon, 18 Nov 2002 22:58:04 -0000  
> > >  
> > > In what sense, Sunadont dentition, flaring  
> > malars, flaring gonial  
> > > angles, coronal facial flatness, wide vaults?  
> > >  
> > > Do you accept that the Sinadont type exists? If  
> > so do you believe that  
> > it  
> > > evolved from the Sunadont?  
> > >  
> > > >  
> >  
> > Sinadont exists and probably did "evolve" from the  
> > Sundadont.  
>  
> Good.  
>  
> >



>>However, Sinadont is hardly found in SE Asia at  
> all.  
>  
> Are Chinese generally Sinadont. They're found in SE  
> Asia in the millions.  
>  
> Sundadonty is the actually  
>>a SE Asian morphology, not an Australoid one.  
>  
> Where are you suggesting Australoids came from?  
> From Africa via boat?  
>  
>>  
>>For example, it is absent from South Indian  
> populations and at best weakly  
>>represented in Australian Aborigines.  
>>  
>>>>  
>>>>  
>>>>> 7) Historical records and linguistics  
> indicate north- south  
>>>migrations  
>>>>>  
>>>>  
>>  
>>  
>>  
>>  
>>  
>>  
>>  
>>>>Not  
>>>>one northern archaeological culture has been  
> shown to have  
>>>>penetrated from northern China into SE Asia in  
> the prehistoric  
>>>>period.  
>>>  
>>> What about from N China into south China in the  
> historic period?  
>>  
>>I was referring specifically in the previous  
> statement to  
>>the prehistoric period. As I said before the  
> historic invasions were  
>>limited to northern SE Asia (and Taiwan).  
>



> >  
> > However, there were no historic invasions of  
> Chinese into insular SE  
> Asia and the  
> Pacific. The people there are still very diverse,  
> certainly not all black.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
>  
>  
>

---

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| 4835|2002-11-19 15:26:03|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

> > From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians  
> > descended from  
> > Date: Tue, 19 Nov 2002 00:56:20 -0000  
> >  
>  
> Ok, but both Tasmanians and Andaman Islanders were black.



Well, that's your opinion. Why do you consider Tasmanians black?  
Do you consider Australian Aborigines black?

Regards,

Paul Kekai Manansala

| 4836|2002-11-19 23:22:17|mansu\_musa|Ancient kemetian castles |  
Buhen

Buhen is a fortress that was built in Egypt during the 12th dynasty rule of Sesostriis III, around the year 1860 BCE. The fort is located near the head of the Nile River, and lies near the ancient Nubian border. The fort was a part of a chain of forts that lined the Nile. The other forts along the banks were Mirgissa, Shalfak, Uronarti, Askut, Dabenarti, Semna, and Kumma. All the forts had visual contact with one another to warn of would-be attackers.

The fortress itself covered over 150m of the West bank of the Nile. It spanned across 1.3 hectares, and had within its wall a small town laid out in a grid system. At its peak it had a population of around 3500 people. The fortress also included the administration for the whole fortified region of the Second Cataract. Its fortifications included a 3m deep moat, drawbridges, bastions, buttresses, ramparts, battlements, loopholes, and a catapult. The walls of the fort were about 5m thick and stood 10m high. In front of the main walls there was a secondary wall that had the moat in front of it. This meant that attackers would have to cross the moat under archer fire, and then climb both of the walls that surrounded the city.

It is unsure if the fort actually ever saw any battles, but there are burn marks on the front walls. It is not known if these marks are from a battle or an accidental fire in the past. The fort was occupied not just by the Egyptians, but also the Kushites, and the Meroitic peoples without need for major reconstruction. The complex probably served as a customs and naval depot for the Egyptians. It would have been a checkpoint for goods entering from Nubia and southern Africa, and to restrict river traffic from the south. The fortress at Buhen today has been covered by Lake Nasser, which was the result of the building of the Aswan High Dam in 1964. Before the site was covered with water, a team led by Walter B. Emery excavated and published their findings to ensure a record of the site.

Sources:

"The fortress at Buhen." ERG engineering, Inc. (March 4, 1996)

<<http://world.std.com/~erg/buhen.html>> Last viewed 12/3/00

"Defensive structure of Buhen's Inner Fortress."

<<http://www.duke.edu/~cdr2/buhen.html>> Last viewed 12/2/00

"Bill Riseman and the Fortress of Buhen" Learning sites (Feb. 25, 1999) <<http://www.learningsites.com/EarlyWork/buhen-2.htm>> Last viewed 12/2/00



<http://www.duke.edu/~cdr2/buhen.html>

<http://www.duke.edu/~cdr2/bphotos.html>

### Nubian Fortress

Ancient Egyptians were famous for their huge buildings and everyone has already heard something about the pyramids of Giza, the temple of Karnak and Abu Simbel but how many among us has already heard something about Egyptian fortresses ?

A long time before the European fortresses were built, the Egyptian already mastered the building of imposing military complexes. The Buhen fort in Nubia one of the best examples of it.

<mailto:[laurentw@hotmail.com](mailto:laurentw@hotmail.com)>

protectID=034166044180056116050029203004176222188144238179209171188199  
>?

subject=Egyptian\_Dream\_NubianFortresspage>

<mailto:[laurentw@hotmail.com](mailto:laurentw@hotmail.com)>

protectID=034166044180056116050029203004176222188144238179209171188199  
>?

subject=Egyptian\_Dream\_NubianFortresspage>

Hatshepsut (1479-1458 BC) is famous for her peaceful reign. She wasn't really a good military leader but she wanted to prevent wary neighbouring kingdoms to cross the Egyptian border and bring her peaceful reign to an end. In order to impress her direct neighbours, Hatshepsut ordered the construction of huge fortresses around Egypt that would dissuade enemies from attacking the country. This tactic worked for a while until Hatshepsut's enemies realised that those fortresses were only huge piles of rocks built to impress foreign armies. So let's have a closer look at one of these fortresses, the Nubian fortress of Buhen located 250 km south of Aswan in Lower-Egypt.

The first bricks of this building were laid during the Old Kingdom. The building was then fortified during the 12th dynasty (1938-1759 BC). The fortress had one of its walls bordering the Nile river which was streaming just behind the picture you can see above this text. The first wall you can see on the picture, the lower one, has a thickness of 4 meters. Just behind the first wall, another bigger wall protected the fortress. A moat separated both walls. The second wall had one big tower at each of its extremities. The smaller towers you can see between the big towers were built with a distance of 5 meters from each others. If you count the amount of towers and multiply it by 5, you can see that the fortress had a width of about



100 meters ! The main entry was secured by two towers (the towers with the flags on the picture). A wooden gate blocked the entry and a draw bridge was used to cross the distance between the first and the second wall.

Inside the castle, you could find houses, a temple and the residence of the commandant which were all dedicated to the protection of Egypt's border. But as the borders of Egypt were growing, those big castle became little cities while other castle where build along the new borders.

The remain of this fortress were discovered in 1819 but the most important excavations date from this century. Just like lots of other Egyptian fortresses, the Buhen fortress lies now under the water of the new Nasser lake which was artificially created with the Aswan Dam. Once more, the ancient Egyptians have shown us that they were real masters in the construction of huge buildings. The fortresses that were built in Europe during the Middle-Ages were much smaller than this one. We could consider those Egyptian fortresses as a kind of precursor for the European fortified cities.

| 4837|2002-11-20 05:56:53|Alex van Deelen|Re: Inventing Africa and interesting article from new scientist|

Message: 22

Date: Tue, 19 Nov 2002 21:53:49 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Inventing Africa and interesting article from new scientist

- > In the late 19th century, East and Central Africa were, in fact,
- > heavily populated (by today's measures), and controlled by several
- > large and thriving cattle-herding civilizations. These societies had
- > elaborate and rich cultures, well-mounted armies and navies, and were
- > engaged in robust trade over much of the sub-Saharan region.

- > In 1887, however, an unsuccessful Italian invasion of Eritrea brought
- > with it rinderpest, a deadly viral infection specific to cattle. The
- > virus had originated in central Asia, from which it had periodically
- > swept through Europe in preceding centuries. By the 1880s, most
- > European cattle herds had developed limited immunity to rinderpest,
- > and serious outbreaks of it were relatively rare.

- > But rinderpest was unknown south of the Sahara before the Italians
- > brought it to the continent, and no African cattle had resistance to
- > it. Within 20 years, the virus had spread from the Horn of Africa to
- > the tip of southern Africa, killing perhaps 90 per cent of cattle in
- > its wake.

- > The full citation for this article is:

- > Pearce, Fred. "Inventing Africa." New Scientist 167.2251 (2000): 30-



> 33.

> -- recommended reading. The historical, technological production of

> purportedly a-technological or pre-technological spaces will be a

> common thread in our discussions this semester.

> <http://web.nwe.ufl.edu/~tharpold/courses/fall00/eng4139/resources.html>

Excellent post.

This is all very interesting stuff.

I found the article on-line at

<http://www.cgiar.org/ilri/news/news-pdf/inventafrica.pdf>

When Fred Pearce writes: "Before rinderpest arrived, the cattle on the plains kept the tsetse fly in check by grazing ... very close and preventing tree seedlings and shrubs from growing more than a few centimetres high"; you might think he's making a plea for large scale cattle ranching.

John Reader also has a book out,  
"Africa: A Biography of the Continent"

However, I also have a couple of questions:

- Was rinderpest really so exogenous that it presented such a dramatic shock to Africa? Unlike the Americas and Australia, Africa was hardly totally locked off from the rest of the world. Could it spread so fast within 10 years (1880s)?

- What was the real extent of cattle and why didn't the savannah just grow back with trees after the demise of these large herds of cattle - doesn't rinderpest affect the other herbivore wildlife to any extent?

I have to admit that the subject matter is new to me (I did go to agricultural college for a year before switching to another study, but tropical diseases weren't exactly on the agenda).

Alex

| 4838|2002-11-20 07:52:54|Kponingo|Re: Chinese Map of Africa,|  
Alberto,

I thought I had responded to that post, perhaps not.  
I have been rather "incog-negro" as of late. :)

As to my website, I stated before it is an old site that



I hardly keep up with anymore. Last time I made an update was 1999, and even then I was preparing to rework the page entirely. I still plan on scrapping it completely and creating a new site based on a wholly new format. When it was created, it was never meant to be an indepth treatise on African history/culture. It was a primer for a course that touched on the very basics.

The new site, whenever I get to creating it, will be more informative/inclusive and I have kept your suggestions as a helpful reference.

DG

-----  
mansa musa said:

> I posted a message to you quite a while back about your web site. I  
> was curious if you read it, and would add some of the things I  
> mentioned.

| 4839|2002-11-20 08:08:20|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Tue, 19 Nov 2002 22:27:05 +0000  
>  
>  
>>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>>>Nubians descended from  
>>>Date: Tue, 19 Nov 2002 00:14:25 +0000  
>>>  
>>>  
>>>Sinadont exists and probably did "evolve" from the Sundadont.  
>>  
>> Good.  
>>  
>>>  
>>>However, Sinadont is hardly found in SE Asia at all.  
>>



> > Are Chinese generally Sinodont. They're found in SE Asia in the  
> millions.  
> >  
>  
>  
> But these Chinese are all mostly recent immigrants.

I never argued anything else!

>  
> That's like using the modern population of America as testimony of the  
> ancient population.  
>  
> The Thai people themselves are Sundadont.

I agree, although they would have a mixture of Chinese (recent or not) as well.

>  
> Also, it's mainly northern Chinese that are Sinodont. That may not extend  
> to  
> the southern Chinese who account for the majority in SE Asia, except in  
> Singapore and Taiwan.

China was unified in the historic era, I would assume regional intergration:  
north to south AND south to north.

>  
> For your theory to be correct, we should see quite a large incidence of  
> Sinodontology not only in indigenous Southeast Asians but even in Micronesians  
> and  
> Polynesians.

What are you saying my theory is? All this goes back to the question of  
hair texture of San people in ancient Africa. The bottom line is we don't  
know what the hair texture was 20000 years ago. We do have samples of  
neolithic hair from middle Egypt and it was consistent with modern African  
hair textures. That's all I'm getting at.

Peace

>  
> Regards,



>Paul Kekai Manansala

---

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| 4840|2002-11-20 08:16:31|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>Nubians descended from

>Date: Tue, 19 Nov 2002 22:28:23 +0000

>

>

>>>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>Nubians

>>>descended from

>>>Date: Tue, 19 Nov 2002 00:56:20 -0000

>>>

>>

>> Ok, but both Tasmanians and Andaman Islanders were black.

>

>Well, that's your opinion. Why do you consider Tasmanians black?

>Do you consider Australian Aborigines black?

Yes. I think it is possible to be a black Asian (color/phenotype) and be genetically closer to Chinese than African. Likewise you can be a black African (color/phenotype) and be genetically distant to black Asians. That's my take. Were dealing with phenotype versus genotype.

By the way do you believe in the Aryan invasion theory into India?

>

>Regards,

>Paul Kekai Manansala



---

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| 4841|2002-11-20 08:22:05|omari maulana|Re: Ethnic Origin of the Hyksos|

>From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos

>Date: Tue, 19 Nov 2002 20:15:16 -0000

>

>The "Hyksos" had been "Amorites" from Hazor.

Linguistically were the Afro\_Asiatic speakers or Indo\_European speakers?

>

>Djehuti Sundaka

>

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "ptah\_seker\_ausar777"

>wrote:

>> Hotep,

>>

>> We've heard about the Hyksos having taken over ancient Kemet, but

>> what was their ethnic origins? Were they black, mixed, or pale-

>> skinned? They had to have been one of the three.

>>

>> P.E.A.C.E. Progress....

>

---

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| 4842|2002-11-20 08:36:20|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>>Nubians descended from

>>Date: Tue, 19 Nov 2002 22:28:23 +0000

>>

>>

>>>>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>



>>> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>>Nubians  
>>> >descended from  
>>> >Date: Tue, 19 Nov 2002 00:56:20 -0000  
>>> >  
>>> >  
>>> >Ok, but both Tasmanians and Andaman Islanders were black.  
>>  
>> >Well, that's your opinion. Why do you consider Tasmanians black?  
>> >Do you consider Australian Aborigines black?  
>  
> >Yes. I think it is possible to be a black Asian (color/phenotype) and be  
> >genetically closer to Chinese than African.

Well, that's what I was getting at, what phenotype are you talking about?

How do Tasmanians and Australian Aborigines fit into that phenotype. Before you said being Black was more than just complexion. What is the phenotypic range that identifies "Black."

Regards,

Paul Kekai Manansala

| 4843|2002-11-20 08:46:12|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Wed, 20 Nov 2002 16:36:15 +0000  
>  
>  
>>> >From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>>> >Nubians descended from  
>>> >Date: Tue, 19 Nov 2002 22:28:23 +0000  
>>> >  
>>> >  
>>> >> >From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>>> >> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)



>>>>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>>>>Nubians  
>>>>>descended from  
>>>>>Date: Tue, 19 Nov 2002 00:56:20 -0000  
>>>>>  
>>>>>  
>>>>> Ok, but both Tasmanians and Andaman Islanders were black.  
>>>>  
>>>Well, that's your opinion. Why do you consider Tasmanians black?  
>>>Do you consider Australian Aborigines black?  
>>  
>> Yes. I think it is possible to be a black Asian (color/phenotype) and  
>be  
>> genetically closer to Chinese than African.  
>  
>Well, that's what I was getting at, what phenotype are you talking about?  
>  
>How do Tasmanians and Australian Aborigines fit into that phenotype. Before  
>you  
>said being Black was more than just complexion. What is the phenotypic  
>range that identifies "Black."

It's not that subjective:

<http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>

>  
>Regards,  
>Paul Kekai Manansala

---

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| 4844|2002-11-20 08:48:17|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

Here's a better link:

<http://www.tasmanianaboriginal.com.au/ancestors.htm>



>From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Wed, 20 Nov 2002 08:46:11 -0800  
>  
>  
>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>>Nubians descended from  
>>Date: Wed, 20 Nov 2002 16:36:15 +0000  
>>  
>>  
>>>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians  
>as  
>>>>Nubians descended from  
>>>>Date: Tue, 19 Nov 2002 22:28:23 +0000  
>>>>  
>>>>  
>>>>>>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>>>>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>>>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians  
>as  
>>>>>Nubians  
>>>>>>descended from  
>>>>>>Date: Tue, 19 Nov 2002 00:56:20 -0000  
>>>>>>  
>>>>>>  
>>>>>>Ok, but both Tasmanians and Andaman Islanders were black.  
>>>>>  
>>>>>Well, that's your opinion. Why do you consider Tasmanians black?  
>>>>>Do you consider Australian Aborigines black?  
>>>>  
>>>>Yes. I think it is possible to be a black Asian (color/phenotype) and  
>>>be  
>>>genetically closer to Chinese than African.  
>>



> >Well, that's what I was getting at, what phenotype are you talking about?  
> >  
> >How do Tasmanians and Australian Aborigines fit into that phenotype.  
>Before  
> >you  
> >said being Black was more than just complexion. What is the phenotypic  
> >range that identifies "Black."  
>  
>It's not that subjective:  
>  
><http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>  
>  
>  
> >  
> >Regards,  
> >Paul Kekai Manansala  
>  
>  
>  

---

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>

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| 4845|2002-11-20 09:03:10|omari maulana|Re: \_[Ta\_Seti]\_ ātal\_Hyk\_- \_The\_First\_City?|  
In addition as far as I'm aware the early populations of Anatolia shared  
physical traits with Africans.

>From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: Re: Re: \_[Ta\_Seti]\_ ?atal\_H?y?k\_- \_The\_First\_City?  
>Date: Tue, 19 Nov 2002 22:11:11 +0100  
>  
>Mickel, I like what you are getting at. Perhaps a city can be reativised  
>to  
>mean a center for any population at any time, the place of largest  
>congregation of an ethnies or mixture of ethnien, whatever size or level of  
>development it might show. The Oxford Dictionary of English Etymology  
>gives:  
>"civitas, condition of a citizen, citizenship, body of citizens, body  
>politic, state (later an equivalent of urbs, city)". It has to do with the



>people, not the architecture. It is a dynamic statement of a collectivity.

>

>Cheers

>Ed Loring

>\*\*\*\*\*

>

>----- Original Message -----

>From: "Mickel Hendrix" <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Sent: Tuesday, November 19, 2002 1:17 AM

>Subject: Re: \_[Ta\_Seti]\_?atal\_H?y?k\_-\_The\_First\_City?

>

>

>> Hotep Omari,

>>

>> What it is is that Eurocentric scholars have sought to  
>> define what constitutes a city when it's convenient to  
>> them. They've contradicted each other for years,  
>> citing various places such as Turkey, Iran, Iraq, and  
>> Palestine. Then, they play switch-a-roo by giving  
>> ancient Mesopotamia credit for having the oldest known  
>> city. Like I've said many times before, what the  
>> Eurocentrists can't physically feel with their bear  
>> hands doesn't exist to them. If we take into account  
>> that the Earth goes through a geographical change as  
>> the years go by, there were other cities that existed  
>> long before the ones that the Eurocentrists have  
>> discovered and have concluded that the oldest city in  
>> the world is such and such. And, as usual, the masses  
>> of the people, who refuse to think for themselves,  
>> including black people, just go with the flow. Now,  
>> ask yourself does the art of building constitute what  
>> a city is? Or does it have to do with their version of  
>> a city block, like those of Amerikkka?

>>

>> P.E.A.C.E. Proper Education Always Corrects Errors!

>>

>>

>> --- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

>>> >From: Mickel Hendrix

>>> <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>

>>> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>> >Subject:

>>> Re: \_[Ta\_Seti]\_?atal\_H?y?k\_-\_The\_First\_City?

>>> >Date: Fri, 15 Nov 2002 13:25:42 -0800 (PST)



[illegible]



>>> >[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>> >  
>>> >  
>>> >  
>>> >Your use of Yahoo! Groups is subject to  
>>> <http://docs.yahoo.com/info/terms/>  
>>> >  
>>> >  
>>> >  
>> \_\_\_\_\_  
>>> MSN 8 with e-mail virus protection service: 2 months  
>>> FREE\*  
>>> <http://join.msn.com/?page=features/virus>  
>>> >  
>>> >  
>>> To unsubscribe from this group, send an email to:  
>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>> >  
>>> >  
>>> >  
>>> Your use of Yahoo! Groups is subject to  
>>> <http://docs.yahoo.com/info/terms/>  
>>> >  
>>> >  
>> >  
>> >  
>> \_\_\_\_\_  
>> Do you Yahoo!?  
>> Yahoo! Web Hosting - Let the expert host your site  
>> <http://webhosting.yahoo.com>  
>> >  
>> To unsubscribe from this group, send an email to:  
>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>> >  
>> >  
>> >  
>> Your use of Yahoo! Groups is subject to  
>> <http://docs.yahoo.com/info/terms/>  
>> >  
>> >  
>



---

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| 4846|2002-11-20 09:04:06|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> By the way do you believe in the Aryan invasion theory into India?  
>

Not in the traditional interpretation. There simply is no evidence to support the invasion. You have to understand my take on the linguistic situation though before I can get into details. That would take a while and is straying to much off-topic.

I do believe "Caucasian" types did enter the subcontinent, but much of this was much later than generally presumed and much less pervasive than thought.

For example, I believe the largest demographic changes came only during the Islamic period. Before this most of the intermixture with Iranian types occurred mainly in the far northwest around present day western and northern Pakistan.

The Muslim invasion pushed these folk along with Afghani Buddhists and Persian Zoroastrians eastward. Most of the latter two probably got absorbed into the Hindu mainstream although some of the Persians retained their religion forming the Parsi people of today.

I know that Europeans have used interpretations of the Rgveda to support their arguments, but you have to remember the context. The Rgveda is a highly symbolic collection of ritual hymns, not a history document. For example, Indra the great god of the Rgveda is often described as yellow or red complexioned depending on the context and the apparent symbolism.

But most importantly the archaeological discoveries don't support the European model.

Regards,

Paul Kekai Manansala

| 4847|2002-11-20 09:04:26|omari maulana|Re: Technically Black|

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Technically Black  
>Date: Tue, 19 Nov 2002 19:38:40 -0000  
>



>--- In Ta\_Seti@y..., Mickel Hendrix wrote:  
>> Hotep Brotha Alex,  
>>  
>> If there are pale-skinned Afruikans such as the ones  
>> you mentioned, then, we would have to take into  
>> account the lack of melanin in the epidermis of the  
>> skin, or the failure of the melanocytes to distribute  
>> melanin to the point that their skin complexions would  
>> attain to the one of the various shades of brown.  
>>  
>> Upon this, we would have to either recognize the fact  
>> that, if they are indeed pale-skinned, they are the  
>> descendants of pale-skinned peoples, who ventured to  
>> the regions, where they currently reside. Or the  
>> realization that they could be the offspring of  
>> albinism, via Cushitic genes that did not produce  
>> brown skin, because of the process of tyrosine  
>> hydroxylase.  
>>  
>> But, from what I've learned is that the Fulani have a  
>> so-called yellowish-brown complexion, which does not  
>> require the blood-mixture of Caucasian or pale-skinned  
>> peoples. Therefore, the Fulani and the Khoi-San people  
>> are also Cushites, as are the native dark-skinned,  
>> slant-eyed Chinese, Australian Aboriginees, and  
>> Tasmanians.  
>>  
>> P.E.A.C.E. Progress....  
>>  
>> --- "Derrick, Alexander"  
>> wrote:  
>>> Hotep, Mickel.  
>>>  
>>> What is your opinion on "pale-skinned" Africans from  
>>> Nigeria (igbo and some  
>>> fulani people) or the yellow-brown Khoi or San in S.  
>>> Africa? Is the color a  
>>> result from mixing with the white man?  
>>>  
>>> Alex  
>>>  
>>> -----Original Message-----  
>>> From: Mickel Hendrix  
>>> [mailto:Ptah\_Seker\_Ausar777@y...]  
>>> Sent: Monday, November 18, 2002 8:41 PM  
>>> To: Ta\_Seti@y...



>>> Subject: Re: [Ta\_Seti] Re: Technically Black  
>>>  
>>>  
>>> Hotep Paul,  
>>>  
>>> No. It's not an ideology. The people whom you refer  
>>> to  
>>> in southeast Asia and the Pacific are perfect  
>>> examples  
>>> of what I'm parlaying. Those whom you see with  
>>> dark-skinned complexions are Cushite. Those whom you  
>>> see with light-skinned complexions are greatly mixed  
>>> with the blood of both the aboriginal black natives  
>>> and pale-skinned people, whether slant-eyed or not.  
>>> And let me add that, just like there are  
>>> reddish-brown-hued black tribes in Afruika, there  
>>> are  
>>> also some in the southeast of Asia and the Pacific.  
>>> And what are we to say about the pale-skinned  
>>> southeast Asians and Pacific Islanders?  
>>>  
>>> If we were to put a bag over the faces of a  
>>> so-called  
>>> Caucasian and a so-called Chinese person, who has  
>>> pale-skin, we'd have trouble trying to distinguish  
>>> which from which. So, could it be that, technically,  
>>> a  
>>> pale-skinned Chinese person is actually a white  
>>> person, with slanted eyes? Or are there such things  
>>> as  
>>> Chinese and white races?  
>>>  
>>> The reality is that the native people whom you speak  
>>> of as standing a chance of being excluded have not  
>>> the  
>>> concept of black or white in terms of Eurocentrism.  
>>> It  
>>> is not too difficult to realize that all the  
>>> dark-skinned peoples of the world are obviously  
>>> remotely related and are the aboriginal peoples of  
>>> the  
>>> planet. No wonder the ancient Greek writers referred  
>>> to all the dark-skinned peoples of Asia and Afruika  
>>> as  
>>> Ethiopians, regardless of hair texture, and nose and  
>>> lips sizes.



>>>  
>>>  
>>>  
>>> --- a.manansala@a... wrote:  
>>>>  
>>>>> Hotep Paul,  
>>>>>  
>>>>> Incorrect my brother. The point is to show that  
>>>> no  
>>>>> matter where we're at on the planet, whether in  
>>>> the  
>>>>> region that's now known as Amerikkka or not, the  
>>>> two  
>>>>> great ethnic groups on the planet are the  
>>>> dark-skinned  
>>>>> melanized and pale-skinned peoples, with the  
>>>> mixed  
>>>>> group being the virtual offspring of the two.  
>>>>>  
>>>>  
>>>>> Is this an ideology or a reality.  
>>>>  
>>>>> If you applied this in many regions of the world,  
>>>>> including SE Asia and the Pacific, you  
>>>>> would in effect cut many families and communities  
>>>>> asunder.  
>>>>  
>>>>> I don't think you would get many takers.  
>>>>  
>>>>> Regards,  
>>>>> Paul Kekai Manansala  
>>>>>  
>>>>  
>>>>  
>>>>  

---

>>>> Do you Yahoo!?  
>>>> Yahoo! Web Hosting - Let the expert host your site  
>>>> <http://webhosting.yahoo.com>  
>>>> <<http://webhosting.yahoo.com>>  
>>>>  
>>>> To unsubscribe from this group, send an email to:  
>>>> Ta\_Seti-unsubscribe@y...  
>>>>  
>>>>  
>>>>  
>>>> Your use of Yahoo! Groups is subject to the Yahoo!



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 >>>  
 >>>  
 >>>  
 >>  
 >>  
 >>  
 >> \_\_\_\_\_  
 >> Do you Yahoo!?  
 >> Yahoo! Web Hosting - Let the expert host your site  
 >> <http://webhosting.yahoo.com>  
 >  
 >  
 >  
 >Fulani have a  
 >so-called yellowish-brown complexion, which does not  
 >require the blood-mixture of Caucasian or pale-skinned  
 >peoples.

Some Fulani are also very dark with narrow-noses and faces.

> This is what I try to tell people about many groups across of  
 >Africa that don;t fit the true negriod definition that white racist  
 >anthropologist have tried to thorwn on a population of people trying  
 >to denote lighter skin means admixture when in many cases it just  
 >shows variations,such as in the case of kmt and other places across  
 >the magreb,except for the costal types which mainluy live around  
 >copstal regions of northern africa.  
 >  
 > Keita I think has pointed this out many times that lighter skin than  
 >so called true negriod exaggerated bantu features does not mean tyhe  
 >pdenote person is caucasian,which actually the fulani  
 >twarege,tibbu,and even the somali have fallen victims to,and I guess  
 >some modern day anthropologist continue thisd mythology like cloring  
 >brace,who like calrton s coon am suprised he even got a degree.  
 >  
 > Matter of fact carleton s coon thought that massai were hybrids or  
 >caucasians and negriods,no lie,even though I doubt very many nilotic  
 >people have caucasoid admixture they still fall victim to the know  
 >dead hamitic myth.  
 >  
 > THe funny thing about the fulani is that they speak a niger congo  
 >dialect,which is one in the same as the mande and other western  
 >africans,but many have tried to classiufy them as hybrids,even going  
 >sdo far to say just people they milk their cows they are such,ahahaha.



>  
> Carlton S coon also belived the extreme of the meddtereanean race  
>was ethiopians,which I doubt it.  
>  
>  
>

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
| 4848|2002-11-20 09:05:53|omari maulana|Re: Comments|

>From: terance pete <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: RE: [Ta\_Seti] Re: Comments  
>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)  
>  
>  
>  
> "Emeagwali, Gloria (History)" <[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:  
>I am happy you talked about the slave trade to Egypt from Europe. In fact  
>the slave trade from the Slavic regions to Egypt carried out by the  
>Ottomans probably did more to 'whiten' the Egyptian population than the era  
>of Greek and Roman conquest.  
>Gloria Emeagwali  
>  
>-----Original Message-----  
>From: omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]  
>Sent: Tuesday, November 19, 2002 1:54 PM  
>To: [tuaregs@free.fr](mailto:tuaregs@free.fr)  
>Cc: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Comments  
>  
>  
>Thanks for the open minded response. Please view comments/response below:  
>  
>>From: "Touaregs, Culture & Histoire" <[tuaregs@free.fr](mailto:tuaregs@free.fr)>  
>>To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>>CC: Andrew Whittington <[awhittington@btopenworld.com](mailto:awhittington@btopenworld.com)>  
>>Subject: Re: Comments  
>>Date: Tue, 19 Nov 2002 10:13:41 +0000  
>>  
>>["omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> ?crivait/wrote :]  
>>



>>> I like your site. But the comment that "Berbers" (a language) are  
>>> white is a very Eurocentric statement and false. The earliest Berbers  
>>> were related to the Afro-Asiatic speaking NE Africans (ie, Somali,  
>>> etc)  
>>  
>>Dear Omari,  
>>  
>>thanks for your comment. In fact you may know more than I about this  
>>topic...  
>>  
>>In fact, I did not use "Berber" or even "Amazigh" in the first version of  
>>the text about tuaregs.  
>>I think what I should have written then was that the white appearance of  
>>Tuaregs was due to their amazigh origins.  
>  
>This is indeed the crux of the problem. Not all "Amazigh" have white  
>appearances. "Berber" is a language family, not a race. Some "Berber"  
>speakers are light (note light not white) who live along the coast of N  
>Africa, others are very dark like those that live in the sahara.  
>  
>Africa is the birthplace of humans and is very diverse as would be expected  
>given the great time depths of humans living in the region.  
>  
>The term black is generally used in the Us and Uk to mean ANYONE with  
>tropical African ancestry. It is interesting to note that light skinned  
>blacks such as actress Vanessa Williams or US secretary of state Collin  
>Powell are considered "Black" in the US or UK, but white in North Africa.  
>Why? Because mythology has always been used to justify imperialism.  
>  
>European colonialism divided up Africa and created superficial North/South  
>divisions. The "Berber" speaking peoples originate like other branches of  
>the Afro-Asiatic speaking peoples in the tropical regions of NE Africa. In  
>other words in "Black Africa". Over time North Africa has seen many  
>migrations and invasions : Arabs, Hyksos, Vandals, French, British,  
>Persians, Greeks, Romans, etc. There was also an active slave trade that  
>brought many Slavic peoples into N Africa.  
>  
>Therefore to state that the original "Berbers" or "Amazigh" were "white" is  
>truly inaccurate. There have allways been "black" "Berbers", LATER  
>supplemented by "whites" mixing into the population.  
>  
>Also, keep in mind that Africa is huge and ecologically diverse. Hence,  
>we find light skinned San peoples and dark skinned Hausa. All of these  
>groups are equally "black" or "African" if you will.  
>  
>I would like to invite you to vist/join an online forum I am involved with



>that investigates issues of ancient African history and culture called  
>Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo and enter  
>the key word: ta\_seti (as spelled). I'm sure you will find this forum  
>informative.

>

>Thanks

>

>>This is a part of the site (origins and history of Tuaregs) I really  
>>would

>>like to improve and it will be...

>>I will add your remark as-is on the site, and hope it will lead to other

>>comments on the question.

>>

>>Eurocentricity was a mistake, not an attitude! :)

>>Best regards,

>>

>>Frédéric Schoenahl

>>(sent a copy to Andrew)

>

>

>

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>

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>In fact the slave trade from the Slavic regions to Egypt carried out by the

> Ottomans probably did more to 'whiten' the Egyptian population than the  
>era of Greek and Roman conquest.

> This is not exactly true, but I would bet that there is much foreign

> admixture among Egyptians around the city, but most Egyptians descend from



>peasentry,and not upper clases. THE slaves never mixed with the fellahin in  
>the country side,

{#####How do you know this?#####}

and if you saw what I posted about upper egyptains still look vry much  
african. Many people seem 5to forget that the delta region in Kmt also has a  
big semetic admixture,even since probally around the time of the hykos and  
possibly pre dyanstic times there might have been some gene flow form  
asiatics around buto,but I think it was very small.

>

>

>

> I think however that visigothic slaves through out the magreeb might  
>have affected places like tunisa and possibly other parts like libya.

>

> What really annoiys me is people try to use the argument about africoid  
>egyptains living in egypt today are result of desdants oif mixing with  
>black slaves,which really does not add up.

>

>

>

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>

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>

>-----

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| 4849|2002-11-20 09:09:47|Kponingo|Re: Reply to Omari ...|

Omari,

I've always found this site "interesting."

On the one hand, here is a native Tasmanian you sent  
out:

<http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>



(often recorded as the "last" Tasmanian).

Yet this page is by a modern day group of people from Tasmania who say they are the descendants of the original inhabitants. Here's a photo of them:

<http://www.tasmanianaboriginal.com.au/initiation.htm>

Critics of the group have claimed they are just whites who are falsely claiming to be native Tasmanians.

They however assert they are simply more "white looking" (their terminology) due to intermixture. They also contend that the natives of Tasmania came in two types:

[Verbal accounts describe that there were two very distinct physical groups of Tasmanian Aboriginal people. The northern people being darker and differing physically from those of the south who were described as having a lighter skin colour which they heightened with charcoal powder, covering the redder tinge to their skin.]

Not vouching for the validity of this statement. Its just an excerpt taken from their page. I have just always found it an "interesting" conundrum. And it came to mind when I saw the URL and recognized the site.

Returning to lurk mode...

DG

| 4850|2002-11-20 09:16:45|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> >Well, that's what I was getting at, what phenotype are you talking about?  
> >  
> >How do Tasmanians and Australian Aborigines fit into that phenotype. Before  
> >you> >said being Black was more than just complexion. What is the  
phenotypic  
> >range that identifies "Black."  
>  
> It's not that subjective:  
>  
> <http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>  
>



Maybe not.

But who would you say Tasmanians are closer in appearance to: Australian Aborigines, East Africans, West Africans.

The reason I'm asking is because phenotype description varies in this area.

Australian Aborigines are sometimes declared to be of "Caucasoid" phenotype. I don't agree with this, but phenotype is actually quite subjective and is an arbitrary classification.

In my opinion, Tasmanians most closely resemble Australian Aborigines. That's why I wanted to know the specific range you were talking about. Are South Indian Tamils black according to this range?

Regards,

Paul Kekai Manansala

| 4851|2002-11-20 09:42:36|omari maulana|Re: Reply to Omari ...|

>From: Kponingo <[dg14@swt.edu](mailto:dg14@swt.edu)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: RE: [Ta\_Seti] Re: Reply to Omari ...  
>Date: Wed, 20 Nov 2002 11:08:53 -0600  
>  
>Omari,  
>  
>I've always found this site "interesting."  
>  
>On the one hand, here is a native Tasmanian you sent  
>out:  
>  
><http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>  
>  
>(often recorded as the "last" Tasmanian).  
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>Yet this page is by a modern day group of people from  
>Tasmania who say they are the descendants of the original  
>inhabitants. Here's a photo of them:  
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><http://www.tasmanianaboriginal.com.au/initiation.htm>  
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>Critics of the group have claimed they are just whites  
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>They however assert they are simply more "white looking"  
>(their terminology) due to intermixture. They also contend  
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>[Verbal accounts describe that there were two very distinct  
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>people being darker and differing physically from those of the  
>south who were described as having a lighter skin colour which  
>they heightened with charcoal powder, covering the redder  
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>Not vouching for the validity of this statement. Its just  
>an excerpt taken from their page. I have just always  
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>when I saw the URL and recognized the site.  
>  
>Returning to lurk mode...  
>  
>  
>DG  
>  
>  
>  
>  
>  
>

It's possible.

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| 4852|2002-11-20 09:45:32|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: terance pete  
>>Reply-To: Ta\_Seti@y...  
>>To: Ta\_Seti@y...  
>>Subject: RE: [Ta\_Seti] Re: Comments  
>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)  
>>  
>>  
>>  
>> "Emeagwali, Gloria (History)" wrote:  
>>I am happy you talked about the slave trade to Egypt from Europe.



In fact

> > the slave trade from the Slavic regions to Egypt carried out by

the

> > Ottomans probably did more to 'whiten' the Egyptian population

than the era

> > of Greek and Roman conquest.

> > Gloria Emeagwali

> >

> > -----Original Message-----

> > From: omari maulana [mailto:omari\_maulana@h...]

> > Sent: Tuesday, November 19, 2002 1:54 PM

> > To: tuaregs@f...

> > Cc: ta\_seti@y...

> > Subject: [Ta\_Seti] Re: Comments

> >

> >

> > Thanks for the open minded response. Please view

comments/response below:

> >

> > > From: "Touaregs, Culture & Histoire"

> > > To: "omari maulana"

> > > CC: Andrew Whittington

> > > Subject: Re: Comments

> > > Date: Tue, 19 Nov 2002 10:13:41 +0000

> > >

> > > ["omari maulana" 飲ivait/wrote :]

> > >

> > > > I like your site. But the comment that "Berbers" (a

language) are

> > > > white is a very Eurocentric statement and false. The

earliest Berbers

> > > > were related to the Afro-Asiatic speaking NE Africans (ie,

Somali,

> > > > etc)

> > >

> > > Dear Omari,

> > >

> > > thanks for your comment. In fact you may know more than I about

this



> > >topic...

> > >

> > >In fact, I did not use "Berber" or even "Amazigh" in the first

version of

> > >the text about tuaregs.

> > >I think what I should have written then was that the white

appearance of

> > >Tuaregs was due to their amazigh origins.

> >

> >This is indeed the crux of the problem. Not all "Amazigh" have

white

> >appearances. "Berber" is a language family, not a race.

Some "Berber"

> >speakers are light (note light not white) who live along the coast

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> >Africa, others are very dark like those that live in the sahara.

> >

> >Africa is the birthplace of humans and is very diverse as would be

expected

> >given the great time depths of humans living in the region.

> >

> >The term black is generally used in the Us and Uk to mean ANYONE

with

> >tropical African ancestry. It is interesting to note that light

skinned

> >blacks such as actress Vanessa Williams or US secretary of state

Collin

> >Powell are considered "Black" in the US or UK, but white in North

Africa.

> >Why? Because mythology has always been used to justify

imperialism.

> >

> >European colonialism divided up Africa and created superficial

North/South



> >divisions. The "Berber" speaking peoples originate like other

branches of

> >the Afro-Asiatic speaking peoples in the tropical regions of NE

Africa. In

> >other words in "Black Africa". Over time North Africa has seen

many

> >migrations and invasions : Arabs, Hyksos, Vandals, French, British,

> >Persians, Greeks, Romans, etc. There was also an active slave

trade that

> >brought many Slavic peoples into N Africa.

> >

> >Therefore to state that the original "Berbers" or "Amazigh"

were "white" is

> >truly inaccurate. There have always been "black" "Berbers", LATER

> >supplemented by "whites" mixing into the population.

> >

> >Also, keep in mind that Africa is huge and ecologically diverse.

Hence,

> >we find light skinned San peoples and dark skinned Hausa. All of

these

> >groups are equally "black" or "African" if you will.

> >

> >I would like to invite you to visit/join an online forum I am

involved with

> >that investigates issues of ancient African history and culture

called

> >Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo

and enter

> >the key word: ta\_seti (as spelled). I'm sure you will find this

forum

> >informative.

> >

> >Thanks

> >



>>>This is a part of the site (origins and history of Tuaregs) I

really

>>>would

>>>like to improve and it will be...

>>>I will add your remark as-is on the site, and hope it will lead

to other

>>>comments on the question.

>>>

>>>Eurocentricity was a mistake, not an attitude! :)

>>>Best regards,

>>>

>>>Fr  ric Schoenahl

>>>(sent a copy to Andrew)

>>

>>

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>>Ta\_Seti-unsubscribe@y...

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>>To unsubscribe from this group, send an email to:

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>>

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>>

>>Your use of Yahoo! Groups is subject to the Yahoo! Terms of

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than the

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> > This is not wexactly true, but I would bet that ther eis much

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from

> > peasentry, and not upper clases. The slaves never mixed with the

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> > the country side,

>

> {#####How do you know this?#####}

>

> and if you saw what I posted about upper egyptains still look vry

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> african. Many people seem 5to forget that the delta region in Kmt

also has a

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hykos and

> possibly pre dyanstic times there might have been some gene flow

form

> asiatics around buto, but I think it was very small.

> >

> >

> >

> > I think however that visigothic slaves through out the magreeb

might

> > have affected places like tunisa and possibly other parts like

libya.

> >

> > What really annoiys me is people try to use the argument about

africoid

> > egyptains living in egypt today are result of desdants oif mixing

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> > black slaves, which really does not add up.

> >



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Again even in the Muslim Period, sure there were Arabs who settled in Egypt, but most settled around Cairo, save for a few tribes imported into Middle Egypt. All the political action was in Cairo, and that's where the society was awash with all sorts of foreigners, Kurds, Turks, and all the other ethnic types these brought with them. The rulers though disdained the fellahin as the peasantry were known and never even dreamed of intermingling with them. The overwhelming mass of Egyptian people derive from the peasantry. Note that the Copts, who have not intermingled also come light to dark. Copts from Luxor and Aswan look exactly like their Muslim neighbors in that part of Egypt, dark brown. That is the real history of Egypt and its people. Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco [fjyurco@midway.uchicago.edu](mailto:fjyurco@midway.uchicago.edu)

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive." The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the



second challenge which faces Upper Egyptians, in addition to poverty: racism.

<http://www.washington-report.org/backissues/0390/9003045.htm>

| 4853|2002-11-20 09:50:02|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>Nubians descended from

>Date: Wed, 20 Nov 2002 17:16:36 +0000

>

>

>

>>>Well, that's what I was getting at, what phenotype are you talking  
>about?

>>>

>>>How do Tasmanians and Australian Aborigines fit into that phenotype.

>Before

>>>you> said being Black was more than just complexion. What is the  
>phenotypic

>>>range that identifies "Black."

>>

>> It's not that subjective:

>>

>> <http://www.tasmanianaboriginal.com.au/images/hist/William%20Laney.jpg>

>>

>

>

>Maybe not.

>

>But who would you say Tasmanians are closer in appearance to: Australian

>Aborigines, East Africans, West Africans.

Aboriginies. That doesn't mean that they still aren't black!

>

>The reason I'm asking is because phenotype description varies in this area.

>

>Australian Aborigines are sometimes declared to be of "Caucasoid"

>phenotype.

I don't agree either.



>I don't  
>agree with this, but phenotype is actually quite subjective and is an  
>arbitrary classification.

I don't agree that it is arbitrary. I believe it's related to the fact that these populations evolved for thousands of years in Africa, prior to migrating to Asia.

>  
>In my opinion, Tasmanians most closely resemble Australian Aborigines.  
>That's why  
>I wanted to know the specific range you were talking about. Are South  
>Indian  
>Tamils black according to this range?

Most.

Oh, by the way what affect, if any do you feel Alexanders invasion of India had on that population?

>  
>Regards,  
>Paul Kekai Manansala

---

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| 4854|2002-11-20 09:53:19|omari maulana|Re: Comments|

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Comments  
>Date: Wed, 20 Nov 2002 17:45:29 -0000  
>  
>--- In Ta\_Seti@y..., "omari maulana" wrote:  
>>>From: terance pete  
>>>Reply-To: Ta\_Seti@y...  
>>>To: Ta\_Seti@y...  
>>>Subject: RE: [Ta\_Seti] Re: Comments  
>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)  
>>>  
>>>



>>>  
>>> "Emeagwali, Gloria (History)" wrote:  
>>>I am happy you talked about the slave trade to Egypt from Europe.  
>In fact  
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>the  
>>>Ottomans probably did more to 'whiten' the Egyptian population  
>than the era  
>>>of Greek and Roman conquest.  
>>>Gloria Emeagwali  
>>>  
>>>-----Original Message-----  
>>>From: omari maulana [mailto:omari\_maulana@h...]  
>>>Sent: Tuesday, November 19, 2002 1:54 PM  
>>>To: tuaregs@f...  
>>>Cc: ta\_seti@y...  
>>>Subject: [Ta\_Seti] Re: Comments  
>>>  
>>>  
>>>Thanks for the open minded response. Please view  
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>>>>From: "Touaregs, Culture & Histoire"  
>>>>To: "omari maulana"  
>>>>CC: Andrew Whittington  
>>>>Subject: Re: Comments  
>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000  
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>>>>["omari maulana" ?crivait/wrote :]  
>>>>  
>>>>> I like your site. But the comment that "Berbers" (a  
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 >>>Why? Because mythology has always been used to justify  
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 >>>other words in "Black Africa". Over time North Africa has seen  
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 >>>supplemented by "whites" mixing into the population.  
 >>>



>>>Also, keep in mind that Africa is huge and ecologically diverse.  
>Hence,  
>>>we find light skinned San peoples and dark skinned Hausa. All of  
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>>>Ta\_Seti, you can find the group under Yahoo Groups or go to Yahoo  
>and enter  
>>>the key word: ta\_seti (as spelled). I'm sure you will find this  
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>>>Thanks  
>>>  
>>>>This is a part of the site (origins and history of Tuaregs) I  
>really  
>>>>would  
>>>>like to improve and it will be...  
>>>>I will add your remark as-is on the site, and hope it will lead  
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>>>>  
>>>>Eurocentricity was a mistake, not an attitude! :)  
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>>>>Frédéric Schoenahl  
>>>>(sent a copy to Andrew)  
>>>  
>>>  
>>  
>



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>>>Ta\_Seti-unsubscribe@y...

>>>

>>>

>>>

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>>>In fact the slave trade from the Slavic regions to Egypt carried out by the

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>>>peasentry,and not upper clases. The slaves never mixed with the fellahin in

>>>the country side,

>>

>> {#####How do you know this?#####}

>>

>> and if you saw what I posted about upper egyptains still look vry much

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>> possibly pre dyanstic times there might have been some gene flow form

>> asiatics around buto,but I think it was very small.

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>>>

>>>

>>> I think however that visigothic slaves through out the magreeb might

>>>have affected places like tunisa and possibly other parts like libya.

>>>

>>> What really annoiys me is people try to use the argument about africoid

>>>egyptains living in egypt today are result of desdants oif mixing



>with  
>>>black slaves,which really does not add up.  
>>>  
>>>  
>>>  
>>>  
>>>  
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>>>  
>>>-----  
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---

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>  
>  
>  
>  
>  
>Again even in the Muslim Period, sure there were Arabs who settled in  
>Egypt, but most settled around Cairo, save for a few tribes imported  
>into Middle Egypt.

What route do you propose for the Muslim invasion of Christian Nubia?

>All the political action was in Cairo, and that's  
>where the society was awash with all sorts of foreigners, Kurds,  
>Turks, and all the other ethnic types these brought with them. The  
>rulers though disdained the fellahin as the peasantry were known and  
>never even dreamed of intermingling with them. The overwhelming mass  
>of Egyptian people derive from the peasantry.

Unless slaves were held in perpetual slavery, wouldn't they become peasants  
when freed?

>Note that the Copts,  
>who have not intermingled also come light to dark. Copts from Luxor  
>and Aswan look exactly like their Muslim neighbors in that part of  
>Egypt, dark brown. That is the real history of Egypt and its people.  
>Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph



>Yurco [fjyurco@midway.uchicago.edu](mailto:fjyurco@midway.uchicago.edu)  
>  
>  
>Except for his curly black hair, with its hint of African negro  
>blood, he [Shahhat] looked more Arabian than Egyptian; most of the  
>men in the village were shorter, more heavily built, and had strong  
>cheekbones, thick noses, and heavy jaws. Among their rugged faces,  
>Shahhat's stood out as singularly expressive."  
>The reader might conclude from such a description that Critchfield's  
>initial attraction to Shahhat was due to the fact that his features  
>were much less African than those of the majority of Upper Egyptians.  
>Ironically, that is the attitude of some inhabitants of northern  
>Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and  
>consider darker skin to be a negative trait. Such prejudice is the  
>second challenge which faces Upper Egyptians, in addition to poverty:  
>racism.  
><http://www.washington-report.org/backissues/0390/9003045.htm>  
>  
>

---

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| 4855|2002-11-20 10:05:52|Djehuti Sundaka|Re: Ethnic Origin of the Hyksos|  
Linguistically, they had been Afro\_Asiatic speakers.

Djehuti Sundaka

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: "Djehuti Sundaka"  
>>Reply-To: Ta\_Seti@y...  
>>To: Ta\_Seti@y...  
>>Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
>>Date: Tue, 19 Nov 2002 20:15:16 -0000  
>>  
>>The "Hyksos" had been "Amorites" from Hazor.  
>  
>Linguistically were the Afro\_Asiatic speakers or Indo\_European  
speakers?  
>  
>>  
>>Djehuti Sundaka  
>>  
>>



> >--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

> >wrote:

> > > Hotep,

> > >

> > > We've heard about the Hyksos having taken over ancient Kemet,  
but

> > > what was their ethnic origins? Were they black, mixed, or pale-

> > > skinned? They had to have been one of the three.

> > >

> > > P.E.A.C.E. Progress....

> >

>

>

>

---

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| 4856|2002-11-20 10:28:27|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

> >

> >In my opinion, Tasmanians most closely resemble Australian Aborigines.

> >That's why > >I wanted to know the specific range you were talking about.

Are South

> >Indian > >Tamils black according to this range?

>

> Most.

>

What I'm asking is what is the specific set of physical characteristics that  
make someone "Black."

Generally, I don't think Tamils would be considered as Black according to  
modern American usage of the term.

At one time Indian "Hindoos" in general along with Polynesians and  
Malays were called "Blacks" by the British. So really the term is  
a label defined by the user. And I was wondering what your definition  
was.

> Oh, by the way what affect, if any do you feel Alexanders invasion of India

> had on that population?

>



A minor one at best and only in the very far NW near Bactria (Afghanistan).

Regards,

Paul Kekai Manansala

| 4857|2002-11-20 10:34:29|omari maulana|Traditional African Crops|

[http://www.indiana.edu/~origins/teach/TW\\_dom\\_plant.pdf](http://www.indiana.edu/~origins/teach/TW_dom_plant.pdf)

---

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| 4858|2002-11-20 10:39:33|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

Hotep,

Whether pheno or geno, what difference does it really make, when we're establishing the fact that they were all black or Cushite? I think it is Eurocentric scholars who have to get caught up into the pheno and geno thing to convince themselves, psychologically, that the ancient original Chinese, Tasmanians, any other ancient nation were black. Perhaps, for us, the only mission left is to pinpoint, which groups could be considered as being directly related than remotely related.

P.E.A.C.E. Progress....

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> >From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ...

> Almond-eyed Egyptians as

> >Nubians descended from

> >Date: Tue, 19 Nov 2002 22:28:23 +0000

> >

> >

> > >From: "Paul Kekai Manansala"

> > ><[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> > >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > >Subject: [Ta\_Seti] Re: Reply to Omari ...



> Almond-eyed Egyptians as  
>>Nubians  
>>>>descended from  
>>>>Date: Tue, 19 Nov 2002 00:56:20 -0000  
>>>>  
>>>  
>>> Ok, but both Tasmanians and Andaman Islanders  
> were black.  
>>  
>>Well, that's your opinion. Why do you consider  
> Tasmanians black?  
>>Do you consider Australian Aborigines black?  
>  
> Yes. I think it is possible to be a black Asian  
> (color/phenotype) and be  
> genetically closer to Chinese than African.  
> Likewise you can be a black  
> African (color/phenotype) and be genetically distant  
> to black Asians.  
> That's my take. Were dealing with phenotype versus  
> genotype.  
>  
> By the way do you believe in the Aryan invasion  
> theory into India?  
>  
>>  
>>Regards,  
>>Paul Kekai Manansala  
>  
>  
>

---

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| 4859|2002-11-20 10:47:51|mansu\_musa|Re: Comments|



--- In Ta\_Seti@y..., "omari maulana" wrote:  
>>From: "mansu\_musa"  
>>Reply-To: Ta\_Seti@y...  
>>To: Ta\_Seti@y...  
>>Subject: [Ta\_Seti] Re: Comments  
>>Date: Wed, 20 Nov 2002 17:45:29 -0000  
>>  
>>--- In Ta\_Seti@y..., "omari maulana" wrote:  
>>>>From: terance pete  
>>>>Reply-To: Ta\_Seti@y...  
>>>>To: Ta\_Seti@y...  
>>>>Subject: RE: [Ta\_Seti] Re: Comments  
>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)  
>>>>  
>>>>  
>>>>  
>>>> "Emeagwali, Gloria (History)" wrote:  
>>>>>I am happy you talked about the slave trade to Egypt from

Europe.

>>In fact  
>>>>the slave trade from the Slavic regions to Egypt carried out by  
>>the  
>>>>Ottomans probably did more to 'whiten' the Egyptian population  
>>than the era  
>>>>of Greek and Roman conquest.  
>>>>Gloria Emeagwali  
>>>>  
>>>>-----Original Message-----  
>>>>From: omari maulana [mailto:omari\_maulana@h...]  
>>>>Sent: Tuesday, November 19, 2002 1:54 PM  
>>>>To: tuaregs@f...  
>>>>Cc: ta\_seti@y...  
>>>>Subject: [Ta\_Seti] Re: Comments  
>>>>  
>>>>  
>>>>>Thanks for the open minded response. Please view  
>>comments/response below:  
>>>>  
>>>>>From: "Touaregs, Culture & Histoire"  
>>>>>To: "omari maulana"  
>>>>>CC: Andrew Whittington  
>>>>>Subject: Re: Comments  
>>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000  
>>>>>  
>>>>>>["omari maulana" 飲ivait/wrote :]



>>>>  
>>>>> I like your site. But the comment that "Berbers" (a  
>>language) are  
>>>>> white is a very Eurocentric statement and false. The  
>>earliest Berbers  
>>>>> were related to the Afro-Asiatic speaking NE Africans (ie,  
>>Somali,  
>>>>> etc)  
>>>>  
>>>>>Dear Omari,  
>>>>  
>>>>>thanks for your comment. In fact you may know more than I

about

>>this  
>>>>>topic...  
>>>>  
>>>>>In fact, I did not use "Berber" or even "Amazigh" in the

first

>>version of  
>>>>>the text about tuaregs.  
>>>>>I think what I should have written then was that the white  
>>appearance of  
>>>>>Tuaregs was due to their amazigh origins.  
>>>>  
>>>>>This is indeed the crux of the problem. Not all "Amazigh" have  
>>white  
>>>>>appearances. "Berber" is a language family, not a race.  
>>Some "Berber"  
>>>>>speakers are light (note light not white) who live along the

coast

>>of N  
>>>>>Africa, others are very dark like those that live in the

sahara.

>>>>  
>>>>>Africa is the birthplace of humans and is very diverse as

would be

>>expected  
>>>>>given the great time depths of humans living in the region.  
>>>>  
>>>>>The term black is generally used in the Us and Uk to mean



ANYONE

> >with

> > > tropical African ancestry. It is interesting to note that

light

> >skinned

> > > blacks such as actress Vanessa Williams or US secretary of

state

> >Collin

> > > Powell are considered "Black" in the US or UK, but white in

North

> >Africa.

> > > Why? Because mythology has always been used to justify

> > imperialism.

> > > >

> > > European colonialism divided up Africa and created superficial

> > North/South

> > > divisions. The "Berber" speaking peoples originate like other

> > branches of

> > > the Afro-Asiatic speaking peoples in the tropical regions of NE

> > Africa. In

> > > other words in "Black Africa". Over time North Africa has seen

> > many

> > > migrations and invasions : Arabs, Hyksos, Vandals, French,

British,

> > > Persians, Greeks, Romans, etc. There was also an active slave

> > trade that

> > > brought many Slavic peoples into N Africa.

> > > >

> > > Therefore to state that the original "Berbers" or "Amazigh"

> > were "white" is

> > > truly inaccurate. There have always been "black" "Berbers",

LATER

> > > supplemented by "whites" mixing into the population.

> > > >

> > > Also, keep in mind that Africa is huge and ecologically

diverse.

> > Hence,

> > > we find light skinned San peoples and dark skinned Hausa. All

of



>>these  
>>>>groups are equally "black" or "African" if you will.  
>>>>  
>>>>I would like to invite you to visit/join an online forum I am  
>>involved with  
>>>>that investigates issues of ancient African history and culture  
>>called  
>>>>Ta\_Seti, you can find the group under Yahoo Groups or go to

Yahoo

>>and enter  
>>>>the key word: ta\_seti (as spelled). I'm sure you will find

this

>>forum  
>>>>informative.  
>>>>  
>>>>Thanks  
>>>>  
>>>>>This is a part of the site (origins and history of Tuaregs) I  
>>really  
>>>>>would  
>>>>>like to improve and it will be...  
>>>>>I will add your remark as-is on the site, and hope it will

lead

>>to other  
>>>>>comments on the question.  
>>>>>  
>>>>>Eurocentricity was a mistake, not an attitude! :)  
>>>>>Best regards,  
>>>>>  
>>>>>Frédéric Schoenahl  
>>>>>(sent a copy to Andrew)  
>>>>  
>>>>  
>>>>  
>>>>

---

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>>>>>  
>>>>>  
>>>>>To unsubscribe from this group, send an email to:  
>>>>>Ta\_Seti-unsubscribe@y...  
>>>>>  
>>>>>



>>>>  
>>>>Your use of Yahoo! Groups is subject to  
>>>><http://docs.yahoo.com/info/terms/>  
>>>>  
>>>>  
>>>>  
>>>>To unsubscribe from this group, send an email to:  
>>>>Ta\_Seti-unsubscribe@y...  
>>>>  
>>>>  
>>>>  
>>>>Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
>>Service.  
>>>>In fact the slave trade from the Slavic regions to Egypt

carried  
>>out by the  
>>>> Ottomans probably did more to 'whiten' the Egyptian

population  
>>than the  
>>>>era of Greek and Roman conquest.  
>>>> This is not wexactly true,but I would bet that ther eis

much  
>>foreign  
>>>>admixture ion egyptains around the city,but most egyptains

desdan  
>>from  
>>>>peasentry,and not upper clases. THE slaves never mixed with the  
>>fellahin in  
>>>>the country side,  
>>>>  
>>>>{#####How do you know this?#####}  
>>>>  
>>>>and if you saw what I posted about upper egyptains still look

vry  
>>much  
>>>> african. Many people seem 5to forget that the delta region in

Kmt  
>>also has a  
>>>> big semetic admixture,even since probally around the time of the  
>>hykos and



>>> possibly pre dyanstic times there might have been some gene flow  
>>form  
>>> asiatics around buto,but I think it was very small.  
>>>>  
>>>>  
>>>>  
>>>> I think however that visigothic slaves through out the

magreeb

>>might  
>>>>have affected places like tunisa and possibly other parts like  
>>libya.  
>>>>  
>>>> What really annoiys me is people try to use the argument

about

>>africoid  
>>>>egyptains living in egypt today are result of desdants oif

mixing

>>with  
>>>>black slaves,which really does not add up.  
>>>>  
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>>>>-----  
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>>

>>

>>

>>

>>

>>Again even in the Muslim Period, sure there were Arabs who settled



in

> >Egypt, but most settled around Cairo, save for a few tribes

imported

> >into Middle Egypt.

>

> What route do you propose for the Muslim invasion of Christian

Nubia?

>

> >All the political action was in Cairo, and that's

> >where the society was awash with all sorts of foreigners, Kurds,

> >Turks, and all the other ethnic types these brought with them. The

> >rulers though disdained the fellahin as the peasantry were known

and

> >never even dreamed of intermingling with them. The overwhelming

mass

> >of Egyptian people derive from the peasantry.

>

> Unless slaves were held in perpetual slavery, wouldn't they become

peasants

> when freed?

>

> >Note that the Copts,

> >who have not intermingled also come light to dark. Copts from Luxor

> >and Aswan look exactly like their Muslim neighbors in that part of

> >Egypt, dark brown. That is the real history of Egypt and its

people.

> >Most sincerely, Frank J. Yurco University of Chicago -- Frank

Joseph

> >Yurco fjyurco@m...

> >

> >

> >Except for his curly black hair, with its hint of African negro

> >blood, he [Shahhat] looked more Arabian than Egyptian; most of the

> >men in the village were shorter, more heavily built, and had strong

> >cheekbones, thick noses, and heavy jaws. Among their rugged faces,

> >Shahhat's stood out as singularly expressive."

> >The reader might conclude from such a description that

Critchfield's



> > initial attraction to Shahhat was due to the fact that his features  
> > were much less African than those of the majority of Upper

Egyptians.

> > Ironically, that is the attitude of some inhabitants of northern  
> > Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and  
> > consider darker skin to be a negative trait. Such prejudice is the  
> > second challenge which faces Upper Egyptians, in addition to

poverty:

> > racism.

> > <http://www.washington-report.org/backissues/0390/9003045.htm>

> >

> >

>

>

>

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What route do you propose for the Muslim invasion of Christian Nubia?

From my understanding the invasion was done by nomadic bedouins, since the Coptic church also had a connection to Nubians.

There was settlement of some nomadic bedouins around northern Sudan, which intermixed with some populations there creating the Arabs you see in the Sudan.

| 4860|2002-11-20 10:49:30|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

> Nubians descended from

> Date: Wed, 20 Nov 2002 18:28:25 +0000

>

>

>

>

>

>

> > >



> > > In my opinion, Tasmanians most closely resemble Australian Aborigines.  
> > > That's why > > I wanted to know the specific range you were talking  
> about. Are South  
> > > Indian > > Tamils black according to this range?  
> >  
> > Most.  
> >  
>  
> What I'm asking is what is the specific set of physical characteristics  
> that  
> make someone "Black."

Since black people are the first people and have been evolving the longest there are numerous sub-sets (types). It would be very exhaustive to compile a whole list. However, I will say that the Tasmanians and Aboriginies are.

>  
> Generally, I don't think Tamils would be considered as Black according to  
> modern American usage of the term.

If a very dark Tamil grew up in the 'hood and carried himself in certain ways he probably would.

>  
> At one time Indian "Hindoos" in general along with Polynesians and  
> Malays were called "Blacks" by the British. So really the term is  
> a label defined by the user. And I was wondering what your definition  
> was.

As I understand it Indians are still considered black in the UK.

>  
> > Oh, by the way what affect, if any do you feel Alexanders invasion of  
> India  
> > had on that population?  
> >  
>  
> A minor one at best and only in the very far NW near Bactria (Afghanistan).  
>

Hmmmm.



>Regards,  
>Paul Kekai Manansala

---

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| 4861|2002-11-20 10:51:14|omari maulana|Re: Comments|

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Comments

>Date: Wed, 20 Nov 2002 18:47:48 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

>>>From: "mansu\_musa"

>>>Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>Subject: [Ta\_Seti] Re: Comments

>>>Date: Wed, 20 Nov 2002 17:45:29 -0000

>>>

>>>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

>>>>>From: terance pete

>>>>>Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>>>To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

>>>>>Subject: RE: [Ta\_Seti] Re: Comments

>>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)

>>>>>

>>>>>

>>>>>

>>>>>"Emeagwali, Gloria (History)" wrote:

>>>>>>I am happy you talked about the slave trade to Egypt from  
>Europe.

>>>>In fact

>>>>>the slave trade from the Slavic regions to Egypt carried out by

>>>>the

>>>>>Ottomans probably did more to 'whiten' the Egyptian population

>>>>than the era

>>>>>of Greek and Roman conquest.

>>>>>Gloria Emeagwali

>>>>>

>>>>>-----Original Message-----

>>>>>>From: omari maulana [[mailto:omari\\_maulana@h...](mailto:mailto:omari_maulana@h...)]

>>>>>>Sent: Tuesday, November 19, 2002 1:54 PM

>>>>>>To: [tuaregs@f...](mailto:tuaregs@f...)



>>>>>Cc: ta\_seti@y...  
>>>>>Subject: [Ta\_Seti] Re: Comments  
>>>>>  
>>>>>  
>>>>>Thanks for the open minded response. Please view  
>>>comments/response below:  
>>>>>  
>>>>>>From: "Touaregs, Culture & Histoire"  
>>>>>>To: "omari maulana"  
>>>>>>CC: Andrew Whittington  
>>>>>>Subject: Re: Comments  
>>>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000  
>>>>>>  
>>>>>>["omari maulana" ?crivait/wrote :]  
>>>>>>  
>>>>>>>I like your site. But the comment that "Berbers" (a  
>>>language) are  
>>>>>>>white is a very Eurocentric statement and false. The  
>>>earliest Berbers  
>>>>>>>were related to the Afro-Asiatic speaking NE Africans (ie,  
>>>Somali,  
>>>>>>>etc)  
>>>>>>>  
>>>>>>>Dear Omari,  
>>>>>>>  
>>>>>>>thanks for your comment. In fact you may know more than I  
>about  
>>>this  
>>>>>>>topic...  
>>>>>>>  
>>>>>>>In fact, I did not use "Berber" or even "Amazigh" in the  
>first  
>>>version of  
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>>>>>>>I think what I should have written then was that the white  
>>>appearance of  
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>>>>>>>  
>>>>>>>This is indeed the crux of the problem. Not all "Amazigh" have  
>>>white  
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>>>Some "Berber"  
>>>>>>>speakers are light (note light not white) who live along the  
>coast  
>>>of N  
>>>>>>>Africa, others are very dark like those that live in the



>sahara.  
>>>>  
>>>>>Africa is the birthplace of humans and is very diverse as  
>would be  
>>>expected  
>>>>>given the great time depths of humans living in the region.  
>>>>>  
>>>>>>The term black is generally used in the Us and Uk to mean  
>ANYONE  
>>>with  
>>>>>tropical African ancestry. It is interesting to note that  
>light  
>>>skinned  
>>>>>blacks such as actress Vanessa Williams or US secretary of  
>state  
>>>Collin  
>>>>>Powell are considered "Black" in the US or UK, but white in  
>North  
>>>Africa.  
>>>>>Why? Because mythology has always been used to justify  
>>>imperialism.  
>>>>>  
>>>>>>European colonialism divided up Africa and created superficial  
>>>North/South  
>>>>>divisions. The "Berber" speaking peoples originate like other  
>>>branches of  
>>>>>the Afro-Asiatic speaking peoples in the tropical regions of NE  
>>>Africa. In  
>>>>>other words in "Black Africa". Over time North Africa has seen  
>>>many  
>>>>>migrations and invasions : Arabs, Hyksos, Vandals, French,  
>British,  
>>>>>Persians, Greeks, Romans, etc. There was also an active slave  
>>>trade that  
>>>>>brought many Slavic peoples into N Africa.  
>>>>>  
>>>>>>Therefore to state that the original "Berbers" or "Amazigh"  
>>>were "white" is  
>>>>>truly inaccurate. There have always been "black" "Berbers",  
>LATER  
>>>>>supplemented by "whites" mixing into the population.  
>>>>>  
>>>>>>Also, keep in mind that Africa is huge and ecologically  
>diverse.  
>>>Hence,  
>>>>>we find light skinned San peoples and dark skinned Hausa. All



>of  
>>>these  
>>>>groups are equally "black" or "African" if you will.  
>>>>>  
>>>>>I would like to invite you to visit/join an online forum I am  
>>>involved with  
>>>>>that investigates issues of ancient African history and culture  
>>>called  
>>>>>Ta\_Seti, you can find the group under Yahoo Groups or go to  
>Yahoo  
>>>and enter  
>>>>>the key word: ta\_seti (as spelled). I'm sure you will find  
>this  
>>>forum  
>>>>>informative.  
>>>>>  
>>>>>Thanks  
>>>>>  
>>>>>>This is a part of the site (origins and history of Tuaregs) I  
>>>really  
>>>>>>would  
>>>>>>like to improve and it will be...  
>>>>>>I will add your remark as-is on the site, and hope it will  
>lead  
>>>to other  
>>>>>>comments on the question.  
>>>>>>  
>>>>>>Eurocentricity was a mistake, not an attitude! :)  
>>>>>>Best regards,  
>>>>>>  
>>>>>>Frédéric Schoenahl  
>>>>>>(sent a copy to Andrew)  
>>>>>  
>>>>>  
>>>>  
>  
>

---

—  
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>>>>>



>>>>  
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>>>>  
>>>>  
>>>>  
>>>>>To unsubscribe from this group, send an email to:  
>>>>>Ta\_Seti-unsubscribe@y...  
>>>>  
>>>>  
>>>>>Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
>>>Service.  
>>>>>In fact the slave trade from the Slavic regions to Egypt  
>carried  
>>>out by the  
>>>>> Ottomans probably did more to 'whiten' the Egyptian  
>population  
>>>than the  
>>>>>era of Greek and Roman conquest.  
>>>>> This is not wexactly true,but I would bet that ther eis  
>much  
>>>foreign  
>>>>>admixture ion egyptains around the city,but most egyptains  
>desdan  
>>>from  
>>>>>peasentry,and not upper clases. The slaves never mixed with the  
>>>fellahin in  
>>>>>the country side,  
>>>>  
>>>> {#####How do you know this?#####}  
>>>>  
>>>>> and if you saw what I posted about upper egyptains still look  
>vry  
>>>much  
>>>>> african. Many people seem 5to forget that the delta region in  
>Kmt  
>>>also has a  
>>>>> big semetic admixture,even since probally around the time of the  
>>>hykos and  
>>>>> possibly pre dyanstic times there might have been some gene flow  
>>>form  
>>>>> asiatics around buto,but I think it was very small.  
>>>>>  
>>>>>  
>>>>>



>>>> I think however that visigothic slaves through out the  
>magreeb  
>>>might  
>>>>have affected places like tunisa and possibly other parts like  
>>>libya.  
>>>>  
>>>>> What really annoiys me is people try to use the argument  
>about  
>>>africoid  
>>>>>egyptains living in egypt today are result of desdants oif  
>mixing  
>>>with  
>>>>>black slaves,which really does not add up.

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>-----

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>>>>>

>>>>>

>>>>>

>

---

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>>>>

>>>>

>>>>

>>>>

>>>>

>>>Again even in the Muslim Period, sure there were Arabs who settled  
>in

>>>Egypt, but most settled around Cairo, save for a few tribes

>imported

>>>into Middle Egypt.

>>

>> What route do you propose for the Muslim invasion of Christian  
>Nubia?

>>

>>>All the political action was in Cairo, and that's

>>>where the society was awash with all sorts of foreigners, Kurds,



> > > Turks, and all the other ethnic types these brought with them. The  
> > > rulers though disdained the fellahin as the peasantry were known  
> and  
> > > never even dreamed of intermingling with them. The overwhelming  
> mass  
> > > of Egyptian people derive from the peasantry.  
> >  
> > Unless slaves were held in perpetual slavery, wouldn't they become  
> peasants  
> > when freed?  
> >  
> > > Note that the Copts,  
> > > who have not intermingled also come light to dark. Copts from Luxor  
> > > and Aswan look exactly like their Muslim neighbors in that part of  
> > > Egypt, dark brown. That is the real history of Egypt and its  
> people.  
> > > Most sincerely, Frank J. Yurco University of Chicago -- Frank  
> Joseph  
> > > Yurco fjyurco@m...  
> > >  
> > >  
> > > Except for his curly black hair, with its hint of African negro  
> > > blood, he [Shahhat] looked more Arabian than Egyptian; most of the  
> > > men in the village were shorter, more heavily built, and had strong  
> > > cheekbones, thick noses, and heavy jaws. Among their rugged faces,  
> > > Shahhat's stood out as singularly expressive."  
> > > The reader might conclude from such a description that  
> Critchfield's  
> > > initial attraction to Shahhat was due to the fact that his features  
> > > were much less African than those of the majority of Upper  
> Egyptians.  
> > > Ironically, that is the attitude of some inhabitants of northern  
> > > Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and  
> > > consider darker skin to be a negative trait. Such prejudice is the  
> > > second challenge which faces Upper Egyptians, in addition to  
> poverty:  
> > > racism.  
> > > <http://www.washington-report.org/backissues/0390/9003045.htm>  
> > >  
> > >  
> >  
> >  
> >

---

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>  
>  
>What route do you propose for the Muslim invasion of Christian Nubia?  
>  
>  
>From my understanding the invasion was done by nomadic bedouins,since  
>the coptic church also had a connection to nubians.

So these bedouins were Arabs, correct?

>  
> There was settlement of some nomadic bedouins around northern  
>sudan,which intermixed with some populations there creating the  
>arabs you see in the sudan.

Again did they cross the Red Sea or come from Egypt?

>  
>  
>

---

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| 4862|2002-11-20 10:56:50|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|  
Hotep Sistar Gloria,

Your post is the kind of information that it takes for  
non-believers to begin to embrace the reality of the  
black origins of the aboriginal population of China.  
When a black scholar stands up and states the same,  
rejection sets in because of certain psychological  
factors, mainly on the part of Caucasian scholars.

In other words, one has to have a few letters behind  
his name in order for the racist and ignorant of the  
masses to accept what we've established to be nothing  
but facts.

P.E.A.C.E. Progress Everytime Afruikans Cultivate  
Enlightenment!



--- "Emeagwali, Gloria (History)"

<[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:

> Well the Chinese National Academy of Scientists in  
> 1998 claimed that most of the population of China  
> owes its genetic origins to Africa. The study is the  
> product of the Chinese Human Genome Diversity  
> Project in the People's Republic of China and was  
> funded by the National Natural Science Foundation of  
> China. They used advanced tools of DNA analysis to  
> create detailed genetic profiles of 28 of China's  
> official population groups, which comprise more than  
> 90% of the country's population' according to Robert  
> Lee Holts.

>

> See Robert Lee Holts, The Los Angeles Times,  
> September 29, 1998.

>

> I don't know if this has any relevance to the  
> ongoing discussion since I am yet to read the fine  
> prints. Just thought I would throw this in.

> GE

>

>

> -----Original Message-----

> From: Mickel Hendrix

> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]

> Sent: Tuesday, November 19, 2002 2:54 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: Re: [Ta\_Seti] Re: Reply to Omari ...

> Almond-eyed Egyptians as

> Nubians descended from

>

>

> Hotep Omari,

>

> It's as simple as this. Ask any scholar who

> professes

> to be an authority in the field of ethnology and

> anthropology to explain, where the dark-skinned

> slant-eyed Chinese derived from. Then, ask him how

> did

> they get their dark-skinned complexions, which, in

> some cases, is darker than some Afrikan tribes, who

> are called black.

>



> It is obvious that if there are three basic types of  
 > slant-eyed Chinese: dark, pale and so-called  
 > yellow-skinned, one of them have to be the  
 > descendants  
 > of the aboriginal Chinese, or earliest inhabitants  
 > of  
 > what is now called China.  
 >  
 > Those whom scholars have referred to as Negritos  
 > having been present in ancient China were either the  
 > short, dark-skinned non-slant-eyed people, who  
 > resemble those that can be found in the Pacific  
 > Islands. Or they were the short, dark-skinned,  
 > slant-eyed Chinese aboriginals, who are mentioned in  
 > the ancient Chinese records, now known as the  
 > You-group. They can be found black as a trillion  
 > midnights mostly in southern China.  
 >  
 > And like I said, if we were to shave their heads  
 > bald  
 > and cover their so-called Chinese eyes, chances are  
 > they would be "mistaken" for black people, by the  
 > conditioned of the masses, including black people.  
 > Or  
 > if we were to cover their heads with bags and  
 > dressed  
 > up in Versace, they would be "mistaken" for black  
 > people.  
 >  
 > See, it's the hair texture, eye folds, and  
 > geographical location that prevents them from being  
 > called black. And this is exactly the kind of  
 > mentality that some black scholars entertain, while  
 > at  
 > the same time claim they are trying to fight against  
 > academic white supremacy.  
 >  
 > P.E.A.C.E. Progress...  
 >  
 > --- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:  
 > > > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
 > > > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 > > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 > > > Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
 > > Almond-eyed Egyptians as  
 > > Nubians descended from



>>>Date: Tue, 19 Nov 2002 00:14:25 +0000  
>>>  
>>>  
>>>>>From: "Paul Kekai Manansala"  
>><[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>>>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>>Subject: [Ta\_Seti] Re: Reply to Omari ...  
>> Almond-eyed Egyptians as  
>>>Nubians  
>>>>>descended from  
>>>>>Date: Mon, 18 Nov 2002 22:58:04 -0000  
>>>>>  
>>>>>In what sense, Sunadont dentition, flaring  
>> malars, flaring gonial  
>>>>>angles, coronal facial flatness, wide vaults?  
>>>>>  
>>>>> Do you accept that the Sinadont type exists?  
> If  
>> so do you believe that  
>>>it  
>>>> evolved from the Sunadont?  
>>>>  
>>>>>  
>>>  
>>>Sinadont exists and probably did "evolve" from  
> the  
>> Sundadont.  
>>  
>> Good.  
>>  
>>>  
>>>However, Sinadont is hardly found in SE Asia at  
>> all.  
>>  
>> Are Chinese generally Sinadont. They're found in  
> SE  
>> Asia in the millions.  
>>  
>> Sundadonty is the actually  
>>>a SE Asian morphology, not an Australoid one.  
>>  
>> Where are you suggesting Australoids came from?  
>> From Africa via boat?  
>>  
>>>



>>>For example, it is absent from South Indian  
>> populations and at best weakly  
>>>represented in Australian Aborigines.  
>>>  
>>>>>  
>>>>>  
>>>>>> 7) Historical records and linguistics  
>> indicate north- south  
>>>>>migrations  
>>>>>>  
>>>>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>>>Not  
>>>>>one northern archaeological culture has been  
>> shown to have  
>>>>>penetrated from northern China into SE Asia  
> in  
>> the prehistoric  
>>>>>period.  
>>>>  
>>>> What about from N China into south China in  
> the  
>> historic period?  
>>>  
>>>I was referring specifically in the previous  
>> statement to  
>>>the prehistoric period. As I said before the  
>> historic invasions were  
>>>limited to northern SE Asia (and Taiwan).  
>>  
>>>  
>>>>However, there were no historic invasions of  
>> Chinese into insular SE  
>>>Asia and the  
>>>Pacific. The people there are still very  
> diverse,  
>> certainly not all black.  
>>>  
>>>>Regards,  
>>>Paul Kekai Manansala  
>>



>>  
>>  
>

---

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>>  
>>  
>  
>  
>

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>  
>  
>  
>

=== message truncated ===

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| 4863|2002-11-20 11:07:54|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

> If a very dark Tamil grew up in the 'hood and carried himself in certain  
> ways he probably would.  
>

Why would he have to be "very dark." What if he was dressed in a dhoti?

>>A minor one at best and only in the very far NW near Bactria (Afghanistan).  
>>  
>  
> Hmmm.



>

Do you think there was some major impact? Alexander's troops were expelled from NW India after only a very brief stay when they tried to invade the Punjab.

They fell back into Bactria (Afghanistan) although their numbers appear to have been few. The indications are that Greek was not spoken by the basic Bactrian population, and of course, Greek vernaculars are not found anywhere near this area today.

I know that there is one African-centered theory that postulates that Dravidians are the result of fusion between 'dark-skinned' Africans and 'pale-skinned' Greeks. Do you subscribe to this one?

Regards,

Paul Kekai Manansala

| 4864|2002-11-20 11:19:42|Derrick, Alexander|Re: Technically Black|

[Hotep Omari](#).

I'm not characterizing Fulani as "pale skinned" those were Mickel's words.

Fulani and Igbo skin color varies from light yellow to dark chocolate. And I see no reason to speculate that the color variation makes them any less African.

Yellow Fulani girl.

<http://highculture.8m.com/Files/ETHNIC/ETHNIC0049.jpg>

Alex Derrick

**Knowledge Adventure**

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

<http://highculture.8m.com/>

-----Original Message-----

**From:** omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

**Sent:** Tuesday, November 19, 2002 10:58 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] Re: Technically Black

>From: "Derrick, Alexander"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: "'Ta\_Seti@yahoogroups.com'"

>Subject: RE: [Ta\_Seti] Re: Technically Black

>Date: Tue, 19 Nov 2002 10:48:52 -0800

>

>Hotep, Mickel.

>

>What is your opinion on "pale-skinned" Africans from Nigeria (igbo and some

>fulani people) or the yellow-brown Khoi or San in S. Africa? Is the color



>a  
>result from mixing with the white man?

Alex,

I don't know if I would characterize Fulani as "Pale-skinned".

>  
>Alex  
>  
>-----Original Message-----  
>From: Mickel Hendrix  
>[mailto:Ptah\_Seker\_Ausar777@yahoo.com]  
>Sent: Monday, November 18, 2002 8:41 PM  
>To: Ta\_Seti@yahoogroups.com  
>Subject: Re: [Ta\_Seti] Re: Technically Black  
>  
>  
>Hotep Paul,  
>  
>No. It's not an ideology. The people whom you refer  
>to  
>in southeast Asia and the Pacific are perfect  
>examples  
>of what I'm parlaying. Those whom you see with  
>dark-skinned complexions are Cushite. Those whom you  
>see with light-skinned complexions are greatly mixed  
>with the blood of both the aboriginal black natives  
>and pale-skinned people, whether slant-eyed or not.  
>And let me add that, just like there are  
>reddish-brown-hued black tribes in Afruika, there  
>are  
>also some in the southeast of Asia and the Pacific.  
>And what are we to say about the pale-skinned  
>southeast Asians and Pacific Islanders?  
>  
>If we were to put a bag over the faces of a so-  
>called  
>Caucasian and a so-called Chinese person, who has  
>pale-skin, we'd have trouble trying to distinguish  
>which from which. So, could it be that, technically,  
>a  
>pale-skinned Chinese person is actually a white  
>person, with slanted eyes? Or are there such things  
>as  
>Chinese and white races?  
>  
>The reality is that the native people whom you speak  
>of as standing a chance of being excluded have not  
>the  
>concept of black or white in terms of Eurocentrism.  
>It  
>is not too difficult to realize that all the  
>dark-skinned peoples of the world are obviously  
>remotely related and are the aboriginal peoples of  
>the



>planet. No wonder the ancient Greek writers referred  
>to all the dark-skinned peoples of Asia and Afruika  
as  
>Ethiopians, regardless of hair texture, and nose and  
>lips sizes.  
>  
>  
>  
>--- a.manansala@attbi.com wrote:  
> >  
> > Hotep Paul,  
> > >  
> > > Incorrect my brother. The point is to show that  
no  
> > > matter where we're at on the planet, whether in  
> > the  
> > > region that's now known as Amerikkka or not,  
the  
> > two  
> > > great ethnic groups on the planet are the  
> > dark-skinned  
> > > melanized and pale-skinned peoples, with the  
mixed  
> > > group being the virtual offspring of the two.  
> > >  
> >  
> > Is this an ideology or a reality.  
> >  
> > If you applied this in many regions of the world,  
> > including SE Asia and the Pacific, you  
> > would in effect cut many families and communities  
> > asunder.  
> >  
> > I don't think you would get many takers.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> >  
>  
>  
>  


---

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Terms of Service](#).

| 4865|2002-11-20 11:23:49|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: "mansu\_musa"

>>Reply-To: Ta\_Seti@y...

>>To: Ta\_Seti@y...

>>Subject: [Ta\_Seti] Re: Comments

>>Date: Wed, 20 Nov 2002 18:47:48 -0000

>>

>>--- In Ta\_Seti@y..., "omari maulana" wrote:

>>>>From: "mansu\_musa"

>>>>Reply-To: Ta\_Seti@y...

>>>>To: Ta\_Seti@y...

>>>>Subject: [Ta\_Seti] Re: Comments

>>>>Date: Wed, 20 Nov 2002 17:45:29 -0000

>>>>

>>>>--- In Ta\_Seti@y..., "omari maulana"

wrote:

>>>>>>From: terance pete

>>>>>>Reply-To: Ta\_Seti@y...

>>>>>>To: Ta\_Seti@y...

>>>>>>Subject: RE: [Ta\_Seti] Re: Comments

>>>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)

>>>>>>

>>>>>>

>>>>>>

>>>>>> "Emeagwali, Gloria (History)" wrote:

>>>>>>>I am happy you talked about the slave trade to Egypt from

>>>>>>>Europe.

>>>>>>>In fact

>>>>>>>the slave trade from the Slavic regions to Egypt carried

out by



>>>>the  
>>>>>Ottomans probably did more to 'whiten' the Egyptian

population

>>>>than the era  
>>>>>of Greek and Roman conquest.  
>>>>>Gloria Emeagwali  
>>>>>  
>>>>>>-----Original Message-----  
>>>>>>From: omari maulana [mailto:omari\_maulana@h...]  
>>>>>>Sent: Tuesday, November 19, 2002 1:54 PM  
>>>>>>To: tuaregs@f...  
>>>>>>Cc: ta\_seti@y...  
>>>>>>Subject: [Ta\_Seti] Re: Comments

>>>>>>  
>>>>>>  
>>>>>>Thanks for the open minded response. Please view  
>>>>comments/response below:

>>>>>>  
>>>>>>>From: "Touaregs, Culture & Histoire"  
>>>>>>>To: "omari maulana"  
>>>>>>>CC: Andrew Whittington  
>>>>>>>Subject: Re: Comments  
>>>>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000

>>>>>>>  
>>>>>>>["omari maulana" 飲ivait/wrote :]  
>>>>>>>  
>>>>>>>>I like your site. But the comment that "Berbers" (a  
>>>>>language) are  
>>>>>>>>white is a very Eurocentric statement and false. The  
>>>>>earliest Berbers  
>>>>>>>>were related to the Afro-Asiatic speaking NE Africans

(ie,

>>>>Somali,  
>>>>>>>>etc)  
>>>>>>>  
>>>>>>>Dear Omari,  
>>>>>>>  
>>>>>>>>thanks for your comment. In fact you may know more than I  
>>about  
>>>>this  
>>>>>>>>topic...  
>>>>>>>  
>>>>>>>>In fact, I did not use "Berber" or even "Amazigh" in the  
>>first



>>>>version of  
>>>>>>the text about tuaregs.  
>>>>>>>I think what I should have written then was that the

white

>>>>appearance of  
>>>>>>>Tuaregs was due to their amazigh origins.  
>>>>>>>  
>>>>>>>This is indeed the crux of the problem. Not all "Amazigh"

have

>>>>white  
>>>>>>>appearances. "Berber" is a language family, not a race.  
>>>>>Some "Berber"  
>>>>>>>speakers are light (note light not white) who live along

the

>>coast  
>>>>of N  
>>>>>>>Africa, others are very dark like those that live in the  
>>sahara.  
>>>>>>>  
>>>>>>>Africa is the birthplace of humans and is very diverse as  
>>would be  
>>>>expected  
>>>>>>>given the great time depths of humans living in the region.  
>>>>>>>  
>>>>>>>The term black is generally used in the Us and Uk to mean  
>>ANYONE  
>>>>with  
>>>>>>>tropical African ancestry. It is interesting to note that  
>>light  
>>>>skinned  
>>>>>>>blacks such as actress Vanessa Williams or US secretary of  
>>state  
>>>>Collin  
>>>>>>>Powell are considered "Black" in the US or UK, but white in  
>>North  
>>>>Africa.  
>>>>>>>Why? Because mythology has always been used to justify  
>>>>imperialism.  
>>>>>>>  
>>>>>>>European colonialism divided up Africa and created

superficial



>>>>North/South  
>>>>>divisions. The "Berber" speaking peoples originate like

other

>>>>branches of  
>>>>>the Afro-Asiatic speaking peoples in the tropical regions

of NE

>>>>Africa. In  
>>>>>other words in "Black Africa". Over time North Africa has

seen

>>>>many  
>>>>>migrations and invasions : Arabs, Hyksos, Vandals, French,  
>>British,  
>>>>>Persians, Greeks, Romans, etc. There was also an active

slave

>>>>trade that  
>>>>>brought many Slavic peoples into N Africa.  
>>>>>>  
>>>>>>Therefore to state that the original "Berbers" or "Amazigh"  
>>>>were "white" is  
>>>>>truly inaccurate. There have always

been "black" "Berbers",

>>LATER  
>>>>>supplemented by "whites" mixing into the population.  
>>>>>>  
>>>>>>Also, keep in mind that Africa is huge and ecologically  
>>diverse.  
>>>>Hence,  
>>>>>we find light skinned San peoples and dark skinned Hausa.

All

>>of  
>>>>these  
>>>>>groups are equally "black" or "African" if you will.  
>>>>>>  
>>>>>>I would like to invite you to visit/join an online forum I

am

>>>>involved with  
>>>>>that investigates issues of ancient African history and

culture



>>>>called  
>>>>>>Ta\_Seti, you can find the group under Yahoo Groups or go to  
>>Yahoo  
>>>>and enter  
>>>>>>the key word: ta\_seti (as spelled). I'm sure you will find  
>>this  
>>>>forum  
>>>>>>informative.  
>>>>>>  
>>>>>>Thanks  
>>>>>>  
>>>>>>>This is a part of the site (origins and history of

Tuaregs) I

>>>>really  
>>>>>>>would  
>>>>>>>like to improve and it will be...  
>>>>>>>I will add your remark as-is on the site, and hope it

will

>>lead  
>>>>to other  
>>>>>>>comments on the question.  
>>>>>>>  
>>>>>>>Eurocentricity was a mistake, not an attitude! :)  
>>>>>>>Best regards,  
>>>>>>>  
>>>>>>>Fr  ric Schoenahl  
>>>>>>>(sent a copy to Andrew)  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>

---

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>>>>>>Ta\_Seti-unsubscribe@y...  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>>Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
>>>>>>Service.  
>>>>>>>In fact the slave trade from the Slavic regions to Egypt  
>>>>>>>carried  
>>>>>>>out by the  
>>>>>>>>Ottomans probably did more to 'whiten' the Egyptian  
>>>>>>>>population  
>>>>>>>>than the  
>>>>>>>>>era of Greek and Roman conquest.  
>>>>>>>>>This is not wexactly true,but I would bet that ther eis  
>>>>>>>>>much  
>>>>>>>>>foreign  
>>>>>>>>>>admixture ion egyptains around the city,but most egyptains  
>>>>>>>>>>desdan  
>>>>>>>>>>from  
>>>>>>>>>>>peasentry,and not upper clases. THE slaves never mixed

with the  
>>>>>fellahin in  
>>>>>>>the country side,  
>>>>>>>  
>>>>>>{#####How do you know this?#####}  
>>>>>>>  
>>>>>>>>and if you saw what I posted about upper egyptains still

look  
>>>>>vry  
>>>>>>>much  
>>>>>>>>african. Many people seem 5to forget that the delta region

in  
>>>>>Kmt  
>>>>>>>also has a  
>>>>>>>>big semetic admixture,even since probally around the time

of the  
>>>>>>>hykos and  
>>>>>>>>possibly pre dyanstic times there might have been some gene

flow



>>>>form  
>>>>> asiatics around buto,but I think it was very small.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> I think however that visigothic slaves through out the  
>>magreeb  
>>>>might  
>>>>>>have affected places like tunisa and possibly other parts

like  
>>>>libya.  
>>>>>>  
>>>>>> What really annoiys me is people try to use the

argument  
>>about  
>>>>africoid  
>>>>>>egyptains living in egypt today are result of desdants oif  
>>mixing  
>>>>with  
>>>>>>black slaves,which really does not add up.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>-----  
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>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>Again even in the Muslim Period, sure there were Arabs who

settled



> > in  
> > > Egypt, but most settled around Cairo, save for a few tribes  
> > imported  
> > > into Middle Egypt.  
> > >  
> > > What route do you propose for the Muslim invasion of Christian  
> > Nubia?  
> > >  
> > > All the political action was in Cairo, and that's  
> > > where the society was awash with all sorts of foreigners,

Kurds,  
> > > Turks, and all the other ethnic types these brought with them.

The  
> > > rulers though disdained the fellahin as the peasantry were

known  
> > and  
> > > never even dreamed of intermingling with them. The overwhelming  
> > mass  
> > > of Egyptian people derive from the peasantry.  
> > >  
> > > Unless slaves were held in perpetual slavery, wouldn't they

become  
> > peasants  
> > > when freed?  
> > >  
> > > Note that the Copts,  
> > > who have not intermingled also come light to dark. Copts from

Luxor  
> > > and Aswan look exactly like their Muslim neighbors in that

part of  
> > > Egypt, dark brown. That is the real history of Egypt and its  
> > people.  
> > > Most sincerely, Frank J. Yurco University of Chicago -- Frank  
> > Joseph  
> > > Yurco fjyurco@m...  
> > > >  
> > > >  
> > > > Except for his curly black hair, with its hint of African negro  
> > > > blood, he [Shahhat] looked more Arabian than Egyptian; most of



the

> > > men in the village were shorter, more heavily built, and had

strong

> > > cheekbones, thick noses, and heavy jaws. Among their rugged

faces,

> > > Shahhat's stood out as singularly expressive."

> > > The reader might conclude from such a description that

> > Critchfield's

> > > initial attraction to Shahhat was due to the fact that his

features

> > > were much less African than those of the majority of Upper

> > Egyptians.

> > > Ironically, that is the attitude of some inhabitants of

northern

> > > Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and

> > > consider darker skin to be a negative trait. Such prejudice is

the

> > > second challenge which faces Upper Egyptians, in addition to

> > poverty:

> > > racism.

> > > <http://www.washington-report.org/backissues/0390/9003045.htm>

> > >

> > >

> >

> >

> >

---

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> >

> >

> > What route do you propose for the Muslim invasion of Christian

Nubia?

> >

> >

> > From my understanding the invasion was done by nomadic

bedouins,since



> > the coptic church also had a connection to nubians.  
>  
> So these bedouins were Arabs, correct?  
>  
> >  
> > There was settlement of some nomadic bedouins around northern  
> > Sudan, which intermixed with some populations there creating the  
> > Arabs you see in the Sudan.  
>  
> Again did they cross the Red Sea or come from Egypt?  
>  
> >  
> >  
> >  
>  
>  
>  

---

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Again did they cross the Red Sea or come from Egypt?

Hmmm To be honest with you I don't know for sure, all I know is that very little bedouins mixed with the fellahin in upper Egypt, and most of the mixing in Egypt came from the city dwellers.

Most Egyptians from the Mamelukes down to the Turkish rule were peasants, and did not mix with the elites.  
| 4866|2002-11-20 11:30:57|Mickel Hendrix|Re: Technically Black|  
Hotep Alex,

Brotha I think you misunderstood something. I didn't characterize them as pale-skinned. Brotha Omari asked me what do I think about the so-called pale-skinned peoples that he referred to. And I gave an explanation, if there are indeed pale-skinned people in the region that was named.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"  
<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:  
> Hotep Omari.  
>



> I'm not characterizing Fulani as "pale skinned"  
> those were Mickel's words.  
>  
> Fulani and Igbo skin color varies from light yellow  
> to dark chocolate. And  
> I see no reason to speculate that the color  
> variation makes them any less  
> African.  
>  
> Yellow Fulani girl.  
>

<http://highculture.8m.com/Files/ETHNIC/ETHNIC0049.jpg>

>

<<http://highculture.8m.com/Files/ETHNIC/ETHNIC0049.jpg>>

>

>

>

> Alex Derrick

> Knowledge Adventure?

> (310) 649-8360

> <<mailto:aderrick@vuiinteractive.com>>

> [aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

> <http://highculture.8m.com/>

> <<http://highculture.8m.com/>>

>

>

>

> -----Original Message-----

> From: omari maulana

> [[mailto:omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

> Sent: Tuesday, November 19, 2002 10:58 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: RE: [Ta\_Seti] Re: Technically Black

>

>

>> From: "Derrick, Alexander"

>> <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>

>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)"

>> <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>> Subject: RE: [Ta\_Seti] Re: Technically Black

>> Date: Tue, 19 Nov 2002 10:48:52 -0800

>>

>> Hotep, Mickel.



> >  
> >What is your opinion on "pale-skinned" Africans  
> from Nigeria (igbo and some  
> >fulani people) or the yellow-brown Khoi or San in  
> S. Africa? Is the color  
> >a  
> >result from mixing with the white man?  
>  
> Alex,  
>  
> I don't know if I would characterize Fulani as  
> "Pale-skinned".  
>  
> >  
> >Alex  
> >  
> >-----Original Message-----  
> >From: Mickel Hendrix  
> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> >Sent: Monday, November 18, 2002 8:41 PM  
> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >Subject: Re: [Ta\_Seti] Re: Technically Black  
> >  
> >  
> >Hotep Paul,  
> >  
> >No. It's not an ideology. The people whom you refer  
> to  
> >in southeast Asia and the Pacific are perfect  
> examples  
> >of what I'm parlaying. Those whom you see with  
> >dark-skinned complexions are Cushite. Those whom  
> you  
> >see with light-skinned complexions are greatly  
> mixed  
> >with the blood of both the aboriginal black natives  
> >and pale-skinned people, whether slant-eyed or not.  
> >And let me add that, just like there are  
> >reddish-brown-hued black tribes in Afruika, there  
> are  
> >also some in the southeast of Asia and the Pacific.  
> >And what are we to say about the pale-skinned  
> >southeast Asians and Pacific Islanders?  
> >  
> >If we were to put a bag over the faces of a  
> so-called



>>Caucasian and a so-called Chinese person, who has  
>>pale-skin, we'd have trouble trying to distinguish  
>>which from which. So, could it be that,  
> technically, a  
>>pale-skinned Chinese person is actually a white  
>>person, with slanted eyes? Or are there such things  
> as  
>>Chinese and white races?  
>>  
>>The reality is that the native people whom you  
> speak  
>>of as standing a chance of being excluded have not  
> the  
>>concept of black or white in terms of Eurocentrism.  
> It  
>>is not too difficult to realize that all the  
>>dark-skinned peoples of the world are obviously  
>>remotely related and are the aboriginal peoples of  
> the  
>>planet. No wonder the ancient Greek writers  
> referred  
>>to all the dark-skinned peoples of Asia and Afruika  
> as  
>>Ethiopians, regardless of hair texture, and nose  
> and  
>>lips sizes.  
>>  
>>  
>>  
>>--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:  
>>>  
>>>> Hotep Paul,  
>>>>  
>>>> Incorrect my brother. The point is to show  
> that no  
>>>> matter where we're at on the planet, whether  
> in  
>>>> the  
>>>> region that's now known as Amerikkka or not,  
> the  
>>>> two  
>>>> great ethnic groups on the planet are the  
>>>> dark-skinned  
>>>> melanized and pale-skinned peoples, with the  
> mixed  
>>>> group being the virtual offspring of the two.



>>>>  
>>>  
>>> Is this an ideology or a reality.  
>>>  
>>> If you applied this in many regions of the  
> world,  
>>> including SE Asia and the Pacific, you  
>>> would in effect cut many families and  
> communities  
>>> asunder.  
>>>  
>>> I don't think you would get many takers.  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala  
>>>  
>>  
>>  
>>  
>> \_\_\_\_\_  
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>  
>

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| 4867|2002-11-20 11:32:05|Mickel Hendrix|Re: Technically Black|  
Hotep Alex,

And by the way, I'm of the same position that you are,  
in reference to the Fulani and Igo tribes.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"  
<[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)> wrote:  
> Hotep Omari.  
>  
> I'm not characterizing Fulani as "pale skinned"  
> those were Mickel's words.  
>  
> Fulani and Igbo skin color varies from light yellow  
> to dark chocolate. And  
> I see no reason to speculate that the color  
> variation makes them any less  
> African.  
>  
> Yellow Fulani girl.  
>

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>

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>

>

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> Alex Derrick

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> [aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

> <http://highculture.8m.com/>

> <<http://highculture.8m.com/>>

>

>

>

> -----Original Message-----

> From: omari maulana

> [[mailto:omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

> Sent: Tuesday, November 19, 2002 10:58 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: RE: [Ta\_Seti] Re: Technically Black

>

>

> > From: "Derrick, Alexander"

> > <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>

> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > To: "'[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'"

> > <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> > Subject: RE: [Ta\_Seti] Re: Technically Black

> > Date: Tue, 19 Nov 2002 10:48:52 -0800

> >

> > Hotep, Mickel.

> >

> > What is your opinion on "pale-skinned" Africans  
> from Nigeria (igbo and some

> > fulani people) or the yellow-brown Khoi or San in  
> S. Africa? Is the color

> > a

> > result from mixing with the white man?

>

> Alex,

>

> I don't know if I would characterize Fulani as

> "Pale-skinned".

>



> >  
> > Alex  
> >  
> >-----Original Message-----  
> > From: Mickel Hendrix  
> > [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> > Sent: Monday, November 18, 2002 8:41 PM  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: Re: [Ta\_Seti] Re: Technically Black  
> >  
> >  
> > Hotep Paul,  
> >  
> > No. It's not an ideology. The people whom you refer  
> > to  
> > in southeast Asia and the Pacific are perfect  
> > examples  
> > of what I'm parlaying. Those whom you see with  
> > dark-skinned complexions are Cushite. Those whom  
> > you  
> > see with light-skinned complexions are greatly  
> > mixed  
> > with the blood of both the aboriginal black natives  
> > and pale-skinned people, whether slant-eyed or not.  
> > And let me add that, just like there are  
> > reddish-brown-hued black tribes in Afruika, there  
> > are  
> > also some in the southeast of Asia and the Pacific.  
> > And what are we to say about the pale-skinned  
> > southeast Asians and Pacific Islanders?  
> >  
> > If we were to put a bag over the faces of a  
> > so-called  
> > Caucasian and a so-called Chinese person, who has  
> > pale-skin, we'd have trouble trying to distinguish  
> > which from which. So, could it be that,  
> > technically, a  
> > pale-skinned Chinese person is actually a white  
> > person, with slanted eyes? Or are there such things  
> > as  
> > Chinese and white races?  
> >  
> > The reality is that the native people whom you  
> > speak  
> > of as standing a chance of being excluded have not  
> > the



> > concept of black or white in terms of Eurocentrism.  
> It  
> > is not too difficult to realize that all the  
> > dark-skinned peoples of the world are obviously  
> > remotely related and are the aboriginal peoples of  
> the  
> > planet. No wonder the ancient Greek writers  
> referred  
> > to all the dark-skinned peoples of Asia and Afruika  
> as  
> > Ethiopians, regardless of hair texture, and nose  
> and  
> > lips sizes.  
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> >  
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> > --- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:  
> > >  
> > > Hotep Paul,  
> > >  
> > > Incorrect my brother. The point is to show  
> that no  
> > > matter where we're at on the planet, whether  
> in  
> > > the  
> > > region that's now known as Amerikkka or not,  
> the  
> > > two  
> > > great ethnic groups on the planet are the  
> > > dark-skinned  
> > > melanized and pale-skinned peoples, with the  
> mixed  
> > > group being the virtual offspring of the two.  
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> > > If you applied this in many regions of the  
> world,  
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> > > would in effect cut many families and  
> communities  
> > > asunder.  
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> > > I don't think you would get many takers.  
> > >



>>> Regards,  
>>> Paul Kekai Manansala  
>>>  
>>  
>>  
>>  
>>  
>>

---

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| 4868|2002-11-20 11:54:18|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>Nubians descended from

>Date: Wed, 20 Nov 2002 19:07:48 +0000

>

>

>

>> If a very dark Tamil grew up in the 'hood and carried himself in certain  
>> ways he probably would.

>>

>

>

>Why would he have to be "very dark." What if he was dressed in a dhoti?

Your right he wouldn't have to be very dark to be considered black under the circumstances mentioned earlier.

Let's reverse this, do you think there are "some" African Americans who could put on a dhoti, go to LAX and be considered Indian? Because there are similar phenotypes east and west. Even the ancient Greeks recognized eastern and western "Ethiopians".

Some anthropologists examine Nile Valley crania and because in "some" cases it is different than "some" West African cranial types it is deemed non-black. This view rings familiar in your take on black Asians. Oh, do you consider Andaman Islanders "black"? What about Aeta?

>

>

>>>A minor one at best and only in the very far NW near Bactria  
>(Afghanistan).

>>>

>>

>> Hmmm.



> >

>

>

>Do you think there was some major impact?

No, not in terms of biology. Culture(?).

>Alexander's troops were expelled from

>NW India after only a very brief stay when they tried to invade the Punjab.

>

>They fell back into Bactria (Afghanistan) although their numbers appear to

>have been few. The indications are that Greek was not spoken by the basic

> Bactrian population, and of course, Greek vernaculars aren't found

>anywhere near this

>area today.

>

>I know that there is one African-centered theory that postulates that

>Dravidians

>are the result of fusion between 'dark-skinned' Africans and 'pale-skinned'

>Greeks. Do you subscribe to this one?

No

>

>Regards,

>Paul Kekai Manansala

---

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| 4869|2002-11-20 11:58:23|omari maulana|Re: Comments|

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Comments

>Date: Wed, 20 Nov 2002 19:23:46 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

> > >From: "mansu\_musa"

> > >Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

> > >To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

> > >Subject: [Ta\_Seti] Re: Comments



>>>Date: Wed, 20 Nov 2002 18:47:48 -0000  
>>>  
>>>--- In Ta\_Seti@y..., "omari maulana" wrote:  
>>>>>From: "mansu\_musa"  
>>>>>Reply-To: Ta\_Seti@y...  
>>>>>To: Ta\_Seti@y...  
>>>>>Subject: [Ta\_Seti] Re: Comments  
>>>>>Date: Wed, 20 Nov 2002 17:45:29 -0000  
>>>>>  
>>>>>--- In Ta\_Seti@y..., "omari maulana"  
>wrote:  
>>>>>>>From: terance pete  
>>>>>>>Reply-To: Ta\_Seti@y...  
>>>>>>>To: Ta\_Seti@y...  
>>>>>>>Subject: RE: [Ta\_Seti] Re: Comments  
>>>>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> "Emeagwali, Gloria (History)" wrote:  
>>>>>>>I am happy you talked about the slave trade to Egypt from  
>>>Europe.  
>>>>>In fact  
>>>>>>>the slave trade from the Slavic regions to Egypt carried  
>out by  
>>>>>the  
>>>>>>>Ottomans probably did more to 'whiten' the Egyptian  
>population  
>>>>>>>than the era  
>>>>>>>of Greek and Roman conquest.  
>>>>>>>Gloria Emeagwali  
>>>>>>>  
>>>>>>>-----Original Message-----  
>>>>>>>From: omari maulana [mailto:omari\_maulana@h...]  
>>>>>>>Sent: Tuesday, November 19, 2002 1:54 PM  
>>>>>>>To: tuaregs@f...  
>>>>>>>Cc: ta\_seti@y...  
>>>>>>>Subject: [Ta\_Seti] Re: Comments  
>>>>>>>  
>>>>>>>  
>>>>>>>Thanks for the open minded response. Please view  
>>>>>>>comments/response below:  
>>>>>>>  
>>>>>>>>>From: "Touaregs, Culture & Histoire"  
>>>>>>>>>To: "omari maulana"  
>>>>>>>>>CC: Andrew Whittington



>>>>>>>Subject: Re: Comments  
>>>>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000  
>>>>>>>  
>>>>>>>["omari maulana" ?crivait/wrote :]  
>>>>>>>  
>>>>>>>> I like your site. But the comment that "Berbers" (a  
>>>>>>>>language) are  
>>>>>>>>> white is a very Eurocentric statement and false. The  
>>>>>>>>>earliest Berbers  
>>>>>>>>> were related to the Afro-Asiatic speaking NE Africans  
>(ie,  
>>>>>>>>Somali,  
>>>>>>>>> etc)  
>>>>>>>>>  
>>>>>>>>>Dear Omari,  
>>>>>>>>>  
>>>>>>>>>>thanks for your comment. In fact you may know more than I  
>>>>about  
>>>>>>>>>this  
>>>>>>>>>>topic...  
>>>>>>>>>>  
>>>>>>>>>>>In fact, I did not use "Berber" or even "Amazigh" in the  
>>>>first  
>>>>>>>>>>version of  
>>>>>>>>>>>the text about tuaregs.  
>>>>>>>>>>>I think what I should have written then was that the  
>white  
>>>>>>>>>>appearance of  
>>>>>>>>>>>>Tuaregs was due to their amazigh origins.  
>>>>>>>>>>>>  
>>>>>>>>>>>>This is indeed the crux of the problem. Not all "Amazigh"  
>have  
>>>>>>>>>>white  
>>>>>>>>>>>>appearances. "Berber" is a language family, not a race.  
>>>>>>>>>>>>Some "Berber"  
>>>>>>>>>>>>>speakers are light (note light not white) who live along  
>the  
>>>>coast  
>>>>>>>>>>of N  
>>>>>>>>>>>>>Africa, others are very dark like those that live in the  
>>>>sahara.  
>>>>>>>>>>>>  
>>>>>>>>>>>>>Africa is the birthplace of humans and is very diverse as  
>>>>would be  
>>>>>>>>>>>>expected  
>>>>>>>>>>>>>>given the great time depths of humans living in the region.



>>>>>>  
>>>>>>>The term black is generally used in the Us and Uk to mean  
>>>ANYONE  
>>>>with  
>>>>>>>tropical African ancestry. It is interesting to note that  
>>>light  
>>>>skinned  
>>>>>>>blacks such as actress Vanessa Williams or US secretary of  
>>>state  
>>>>>Collin  
>>>>>>>Powell are considered "Black" in the US or UK, but white in  
>>>North  
>>>>>Africa.  
>>>>>>>Why? Because mythology has always been used to justify  
>>>>>imperialism.  
>>>>>>>  
>>>>>>>>European colonialism divided up Africa and created  
>superficial  
>>>>>North/South  
>>>>>>>>divisions. The "Berber" speaking peoples originate like  
>other  
>>>>>branches of  
>>>>>>>>the Afro-Asiatic speaking peoples in the tropical regions  
>of NE  
>>>>>>Africa. In  
>>>>>>>>other words in "Black Africa". Over time North Africa has  
>seen  
>>>>>many  
>>>>>>>>migrations and invasions : Arabs, Hyksos, Vandals, French,  
>>>British,  
>>>>>>>>Persians, Greeks, Romans, etc. There was also an active  
>slave  
>>>>>trade that  
>>>>>>>>brought many Slavic peoples into N Africa.  
>>>>>>>>  
>>>>>>>>>Therefore to state that the original "Berbers" or "Amazigh"  
>>>>>>were "white" is  
>>>>>>>>truly inaccurate. There have allways  
>been "black" "Berbers",  
>>>LATER  
>>>>>>>>supplemented by "whites" mixing into the population.  
>>>>>>>>  
>>>>>>>>>Also, keep in mind that Africa is huge and ecologically  
>>>diverse.  
>>>>>Hence,  
>>>>>>>>we find light skinned San peoples and dark skinned Hausa.



[illegible]



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>>>>>>>To unsubscribe from this group, send an email to:  
>>>>>>>Ta\_Seti-unsubscribe@y...  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>Your use of Yahoo! Groups is subject to  
>>>>>>><http://docs.yahoo.com/info/terms/>  
>>>>>>>  
>>>>>>>  
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>>>population  
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>>>>>>>era of Greek and Roman conquest.  
>>>>>>> This is not wexactly true,but I would bet that ther eis  
>>>much  
>>>>>>>foreign  
>>>>>>> admixture ion egyptains around the city,but most egyptains  
>>>desdan  
>>>>>>>from  
>>>>>>>>peasentry,and not upper clases. THE slaves never mixed  
>with the  
>>>>>>>>fellahin in  
>>>>>>>>the country side,  
>>>>>>>  
>>>>>>> {#####How do you know this?#####}  
>>>>>>>  
>>>>>>> and if you saw what I posted about upper egyptains still  
>look  
>>>>vry  
>>>>>>>much  
>>>>>>> african. Many people seem 5to forget that the delta region  
>in  
>>>>Kmt  
>>>>>>>also has a



>>>>> big semetic admixture,even since probally around the time  
>of the  
>>>>>hykos and  
>>>>> possibly pre dyanstic times there might have been some gene  
>flow  
>>>>>form  
>>>>> asiatics around buto,but I think it was very small.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> I think however that visigothic slaves through out the  
>>>magreeb  
>>>>>might  
>>>>>> >have affected places like tunisa and possibly other parts  
>like  
>>>>>libya.  
>>>>>>  
>>>>>> >What really annoiys me is people try to use the  
>argument  
>>>about  
>>>>>africoid  
>>>>>> >egyptains living in egypt today are result of desdants oif  
>>>mixing  
>>>>>with  
>>>>>> >black slaves,which really does not add up.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> >-----  
>>>>>> >Do you Yahoo!?  
>>>>>> >Yahoo! Web Hosting - Let the expert host your site  
>>>>>>  
>>>>>>  
>>>>>>  
>>  
>

---

-  
>>>>>> Add photos to your messages with MSN 8. Get 2 months FREE\*.  
>>>>>> <http://join.msn.com/?page=features/featuredemail>  
>>>>>>  
>>>>>>  
>>>>>>



>>>>>  
>>>>>  
>>>>>Again even in the Muslim Period, sure there were Arabs who  
>settled  
>>>in  
>>>>>Egypt, but most settled around Cairo, save for a few tribes  
>>>imported  
>>>>>into Middle Egypt.  
>>>>>  
>>>>>What route do you propose for the Muslim invasion of Christian  
>>>Nubia?  
>>>>>  
>>>>>>All the political action was in Cairo, and that's  
>>>>>>where the society was awash with all sorts of foreigners,  
>Kurds,  
>>>>>>Turks, and all the other ethnic types these brought with them.  
>The  
>>>>>>rulers though disdained the fellahin as the peasantry were  
>known  
>>>>and  
>>>>>>never even dreamed of intermingling with them. The overwhelming  
>>>mass  
>>>>>>of Egyptian people derive from the peasantry.  
>>>>>  
>>>>>>Unless slaves were held in perpetual slavery, wouldn't they  
>become  
>>>peasants  
>>>>>when freed?  
>>>>>  
>>>>>>Note that the Copts,  
>>>>>>who have not intermingled also come light to dark. Copts from  
>Luxor  
>>>>>>and Aswan look exactly like their Muslim neighbors in that  
>part of  
>>>>>>Egypt, dark brown. That is the real history of Egypt and its  
>>>people.  
>>>>>>Most sincerely, Frank J. Yurco University of Chicago -- Frank  
>>>Joseph  
>>>>>>Yurco fjyurco@m...  
>>>>>>  
>>>>>>  
>>>>>>Except for his curly black hair, with its hint of African negro  
>>>>>>blood, he [Shahhat] looked more Arabian than Egyptian; most of  
>the  
>>>>>>men in the village were shorter, more heavily built, and had  
>strong



>>>>>cheekbones, thick noses, and heavy jaws. Among their rugged  
>faces,  
>>>>>Shahhat's stood out as singularly expressive."  
>>>>>The reader might conclude from such a description that  
>>>Critchfield's  
>>>>>initial attraction to Shahhat was due to the fact that his  
>features  
>>>>>were much less African than those of the majority of Upper  
>>>Egyptians.  
>>>>>Ironically, that is the attitude of some inhabitants of  
>northern  
>>>>>Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and  
>>>>>consider darker skin to be a negative trait. Such prejudice is  
>the  
>>>>>second challenge which faces Upper Egyptians, in addition to  
>>>poverty:  
>>>>>racism.  
>>>>><http://www.washington-report.org/backissues/0390/9003045.htm>  
>>>>>  
>>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>

---

-  
>>>>> MSN 8 with e-mail virus protection service: 2 months FREE\*  
>>>>> <http://join.msn.com/?page=features/virus>  
>>>  
>>>  
>>>What route do you propose for the Muslim invasion of Christian  
>Nubia?  
>>>  
>>>  
>>>From my understanding the invasion was done by nomadic  
>bedouins,since  
>>>the coptic church also had a connection to nubians.  
>>  
>> So these bedouins were Arabs, correct?  
>>  
>>>  
>>> There was settlment of some nomadic bedouins around northern  
>>>sudan,which intewrmixed with sopmem populations there creating the  
>>>arabs you see in the sudan.  
>>  
>> Again did they cross the Red Sea or come from Egypt?  
>>



>>>  
>>>  
>>>  
>>  
>>  
>>  
>>

---

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>> <http://join.msn.com/?page=features/virus>

>

>>Again did they cross the Red Sea or come from Egypt?

>

>

>Hmmm To be honest with you I don't know for sure,all I know is that

>very little bedouins mixed with the fellahin in upper egypt,and most

>of the mixing in egypt came from the city dwellers.

Please support this.

>

> Most egyptians from the mamluks down to the turkish rule were

>peasants,and did not mix with the elites.

Why do you assume that Arabs can't be peasants?

>

>

>

>

---

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| 4870|2002-11-20 12:05:15|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

Hotep Omari,

Just what we have presented in the case of what ifs,  
just simply shows that the ancient and modern Chinese,  
Australians, Indians, and Tasmanians are simply black  
people, which, as I said, is why the Greeks referred  
to as various dark-skinned people they encountered in



Asia and Afruika as Ethiopians, regardless of hair texture, nose and lip sizes.

P.E.A.C.E. Progres....

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> >From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ...

> Almond-eyed Egyptians as

> >Nubians descended from

> >Date: Wed, 20 Nov 2002 19:07:48 +0000

> >

> >

> >

> > > If a very dark Tamil grew up in the 'hood and

> carried himself in certain

> > > ways he probably would.

> > >

> >

> >

> >Why would he have to be "very dark." What if he

> was dressed in a dhoti?

>

> Your right he wouldn't have to be very dark to be

> considered black under the

> circumstances mentioned earlier.

>

> Let's reverse this, do you think there are "some"

> African Americans who

> could put on a dhoti, go to LAX and be considered

> Indian? Because there are

> similar phenotypes east and west. Even the ancient

> Greeks recognized

> eastern and western "Ethiopians".

>

> Some anthropologists examine Nile Valley crania and

> because in "some" cases

> it is different than "some" West African cranial

> types it is deemed

> non-black. This view rings familiar in your take on

> black Asians. Oh, do

> you consider Andaman Islanders "black"? What about

> Aeta?

>



> >  
> >  
> > > > A minor one at best and only in the very far NW  
> near Bactria  
> > (Afghanistan).  
> > > >  
> > >  
> > > Hmmmm.  
> > >  
> >  
> >  
> >  
> > Do you think there was some major impact?  
>  
> No, not in terms of biology. Culture(?).  
>  
> > Alexander's troops were expelled from  
> > NW India after only a very brief stay when they  
> tried to invade the Punjab.  
> >  
> > They fell back into Bactria (Afghanistan) although  
> their numbers appear to  
> > have been few. The indications are that Greek was  
> not spoken by the basic  
> > Bactrian population, and of course, Greek  
> vernaculars are not found  
> > anywhere near this  
> > area today.  
> >  
> > I know that there is one African-centered theory  
> that postulates that  
> > Dravidians  
> > are the result of fusion between 'dark-skinned'  
> Africans and 'pale-skinned'  
> > Greeks. Do you subscribe to this one?  
>  
> No  
>  
> >  
> > Regards,  
> > Paul Kekai Manansala  
>  
>  
>

---



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> FREE\*.  
> <http://join.msn.com/?page=features/virus>  
>  
>

---

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<http://webhosting.yahoo.com>

| 4871|2002-11-20 12:22:02|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>>From: "mansu\_musa"

>>Reply-To: Ta\_Seti@y...

>>To: Ta\_Seti@y...

>>Subject: [Ta\_Seti] Re: Comments

>>Date: Wed, 20 Nov 2002 19:23:46 -0000

>>

>>--- In Ta\_Seti@y..., "omari maulana" wrote:

>>>>From: "mansu\_musa"

>>>>Reply-To: Ta\_Seti@y...

>>>>To: Ta\_Seti@y...

>>>>Subject: [Ta\_Seti] Re: Comments

>>>>Date: Wed, 20 Nov 2002 18:47:48 -0000

>>>>

>>>>--- In Ta\_Seti@y..., "omari maulana"

wrote:

>>>>>>From: "mansu\_musa"

>>>>>>Reply-To: Ta\_Seti@y...

>>>>>>To: Ta\_Seti@y...

>>>>>>Subject: [Ta\_Seti] Re: Comments

>>>>>>Date: Wed, 20 Nov 2002 17:45:29 -0000

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>>>>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)

>>>>>>>>

>>>>>>>>

>>>>>>>>



>>>>>>> "Emeagwali, Gloria (History)" wrote:  
>>>>>>> I am happy you talked about the slave trade to Egypt

from

>>>>Europe.

>>>>>>>In fact

>>>>>>>>the slave trade from the Slavic regions to Egypt

carried

>>out by

>>>>>>>the

>>>>>>>>Ottomans probably did more to 'whiten' the Egyptian  
>>population

>>>>>>>than the era

>>>>>>>>of Greek and Roman conquest.

>>>>>>>>Gloria Emeagwali

>>>>>>>>>

>>>>>>>>>-----Original Message-----

>>>>>>>>>From: omari maulana [mailto:omari\_maulana@h...]

>>>>>>>>>Sent: Tuesday, November 19, 2002 1:54 PM

>>>>>>>>>To: tuaregs@f...

>>>>>>>>>Cc: ta\_seti@y...

>>>>>>>>>Subject: [Ta\_Seti] Re: Comments

>>>>>>>>>

>>>>>>>>>

>>>>>>>>>Thanks for the open minded response. Please view

>>>>>>>comments/response below:

>>>>>>>>>

>>>>>>>>>From: "Touaregs, Culture & Histoire"

>>>>>>>>>To: "omari maulana"

>>>>>>>>>CC: Andrew Whittington

>>>>>>>>>Subject: Re: Comments

>>>>>>>>>Date: Tue, 19 Nov 2002 10:13:41 +0000

>>>>>>>>>

>>>>>>>>>["omari maulana"

飲ivait/wrote :]

>>>>>>>>>

>>>>>>>>>> I like your site. But the comment that "Berbers"

(a

>>>>>>>language) are

>>>>>>>>>> white is a very Eurocentric statement and false.

The



>>>>>>earliest Berbers  
>>>>>>>>> were related to the Afro-Asiatic speaking NE

Africans

>>(ie,  
>>>>>>Somali,  
>>>>>>>>> etc)  
>>>>>>>>>  
>>>>>>>>>Dear Omari,  
>>>>>>>>>  
>>>>>>>>>thanks for your comment. In fact you may know more

than I

>>>>about  
>>>>>>this  
>>>>>>>>>topic...  
>>>>>>>>>  
>>>>>>>>>In fact, I did not use "Berber" or even "Amazigh" in

the

>>>>first  
>>>>>>version of  
>>>>>>>>>the text about tuaregs.  
>>>>>>>>>I think what I should have written then was that the  
>>white  
>>>>>>appearance of  
>>>>>>>>>Tuaregs was due to their amazigh origins.  
>>>>>>>>>  
>>>>>>>>>This is indeed the crux of the problem. Not

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>>have  
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>>>>>>Some "Berber"  
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>>>>sahara.  
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>>>>>>>>Africa is the birthplace of humans and is very diverse

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>>>>>>>>>The term black is generally used in the Us and Uk to

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regions



>>of NE  
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>>>>British,  
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>>slave  
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>>>>>>>>  
>>>>>>>>Therefore to state that the original "Berbers"

or "Amazigh"  
>>>>>>>were "white" is  
>>>>>>>>truly inaccurate. There have allways  
>>been "black" "Berbers",  
>>>>LATER  
>>>>>>>>supplemented by "whites" mixing into the population.  
>>>>>>>>>  
>>>>>>>>>Also, keep in mind that Africa is huge and ecologically  
>>>>diverse.  
>>>>>>>Hence,  
>>>>>>>>>we find light skinned San peoples and dark skinned

Hausa.  
>>All  
>>>>of  
>>>>>>>these  
>>>>>>>>groups are equally "black" or "African" if you will.  
>>>>>>>>>  
>>>>>>>>>I would like to invite you to vist/join an online

forum I  
>>am  
>>>>>>>involved with  
>>>>>>>>>that investigates issues of ancient African history and  
>>culture  
>>>>>>>>>called



>>>>>>>Ta\_Seti, you can find the group under Yahoo Groups or

go to

>>>>Yahoo

>>>>>and enter

>>>>>>>the key word: ta\_seti (as spelled). I'm sure you will

find

>>>>this

>>>>>forum

>>>>>>>informative.

>>>>>>>>

>>>>>>>>Thanks

>>>>>>>>

>>>>>>>>>This is a part of the site (origins and history of

>>Tuaregs) I

>>>>>>really

>>>>>>>>would

>>>>>>>>>like to improve and it will be...

>>>>>>>>>I will add your remark as-is on the site, and hope it

>>will

>>>>lead

>>>>>>to other

>>>>>>>>>comments on the question.

>>>>>>>>>

>>>>>>>>>>Eurocentricity was a mistake, not an attitude! :)

>>>>>>>>>>Best regards,

>>>>>>>>>>

>>>>>>>>>>Fr  ric Schoenahl

>>>>>>>>>>>(sent a copy to Andrew)

>>>>>>>>>>

>>>>>>>>>>

>>>>>>>>>>

>>>>>

>

---

>>>>>>>>>Help STOP SPAM with the new MSN 8 and get 2 months

FREE\*

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>>>>>>>>>

>>>>>>>>>

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>>>>>>>>>

>>>>>>>>>

>>>>>>>>>



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Terms of

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>>>>>>>>

>>>>>>>>

>>>>>>>>

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>>>>about

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oif

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>>>>>>with

>>>>>>>>black slaves,which really does not add up.

>>>>>>>>

>>>>>>>>

>>>>>>>>

>>>>>>>>

>>>>>>>>

>>>>>>>>

>>>>>>>>



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>>>>>>>>-----
>>>>>>>>>Do you Yahoo!?
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>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>>>>>>
>>>
```

>  
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> > > > > >

> > > > > >

> > > > > >

> > > > > >

> > > > > >

>>>>>Again even in the Muslim Period, sure there were Arabs who

> >settled

> > > >in

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```
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```

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> > > > >

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> > > > >

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```
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```

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>>>>>and Aswan look exactly like their Muslim neighbors in that  
>>part of  
>>>>>>Egypt, dark brown. That is the real history of Egypt and

its

>>>>people.  
>>>>>>Most sincerely, Frank J. Yurco University of Chicago --

Frank

>>>>Joseph  
>>>>>>Yurco fjyurco@m...  
>>>>>>  
>>>>>>  
>>>>>>Except for his curly black hair, with its hint of African

negro

>>>>>>blood, he [Shahhat] looked more Arabian than Egyptian;

most of

>>the  
>>>>>>men in the village were shorter, more heavily built, and

had

>>strong  
>>>>>>cheekbones, thick noses, and heavy jaws. Among their rugged  
>>faces,  
>>>>>>Shahhat's stood out as singularly expressive."  
>>>>>>The reader might conclude from such a description that  
>>>>Critchfield's  
>>>>>>initial attraction to Shahhat was due to the fact that his  
>>features  
>>>>>>were much less African than those of the majority of Upper  
>>>>Egyptians.  
>>>>>>Ironically, that is the attitude of some inhabitants of  
>>northern  
>>>>>>Egypt, who refuse to acknowledge Upper Egyptians as Arabs,



and

>>>>> consider darker skin to be a negative trait. Such

prejudice is

>>the

>>>>> second challenge which faces Upper Egyptians, in addition

to

>>> poverty:

>>>>> racism.

>>>>> <http://www.washington->

[report.org/backissues/0390/9003045.htm](http://report.org/backissues/0390/9003045.htm)

>>>>>

>>>>>

>>>>>

>>>>>

>>>>>

>>

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>>>>

>>>>

>>>> What route do you propose for the Muslim invasion of Christian

>>Nubia?

>>>>

>>>>

>>>> From my understanding the invasion was done by nomadic

>>bedouins,since

>>>> the coptic church also had a connection to nubians.

>>>>

>>>> So these bedouins were Arabs, correct?

>>>>

>>>>

>>>> There was settlment of some nomadic bedouins around northern

>>>> sudan,which intewrmixed with sopmem populations there creating

the

>>>> arabs you see in the sudan.

>>>>

>>>> Again did they cross the Red Sea or come from Egypt?

>>>>

>>>>

>>>>

>>>>

>>>>



>>>  
>>>

---

>>> MSN 8 helps eliminate e-mail viruses. Get 2 months FREE\*.  
>>> <http://join.msn.com/?page=features/virus>  
>>  
>>> Again did they cross the Red Sea or come from Egypt?  
>>  
>>  
>> Hmmm To be honest with you I don't know for sure, all I know is that  
>> very little bedouins mixed with the fellahin in upper egypt, and

most

>> of the mixing in egypt came from the city dwellers.  
>  
> Please support this.  
>  
>>  
>> Most egyptians from the mamelukes down to the turkish rule

were

>> peasants, and did not mix with the elites.  
>  
> Why do you assume that Arabs can't be peasants?  
>  
>>  
>>  
>>  
>>  
>  
>  
>

---

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> <http://join.msn.com/?page=features/virus>

I never said they could not, but even today you can tell an arab from  
saudi arabia apart from an egyptian. Modern day egyptians even the  
fairest one in lower egypt around mansoura looks different from an  
arab from a bedouin.

I have no doubt there is some admixture around the city, but the  
fellahin have been living like they have for eons and even during the  
foreign rule of egypt during the medieval period, and it is possible  
that many fellahin could have ended up slaves themselves, but doubt



there is much admixture in them. Even egyptologist gaston maspero being the racist that he wa admits that the fellahin have the cloest phenotype t the ancient kemetians.

Most of the slaves brought to cairo and al fustat were used a either concubines,which produced childrn for the elite in the royal line,or as emunchs,which wer usually castrated,which I doubt made a big impact in the gene pool of mdoern day egyptains.

As I mentioned above thee was some asiatic semetic ad mixture aroud thgedeta region probally going back as far as menkaure.

You need t read my link about the fellahin again please.

| 4872|2002-11-20 12:24:37|mansu\_musa|Oldest rock art el hosh In upper KMT |  
Dating Egypt's oldest 'art':

AMS 14C age determinations of rock varnishes covering petroglyphs at El-Hosh (Upper Egypt)

D. Huyge, A. Watchman, M. De Dapper & E. Marchi

Direct dating, using the Accelerator Mass Spectrometry (AMS) 14C method, indicates that some petroglyphs (rock art) at El-Hosh in Upper Egypt pre-date the early 7th millennium BP (mid 6th millennium cal BC), making it the oldest graphic activity recorded in the Nile Valley.

Key-words: Egypt, rock art, petroglyphs, rock varnish, direct dating  
The occurrence of rock art in the vicinity of the village of El-Hosh, situated on the west bank of the Nile, about 30 km south of Edfu (Figure 1), had been known for over a century (Chester 1892), but until our 1998 mission the petroglyphs had not been properly documented.

Figure 1. Map of the Egyptian Nile Valley, showing the location of El-Hosh.

The rock art at El-Hosh includes a substantial number of archaic-looking, curvilinear designs, capped with mushroom-shaped protuberances, and associated in a number of cases with a wide range of abstract motifs, anthropomorphic figures and zoomorphs. Our aim was to establish the chronological and cultural-historical framework for these petroglyphs by sampling carbon-bearing substances in patina and rock varnish formed within them. That carbon could then be applied for direct dating using the Accelerator Mass Spectrometry (AMS) 14C method (Tuniz & Watchman 1994; Watchman 2000). We describe here the main results of this procedure indicating that part of the rock art at El-Hosh pre-dates the early 7th millennium BP (mid 6th millennium cal BC). It is therefore well beyond the age of any other graphic activity recorded in the Nile Valley.

Curvilinear 'fish trap' designs

The 1998 rock-art survey was conducted in a 6x2-km stretch along the



Nile between the village of El-Hosh in the north and the mouth of the Wadi el-Shatt el-Rigal in the south. A multitude of rock-art sites was located containing several thousands of petroglyphs. Some of these had already been briefly explored in 1926 and 1937 by the VIII. Deutsche Inner-Afrikanische Forschungsexpedition (Cervicek 1974: 37-9) and the Sir Robert Mond Desert Expedition respectively (Winkler 1938: 9; 1939: 5).

On the basis of its principal subject matter (boats, anthropomorphic figures and various species of animals), the bulk of the rock art at El-Hosh belongs to the late prehistoric (Predynastic) and early dynastic periods (~4000-2650 BC). Many of the themes represented can closely be related to the iconographical repertoire of the early Nilotic pastoral-agricultural civilizations. There are, however, a substantial number of intensively patinated, curvilinear designs, capped with mushroom-shaped or cordiform protuberances, that appear to date from another epoch. Three different sites with such archaic-looking designs were identified: Gebelet Jussef, Abu Tanqurah Bahari and Abu Tanqurah Kebli. These sites, large rocky exposures (isolated hills) of Early Cretaceous Nubian sandstone, are further subdivided in petroglyph localities and rock-art panels, often containing many engravings (Figure 2). Frequently appearing in small clusters, and on occasion as isolated figures (Figure 3), in a considerable number of cases these curvilinear designs are seemingly associated with a wide range of abstract and figurative motifs, including circles, ladder-shaped drawings, human figures, footprints and crocodiles.

Figure 2. Typical curvilinear 'fish trap' designs and associated scenery at Gebelet Jussef, Locality 1, Panel 1. The animal figures located in the upper right corner are more recent in age than the rest of the panel. (Tracing by E. Marchi and I. Regulski.)

The El-Hosh curvilinear designs may be representations of fish traps (Huyge 1998a; 1998b), as their outlines bear remarkable similarities to the ground plan of a universally known fish-trapping device, namely the labyrinth fish fence (Von Brandt 1984: 163-5). The general purpose of such a trap is to channel and barricade fish into a confined space (a catching chamber) where they can easily be speared, netted or simply collected by hand. Textual and iconographical evidence (from both classical authors and modern ethnographers) attests to the use of this kind of fishing gear in the Nile Valley and the Delta (Brewer & Friedman 1989: 31-2; Boulanger 1907: xlii-iii). Importantly, the remains of possible early examples of such traps, built of piled-up stone blocks, have been recovered in Lower Nubia (Myers 1958).

Remarkably, the El-Hosh rock art contains several examples of superimposition in which these 'fish trap' designs are superimposed by 'stylized', bushy-tailed giraffe drawings. In early Egyptian



iconography, 'stylized' representations of giraffe are a prevalent subject on middle Predynastic (Naqada I) ceramics primarily (between ~4000 and 3600 BC). On this basis, a middle Predynastic date can tentatively be accepted for the El-Hosh giraffe drawings (Huyge 1998a; 1998b). Moreover, as could be observed on various occasions, there is a substantial difference in degree of patination between the curvilinear designs and the giraffe drawings: complete versus advanced patination respectively. If this considerable difference in degree of patination has substantial chronological relevance, it is likely that the curvilinear designs are early Predynastic (6th or 5th millennium BC) or possibly even late Palaeolithic in age (8th or 7th millennium BC or earlier).

Figure 3. Rock varnish covering this isolated 'fish trap' motif at Abu Tanqurah Bahari, Locality 2, Panel 1 yielded the CAMS-57553 14C date of 6690270 BP (small scale bar is in centimetres).

#### Varnish formation and direct dating

This date, of course, needed to be confirmed by independent means. In the course of the survey several rock art-bearing exposures of Nubian sandstone were inspected to determine the nature and extent of the formation of patina and rock varnish on petroglyphs, and to select potential motifs for sampling and possible AMS 14C dating.

Mineralogical and geochemical analyses (using petrography, X-Ray Diffractometry, combined Scanning Electron Microscopy and Energy Dispersive X-Ray Analysis, and Inductively Coupled Plasma Spectrometry) were used to determine whether the rock surface coatings are rock varnishes, formed by the accretion of aeolian components (clay minerals and other airborne particles), or effusive deposits resulting from leaching of Fe and Mn minerals from the core to the surface of the rock (Thomas 1997: 89-94). The results indicate that the coatings are of composite nature and generally consist of a porous, silty, Fe-rich basal layer resting on quartz grains of the rock and a finely laminated, Mn-rich surface layer. As Fe, but little or no Mn, was substantially present within the underlying rock matrix, the basal layer of the patina was probably produced by in situ migration (leaching), whereas the upper layer was the result of the cementation of particles from atmospheric fall-out. In the course of the latter, external process, typical of true rock varnish formation, airborne organic matter could easily have been trapped within the developing coating (Figure 4).

Figure 4. Scanning Electron Microscope image of a typical plant fibre that was used for 14C dating and chemically extracted out of rock varnish from Abu Tanqurah Bahari, Locality 3, Panel 3 (SEM magnification 500x). The plant species is unknown, but the photo evidences that the dated carbon in this and other samples stems from unfossilized organic matter.



About 40 samples of the dark patinated deposits from within petroglyphs and on the surrounding rocks were collected using a battery-powered engraving drill and dental burrs. For radiocarbon dating a selection of 15 Fe- and Mn-rich varnish coated quartz grain samples taken from within the petroglyphs themselves were submitted to the Center for AMS of Lawrence Livermore National Laboratory in Livermore (USA). They were combusted with CuO in evacuated sealed 6-mm quartz tubes at 900°C. Carbon dioxide, liberated from oxidized plant cellulose fibres in the samples, was converted to graphite and analysed for <sup>14</sup>C using standard AMS methods. Owing to the corrosive effects of the heated sediments it was necessary, in many cases, to seal the combustion tube inside a 9-mm backup tube. The increased surface area of this double-tube combustion setup led to increases in backgrounds and larger uncertainty in the final results. Many of the samples were very small (tens of micrograms of carbon), and small 1- and 2-tube combusted coal blanks and modern standards were run in order to correct the results for trace contamination by both modern and 'dead' carbon and/or for size-dependent isotopic fractionation (Kirner et al. 1996; Brown & Southon 1996; Alderliesten et al. 1998). Table 1. AMS <sup>14</sup>C age determinations for rock varnishes covering 'fish trap' petroglyphs at El-Hosh. CAMS, Center for AMS of Lawrence Livermore National Laboratory; BP, radiocarbon years before present; s, standard deviation; cal BC, calibrated calendar years before Christ (calibration using OxCal Version 3.4).

provenance of sample CAMS no. BP sigma cal BC  
 Abu Tanqurah Bahari, Locality 2, Panel 1 57553 6690 270  
 5900 (68%) 5300  
 Abu Tanqurah Bahari, Locality 7, Panel 1 60893 3740 300  
 2600 (68%) 1700  
 Gebelet Jussef, Locality 2, Panel 1 60892 2450 320 1000  
 (68%) 100  
 Abu Tanqurah Bahari, Locality 3, Panel 3 60891 2280 320  
 800 (68%) ad 50

Ultimately, only four of the 15 processed samples, all of which were taken from typical 'fish trap' motifs, contained sufficient carbon for measurement (Table 1). These four <sup>14</sup>C dates provide minimum age estimates for both petroglyph production and rock varnish formation. The dated residual organic matter (plant cellulose fibres) is not fossilized (Figure 4) and therefore stems from organisms living at the time of varnish formation. All four dates are therefore valid as *termini ante quem* for the petroglyphs. They document different stages of varnish formation. Whereas it is evident that the rock art must be older than 2450320/2280320 <sup>14</sup>C years BP (Third Intermediate Period to Ptolemaic Period at 68% probability) and even 3740300 <sup>14</sup>C years BP (Old Kingdom to Middle Kingdom at 68% probability), the date of



6690±270 14C years BP (5900-5300 cal BC at 68% probability) is outstanding. This age estimate indicates that the El-Hosh 'fish trap' motifs are well beyond the age of any other graphic activity known in the Nile Valley. The oldest known dates for 'art' in the Nile Valley (geometric and herringbone motifs on pottery and figurines made of bone and ivory) are related to the Upper-Egyptian Neolithic/Predynastic Badarian (~5600-5100 14C years BP or ~4500-4000 cal BC) and Lower-Egyptian Merimde cultures (Urschicht of this culture, dated ~5900-5800 14C years BP or ~4750-4650 cal BC) (Hendrickx 1999).

#### Conclusion

An upper time limit for the El-Hosh 'fish trap' petroglyphs is difficult to determine. Geomorphological evidence, in particular the inland occurrence of preserved bungs of black-coloured, compact, fossil flood silts at about +6 m above the modern floodplain (at about +100 m a.s.l.), indicates that the landscape surrounding the rock-art sites, characterized by narrow and flat-bottomed wadi outlets, must have been eminently suitable for installing stationary fishing devices. Remnants of these same black silts have been observed elsewhere in the Upper-Egyptian Nile Valley (Paulissen et al. 1985). They seem to have been deposited during catastrophic floods by the so-called 'Wild Nile' at around 13,000-12,000 14C years BP, i.e. during the late Pleistocene (Paulissen & Vermeersch 1989). It is likely (but, admittedly, nothing more than that) that the 'fish trap' motifs date from the time range between about 13,000-12,000 and 7000 14C years BP.

Unfortunately, for lack of archaeological surveys and excavations, very little is known about human settlement in this part of the Nile Valley at that time. It is therefore difficult to ascertain whether the El-Hosh 'fish trap' petroglyphs and associated scenery are of late Palaeolithic or early Neolithic/Predynastic vintage.

Notwithstanding the fact that its precise archaeological context remains obscure, however, the El-Hosh rock art allows us to document a cultural-artistic phase in the history of Egypt, evidently characterized by a rich and elaborate body of thought, that was hitherto completely unknown.

Acknowledgements. We thank D. Depraetere, M. Ismail, R. Mommaerts and I. Regulski for their collaboration in field activities; J. Southon (Center for AMS of Lawrence Livermore National Laboratory) for processing the El-Hosh samples; and the Egyptian Supreme Council of Antiquities for granting permission to conduct research at El-Hosh. Funding was provided by the National Geographic Society (grant 6109-98) and the Fund for Scientific Research - Flanders (grant 1.5.404.98). In addition, Alan Watchman was supported by an Australian Research Fellowship.

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<http://www.usatoday.com/news/science/archaeology/2001-03-06-egypt-oldest-art.htm>

| 4873|2002-11-20 12:24:54|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
> > Nubians descended from  
> > Date: Wed, 20 Nov 2002 19:07:48 +0000  
> >  
> >  
> >  
> > > If a very dark Tamil grew up in the 'hood and carried himself in certain  
> > > ways he probably would.  
> > >  
> >  
> >  
> > Why would he have to be "very dark." What if he was dressed in a dhoti?  
>  
> Your right he wouldn't have to be very dark to be considered black under the  
> circumstances mentioned earlier.  
>  
> Let's reverse this, do you think there are "some" African Americans who  
> could put on a dhoti, go to LAX and be considered Indian?

Yes, but also some Malays, Amerindians, etc.

> Some anthropologists examine Nile Valley crania and because in "some" cases  
> it is different than "some" West African cranial types it is deemed  
> non-black.

I have no problem with them denying the skulls were black as long as they don't label them as Caucasoid either and as long as they don't try to make the wrong extra-African connections.

This view rings familiar in your take on black Asians. Oh, do



> you consider Andaman Islanders "black"? What about Aeta?  
>

I think they would fit the American definition of "Black," which means nothing about their biological connections. For example, the Aeta are strongly Sundadont, but not the Andaman Islanders.

However, Tamils would not make the grade because a solid majority don't have wooly hair. That's part of the American definition in my opinion.

I also not that much of a believe in climate as the overwhelming factor in superficial appearance.

Coloration in tigers, leopards and zebras is not due to climate. OTOH, many Arctic animals do seem to have climate related white-colored fur. Climate is only one factor.

Wooly hair is almost absent among tropical animals. However, it is found in cold-weather species like wild sheep, llhama, alpacas, etc.

Early Africans could just as well be the same complexion as Khoi and San as Ugandans or Gambians. After all, much evolution apparently did take place in South Africa and one theory is that a South African deme was the one that eventually left for Asia.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 4874|2002-11-20 12:30:17|Derrick, Alexander|Re: Technically Black|  
hotep brother.

I think we might all be getting mixed up, because we aren't trimming our message threads!

I have to ignore the conversation because the messages are starting to look like scrolls :(

And i can't tell were new input from old w/o rereading the whole message.

keep building, and I'll try and get with y'all on a next topic.  
Alex D

-----Original Message-----



From: Mickel Hendrix [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
Sent: Wednesday, November 20, 2002 11:31 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: RE: [Ta\_Seti] Re: Technically Black

Hotep Alex,

Brotha I think you misunderstood something. I didn't characterize them as pale-skinned. Brotha Omari asked me what do I think about the so-called pale-skinned peoples that he referred to. And I gave an explanation, if there are indeed pale-skinned people in the region that was named.

P.E.A.C.E. Progress...  
| 4875|2002-11-20 12:43:26|omari maulana|Re: Comments|

>  
>I neversaidthe could not,but even today you can tell a arab from  
>saudi arahia apart from an egyptian. Moder day egyptains ewven the  
>fairest one in lower egypt around mansoura looks different from a  
>arab from a bedoin.

This is interesting because from my understanding the Arabs came into Africa under a black Caliph - Omar and a black general. There were many east African's living in Yemen and Saudi Arabia prior to the era of Muhammed. In fact Habashi warriors protected the city of Mecca. I have to assume that a large contingent of the invading force had African ancestry.

>  
> I have no doubt there is some admixture around the city,but the  
>fellahin have been living like they have for eons n even during the  
>foreign rule of egypt during the medevil period,and it is possible  
>that many fellahin could have ende up slaves themselves,but doub  
>there is much admixture in them. Even egyptologist gaston maspero  
>being the racist that he wa admits that the fellahin have the cloest  
>phenotype t the ancient kemetians.

I concur. That still doesn't mean that Arabs couldn't mix in with the population.

>  
> Most of the slaves brought to cairo and al fustat were used a  
>either concubines,which produced childrn for the elite in the royal



>line,or as emunchs,which wer usually castrated,which I doubt made a  
>big impact in the gene pool of mdoern day egyptains.  
>  
> As I mentioned above thee was some asiatic semetic ad mixture  
>aroud thgedeta region probally going back as far as menkaure.  
> You need t read my link about the fellahin again please.

I accept that the Fellan represent the AE population, Arabs could have still mixed in and NOT greatly altered this make-up since many "Arabs" were of recent African ancestry themselves at this time.

>  
>  
>

---

Protect your PC - get McAfee.com VirusScan Online

<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 4876|2002-11-20 12:43:57|omari maulana|Re: Oldest rock art el hosh In upper KMT|  
Good stuff, thanks.

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Oldest rock art el hosh In upper KMT  
>Date: Wed, 20 Nov 2002 20:24:35 -0000  
>  
>Dating Egypt's oldest 'art':  
>AMS 14C age determinations of rock varnishes covering petroglyphs at  
>El-Hosh (Upper Egypt)  
>D. Huyge, A. Watchman, M. De Dapper & E. Marchi  
>Direct dating, using the Accelerator Mass Spectrometry (AMS) 14C  
>method, indicates that some petroglyphs (rock art) at El-Hosh in  
>Upper Egypt pre-date the early 7th millennium BP (mid 6th millennium  
>cal BC), making it the oldest graphic activity recorded in the Nile  
>Valley.  
>Key-words: Egypt, rock art, petroglyphs, rock varnish, direct dating  
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>situated on the west bank of the Nile, about 30 km south of Edfu  
>(Figure 1), had been known for over a century (Chester 1892), but  
>until our 1998 mission the petroglyphs had not been properly  
>documented.  
>Figure 1. Map of the Egyptian Nile Valley, showing the location of El-  
>Hosh.

>

>The rock art at El-Hosh includes a substantial number of archaic-  
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>protuberances, and associated in a number of cases with a wide range  
>of abstract motifs, anthropomorphic figures and zoomorphs. Our aim  
>was to establish the chronological and cultural-historical framework  
>for these petroglyphs by sampling carbon-bearing substances in patina  
>and rock varnish formed within them. That carbon could then be  
>applied for direct dating using the Accelerator Mass Spectrometry  
>(AMS) <sup>14</sup>C method (Tuniz & Watchman 1994; Watchman 2000). We describe  
>here the main results of this procedure indicating that part of the  
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>millennium cal BC). It is therefore well beyond the age of any other  
>graphic activity recorded in the Nile Valley.

>Curvilinear 'fish trap' designs

>The 1998 rock-art survey was conducted in a 6x2-km stretch along the  
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>was located containing several thousands of petroglyphs. Some of  
>these had already been briefly explored in 1926 and 1937 by the VIII.  
>Deutsche Inner-Afrikanische Forschungsexpedition (Cervick 1974: 37-  
>9) and the Sir Robert Mond Desert Expedition respectively (Winkler  
>1938: 9; 1939: 5).

>On the basis of its principal subject matter (boats, anthropomorphic  
>figures and various species of animals), the bulk of the rock art at  
>El-Hosh belongs to the late prehistoric (Predynastic) and early  
>dynastic periods (~4000-2650 BC). Many of the themes represented can  
>closely be related to the iconographical repertoire of the early  
>Nilotic pastoral-agricultural civilizations. There are, however, a  
>substantial number of intensively patinated, curvilinear designs,  
>capped with mushroom-shaped or cordiform protuberances, that appear  
>to date from another epoch. Three different sites with such archaic-  
>looking designs were identified: Gebelet Jussef, Abu Tanqurah Bahari  
>and Abu Tanqurah Kebli. These sites, large rocky exposures (isolated  
>hills) of Early Cretaceous Nubian sandstone, are further subdivided  
>in petroglyph localities and rock-art panels, often containing many  
>engravings (Figure 2). Frequently appearing in small clusters, and on  
>occasion as isolated figures (Figure 3), in a considerable number of  
>cases these curvilinear designs are seemingly associated with a wide  
>range of abstract and figurative motifs, including circles, ladder-



>shaped drawings, human figures, footprints and crocodiles.

>Figure 2. Typical curvilinear 'fish trap' designs and associated scenery at Gebelet Jussef, Locality 1, Panel 1. The animal figures located in the upper right corner are more recent in age than the rest of the panel. (Tracing by E. Marchi and I. Regulski.)

>

>The El-Hosh curvilinear designs may be representations of fish traps (Huyge 1998a; 1998b), as their outlines bear remarkable similarities to the ground plan of a universally known fish-trapping device, namely the labyrinth fish fence (Von Brandt 1984: 163-5). The general purpose of such a trap is to channel and barricade fish into a confined space (a catching chamber) where they can easily be speared, netted or simply collected by hand. Textual and iconographical evidence (from both classical authors and modern ethnographers) attests to the use of this kind of fishing gear in the Nile Valley and the Delta (Brewer & Friedman 1989: 31-2; Boulanger 1907: xlii-iii). Importantly, the remains of possible early examples of such traps, built of piled-up stone blocks, have been recovered in Lower Nubia (Myers 1958).

>Remarkably, the El-Hosh rock art contains several examples of superimposition in which these 'fish trap' designs are superimposed by 'stylized', bushy-tailed giraffe drawings. In early Egyptian iconography, 'stylized' representations of giraffe are a prevalent subject on middle Predynastic (Naqada I) ceramics primarily (between ~4000 and 3600 BC). On this basis, a middle Predynastic date can tentatively be accepted for the El-Hosh giraffe drawings (Huyge 1998a; 1998b). Moreover, as could be observed on various occasions, there is a substantial difference in degree of patination between the curvilinear designs and the giraffe drawings: complete versus advanced patination respectively. If this considerable difference in degree of patination has substantial chronological relevance, it is likely that the curvilinear designs are early Predynastic (6th or 5th millennium BC) or possibly even late Palaeolithic in age (8th or 7th millennium BC or earlier).

>Figure 3. Rock varnish covering this isolated 'fish trap' motif at Abu Tanqurah Bahari, Locality 2, Panel 1 yielded the CAMS-57553 14C date of 6690±270 BP (small scale bar is in centimetres).

>

>Varnish formation and direct dating

>This date, of course, needed to be confirmed by independent means. In the course of the survey several rock art-bearing exposures of Nubian sandstone were inspected to determine the nature and extent of the formation of patina and rock varnish on petroglyphs, and to select potential motifs for sampling and possible AMS 14C dating.

>Mineralogical and geochemical analyses (using petrography, X-Ray Diffractometry, combined Scanning Electron Microscopy and Energy



>Dispersive X-Ray Analysis, and Inductively Coupled Plasma  
>Spectrometry) were used to determine whether the rock surface  
>coatings are rock varnishes, formed by the accretion of aeolian  
>components (clay minerals and other airborne particles), or effusive  
>deposits resulting from leaching of Fe and Mn minerals from the core  
>to the surface of the rock (Thomas 1997: 89-94). The results indicate  
>that the coatings are of composite nature and generally consist of a  
>porous, silty, Fe-rich basal layer resting on quartz grains of the  
>rock and a finely laminated, Mn-rich surface layer. As Fe, but little  
>or no Mn, was substantially present within the underlying rock  
>matrix, the basal layer of the patina was probably produced by in  
>situ migration (leaching), whereas the upper layer was the result of  
>the cementation of particles from atmospheric fall-out. In the course  
>of the latter, external process, typical of true rock varnish  
>formation, airborne organic matter could easily have been trapped  
>within the developing coating (Figure 4).

>Figure 4. Scanning Electron Microscope image of a typical plant fibre  
>that was used for  $^{14}\text{C}$  dating and chemically extracted out of rock  
>varnish from Abu Tanqurah Bahari, Locality 3, Panel 3 (SEM  
>magnification 500x). The plant species is unknown, but the photo  
>evidences that the dated carbon in this and other samples stems from  
>unfossilized organic matter.

>

>About 40 samples of the dark patinated deposits from within  
>petroglyphs and on the surrounding rocks were collected using a  
>battery-powered engraving drill and dental burrs. For radiocarbon  
>dating a selection of 15 Fe- and Mn-rich varnish coated quartz grain  
>samples taken from within the petroglyphs themselves were submitted  
>to the Center for AMS of Lawrence Livermore National Laboratory in  
>Livermore (USA). They were combusted with CuO in evacuated sealed 6-  
>mm quartz tubes at  $900^{\circ}\text{C}$ . Carbon dioxide, liberated from oxidized  
>plant cellulose fibres in the samples, was converted to graphite and  
>analysed for  $^{14}\text{C}$  using standard AMS methods. Owing to the corrosive  
>effects of the heated sediments it was necessary, in many cases, to  
>seal the combustion tube inside a 9-mm backup tube. The increased  
>surface area of this double-tube combustion setup led to increases in  
>backgrounds and larger uncertainty in the final results. Many of the  
>samples were very small (tens of micrograms of carbon), and small 1-  
>and 2-tube combusted coal blanks and modern standards were run in  
>order to correct the results for trace contamination by both modern  
>and 'dead' carbon and/or for size-dependent isotopic fractionation  
>(Kirner et al. 1996; Brown & Southon 1996; Alderliesten et al. 1998).  
>Table 1. AMS  $^{14}\text{C}$  age determinations for rock varnishes covering 'fish  
>trap' petroglyphs at El-Hosh. CAMS, Center for AMS of Lawrence  
>Livermore National Laboratory; BP, radiocarbon years before present;  
>s, standard deviation; cal BC, calibrated calendar years before



>Christ (calibration using OxCal Version 3.4).  
 >provenance of sample CAMS no. BP sigma cal BC  
 >Abu Tanqurah Bahari, Locality 2, Panel 1 57553 6690 270  
 > 5900 (68%) 5300  
 >Abu Tanqurah Bahari, Locality 7, Panel 1 60893 3740 300  
 > 2600 (68%) 1700  
 >Gebelet Jussef, Locality 2, Panel 1 60892 2450 320 1000  
 >(68%) 100  
 >Abu Tanqurah Bahari, Locality 3, Panel 3 60891 2280 320  
 > 800 (68%) ad 50  
 >Ultimately, only four of the 15 processed samples, all of which were  
 >taken from typical 'fish trap' motifs, contained sufficient carbon  
 >for measurement (Table 1). These four 14C dates provide minimum age  
 >estimates for both petroglyph production and rock varnish formation.  
 >The dated residual organic matter (plant cellulose fibres) is not  
 >fossilized (Figure 4) and therefore stems from organisms living at  
 >the time of varnish formation. All four dates are therefore valid as  
 >termini ante quem for the petroglyphs. They document different stages  
 >of varnish formation. Whereas it is evident that the rock art must be  
 >older than 2450?320/2280?320 14C years BP (Third Intermediate Period  
 >to Ptolemaic Period at 68% probability) and even 3740?300 14C years  
 >BP (Old Kingdom to Middle Kingdom at 68% probability), the date of  
 >6690?270 14C years BP (5900-5300 cal BC at 68% probability) is  
 >outstanding. This age estimate indicates that the El-Hosh 'fish trap'  
 >motifs are well beyond the age of any other graphic activity known in  
 >the Nile Valley. The oldest known dates for 'art' in the Nile Valley  
 >(geometric and herringbone motifs on pottery and figurines made of  
 >bone and ivory) are related to the Upper-Egyptian  
 >Neolithic/Predynastic Badarian (~5600-5100 14C years BP or ~4500-4000  
 >cal BC) and Lower-Egyptian Merimde cultures (Urschicht of this  
 >culture, dated ~5900-5800 14C years BP or ~4750-4650 cal BC)  
 >(Hendrickx 1999).  
 >Conclusion  
 >An upper time limit for the El-Hosh 'fish trap' petroglyphs is  
 >difficult to determine. Geomorphological evidence, in particular the  
 >inland occurrence of preserved bungs of black-coloured, compact,  
 >fossil flood silts at about +6 m above the modern floodplain (at  
 >about +100 m a.s.l.), indicates that the landscape surrounding the  
 >rock-art sites, characterized by narrow and flat-bottomed wadi  
 >outlets, must have been eminently suitable for installing stationary  
 >fishing devices. Remnants of these same black silts have been  
 >observed elsewhere in the Upper-Egyptian Nile Valley (Paulissen et  
 >al. 1985). They seem to have been deposited during catastrophic  
 >floods by the so-called 'Wild Nile' at around 13,000-12,000 14C years  
 >BP, i.e. during the late Pleistocene (Paulissen & Vermeersch 1989).  
 >It is likely (but, admittedly, nothing more than that) that the 'fish



>trap' motifs date from the time range between about 13,000-12,000 and >7000 14C years BP.

>Unfortunately, for lack of archaeological surveys and excavations, >very little is known about human settlement in this part of the Nile >Valley at that time. It is therefore difficult to ascertain whether >the El-Hosh 'fish trap' petroglyphs and associated scenery are of >late Palaeolithic or early Neolithic/Predynastic vintage.

>Notwithstanding the fact that its precise archaeological context >remains obscure, however, the El-Hosh rock art allows us to document >a cultural-artistic phase in the history of Egypt, evidently >characterized by a rich and elaborate body of thought, that was >hitherto completely unknown.

>Acknowledgements. We thank D. Depraetere, M. Ismail, R. Mommaerts and >I. Regulski for their collaboration in field activities; J. Southon >(Center for AMS of Lawrence Livermore National Laboratory) for >processing the El-Hosh samples; and the Egyptian Supreme Council of >Antiquities for granting permission to conduct research at El-Hosh.

>Funding was provided by the National Geographic Society (grant 6109- >98) and the Fund for Scientific Research - Flanders (grant >1.5.404.98). In addition, Alan Watchman was supported by an >Australian Research Fellowship.

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| 4877|2002-11-20 12:53:41|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
 >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 >Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
 >Nubians descended from  
 >Date: Wed, 20 Nov 2002 20:24:49 +0000  
 >  
 >  
 >>>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)



> > >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > >Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
> > >Nubians descended from  
> > >Date: Wed, 20 Nov 2002 19:07:48 +0000  
> > >  
> > >  
> > >  
> > > > If a very dark Tamil grew up in the 'hood and carried himself in  
> > > > certain  
> > > > ways he probably would.  
> > > >  
> > >  
> > >  
> > >Why would he have to be "very dark." What if he was dressed in a  
> > > dhoti?  
> > >  
> > > Your right he wouldn't have to be very dark to be considered black under  
> > > the  
> > > circumstances mentioned earlier.  
> > >  
> > > Let's reverse this, do you think there are "some" African Americans who  
> > > could put on a dhoti, go to LAX and be considered Indian?  
> > >  
> > > Yes, but also some Malays, Amerindians, etc.

I don't know about Amerindians being considered by most peoples def as  
black. Malays could.

>  
>  
>  
> > Some anthropologists examine Nile Valley crania and because in "some"  
> > cases  
> > it is different than "some" West African cranial types it is deemed  
> > non-black.  
>  
>  
> I have no problem with them denying the skulls were black

Are you of the African seperate from black school?

> as long as they don't  
> label them as Caucasoid either



Those two assertions are not equivalent. The AE were BLACK AFRICAN!

>and as long as they don't try to make the wrong  
>extra-African connections.

What do you mean here?

>  
>  
>This view rings familiar in your take on black Asians. Oh, do  
>> you consider Andaman Islanders "black"? What about Aeta?  
>>  
>  
>  
>I think they would fit the American definition of "Black," which means  
>nothing about their biological connections. For example, the Aeta are  
>strongly  
>Sundadont, but not the Andaman Islanders.

I agree.

>  
>However, Tamils would not make the grade because a solid majority  
>don't have wooly hair. That's part of the American definition in my  
>opinion.

Either does Vanessa Williams nor did Thurgood Marshall or even my Uncle Mickey. I never undertood when in "Egypt out of Africa" they stated that the AE didn't fit the standard concept of who was "black". Whose definition, in my community we have allways accepted a very broad and encompassing form of blackness (light to dark and straight to wooly hair).

>  
>I also not that much of a believe in climate as the overwhelming factor in  
>superficial appearance.

We discussed this before. Again, what is your theory?

>  
>Coloration in tigers, leopards and zebras is not due to climate. OTOH,  
>many



>Arctic animals do seem to have climate related white-colored fur. Climate  
>is  
>only one factor.  
>  
>Wooly hair is almost absent among tropical animals. However, it is found  
>in  
>cold-weather species like wild sheep, llhama, alpacas, etc.  
>  
>Early Africans could just as well be the same complexion as Khoi and San as  
>Ugandans or Gambians.

Tis true, but we don't know. Perhaps limb ratios would assist in this regard. San people have shorter limbs than AE.

>After all, much evolution apparently did take place  
>in South Africa and one theory is that a South African deme was the one  
>that  
>eventually left for Asia.

Wouldn't they have to go through the equatorial region to get there?

>  
>Regards,  
>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>  
>  
>

---

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| 4878|2002-11-20 13:21:28|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> I don't know about Amerindians being considered by most peoples def as  
> black. Malays could.  
>

I was referring to them being considered Indian.



> Those two assertions are not equivalent. The AE were BLACK AFRICAN!  
>

But Black African is not a biological term. I don't expect anthropologists to label people black, white or whatever. Nor do I think they should label them using terms like "Caucasoid" or "Negroid."

>  
>>  
>>However, Tamils would not make the grade because a solid majority  
>>don't have wooly hair. That's part of the American definition in my  
>>opinion.  
>  
> Either does Vanessa Williams nor did Thurgood Marshall or even my Uncle  
> Mickey. I never understood when in "Egypt out of Africa" they stated that  
> the AE didn't fit the standard concept of who was "black". Whose  
> definition, in my community we have always accepted a very broad and  
> encompassing form of blackness (light to dark and straight to wooly hair).  
>

But I'm not talking about individuals. I'm talking about Tamils as a group.

Take 500 Tamils dress them in African American attire and send them strutting down Broadway. Everyone says "Indian" not "Black."

>>  
>>I also not that much of a believe in climate as the overwhelming factor in  
>>superficial appearance.  
>  
> We discussed this before. Again, what is your theory?  
>

That a number of factors are involved including social selection and unknown factors. As a Biblical poet asked, "Why does a leopard have spots?"



> >After all, much evolution apparently did take place  
> >in South Africa and one theory is that a South African deme was the one  
> >that  
> >eventually left for Asia.  
>  
> Wouldn't they have to go through the equatorial region to get there?  
>

But they wouldn't have to stay that long.

Regards,

Paul Kekai Manansala

| 4879|2002-11-20 13:30:37|Edward Loring|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

----- Original Message -----

**From:** [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, November 20, 2002 8:07 PM

**Subject:** Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended from

> If a very dark Tamil grew up in the 'hood and carried himself  
in certain  
> ways he probably would.  
>

Why would he have to be "very dark." What if he was dressed in a dhoti?

(EL).....Tamils wear lunghis, never dhotis.

| 4880|2002-11-20 13:54:50|Mickel Hendrix|Re: Technically Black|  
Hotep,

Haaaaaaa!

P.E.A.C.E. Progress....

--- "Derrick, Alexander"

<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:

> hotep brother.

>

> I think we might all be getting mixed up, because we

> aren't trimming our

> message threads!



>  
> I have to ignore the conversation because the  
> messages are starting to look  
> like scrolls :(  
>  
> And i can't tell were new input from old w/o  
> rereading the whole message.  
>  
> keep building, and I'll try and get with y'all on a  
> next topic.  
> Alex D  
>  
>  
> -----Original Message-----  
> From: Mickel Hendrix  
> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> Sent: Wednesday, November 20, 2002 11:31 AM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: RE: [Ta\_Seti] Re: Technically Black  
>  
>  
> Hotep Alex,  
>  
> Brotha I think you misunderstood something. I didn't  
> characterize them as pale-skinned. Brotha Omari  
> asked  
> me what do I think about the so-called pale-skinned  
> peoples that he referred to. And I gave an  
> explanation, if there are indeed pale-skinned people  
> in the region that was named.  
>  
> P.E.A.C.E. Progress...  
>

---

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| 4881|2002-11-20 14:07:05|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

Hotep,

In view of the anthropologists classifying the cranial  
types of the ancient Kemites, they really have no



where to run or escape to because Afruikan people run the gamut on cranial types, the various black tribes that they consider as their racist so-called Negroes. They just need to seek some psychiatric treatment to cure their Negrophobia.

As for us, we just need to be decolonized!

P.E.A.C.E. Progress....

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>  
> > > From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> > > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> > > Nubians descended from  
> > > Date: Wed, 20 Nov 2002 19:07:48 +0000  
> > >  
> > >  
> > >  
> > > > If a very dark Tamil grew up in the 'hood and  
> carried himself in certain  
> > > > ways he probably would.  
> > > >  
> > >  
> > >  
> > > Why would he have to be "very dark." What if he  
> was dressed in a dhoti?  
> >  
> > Your right he wouldn't have to be very dark to be  
> considered black under the  
> > circumstances mentioned earlier.  
> >  
> > Let's reverse this, do you think there are "some"  
> African Americans who  
> > could put on a dhoti, go to LAX and be considered  
> Indian?  
>  
> Yes, but also some Malays, Amerindians, etc.  
>  
>  
>  
> > Some anthropologists examine Nile Valley crania  
> and because in "some" cases



- > > it is different than "some" West African cranial
- > types it is deemed
- > > non-black.
- >
- >
- > I have no problem with them denying the skulls were
- > black as long as they don't
- > label them as Caucasoid either and as long as they
- > don't try to make the wrong
- > extra-African connections.
- >
- >
- > This view rings familiar in your take on black
- > Asians. Oh, do
- > > you consider Andaman Islanders "black"? What
- > about Aeta?
- > >
- >
- >
- > I think they would fit the American definition of
- > "Black," which means
- > nothing about their biological connections. For
- > example, the Aeta are strongly
- > Sundadont, but not the Andaman Islanders.
- >
- > However, Tamils would not make the grade because a
- > solid majority
- > don't have wooly hair. That's part of the American
- > definition in my opinion.
- >
- > I also not that much of a believe in climate as the
- > overwhelming factor in
- > superficial appearance.
- >
- > Coloration in tigers, leopards and zebras is not due
- > to climate. OTOH, many
- > Arctic animals do seem to have climate related
- > white-colored fur. Climate is
- > only one factor.
- >
- > Wooly hair is almost absent among tropical animals.
- > However, it is found in
- > cold-weather species like wild sheep, llhama,
- > alpacas, etc.
- >
- > Early Africans could just as well be the same



> complexion as Khoi and San as  
> Ugandans or Gambians. After all, much evolution  
> apparently did take place  
> in South Africa and one theory is that a South  
> African deme was the one that  
> eventually left for Asia.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
>

---

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| 4882|2002-11-20 14:09:04|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> >  
> >I neversaidthe could not,but even today you can tell a arab from  
> >saudi arahia apart from an egyptian. Moder day egyptains ewven the  
> >fairest one in lower egypt around mansoura looks different from a  
> >arab from a bedoin.  
>  
> This is interesting because from my understanding the Arabs came

into Africa

> under a black Caliph - Omar and a black general. There were many

east

> African's living in Yemen and Saudi Arabia prior to the era of

Muhammed. In

> fact Habashi warriors protected the city of Mecca. I have to assume

that a

> large contingent of the invading force had African ancestry.

>

> >

> > I have no doubt there is some admixture around the city,but the

> >fellahin have been living like they have for eons n even during the

> >foreign rule of egypt during the medevil period,and it is possible



> >that many fellahin could have ended up slaves themselves, but doubt  
> >there is much admixture in them. Even Egyptologist Gaston Maspero  
> >being the racist that he was admits that the fellahin have the

closest

> >phenotype to the ancient Kemetians.  
>  
> I concur. That still doesn't mean that Arabs couldn't mix in with

the

> population.  
>  
> >  
> > Most of the slaves brought to Cairo and al-Fustat were used as  
> >either concubines, which produced children for the elite in the royal  
> >line, or as emunchs, which were usually castrated, which I doubt made a  
> >big impact in the gene pool of modern-day Egyptians.  
> >  
> > As I mentioned above there was some Asiatic Semitic admixture  
> >around the Delta region probably going back as far as Menkaure.  
> > You need to read my link about the fellahin again please.  
>  
>  
> I accept that the Fellah represent the AE population, Arabs could

have still

> mixed in and NOT greatly altered this make-up since many "Arabs"

were of

> recent African ancestry themselves at this time.

>  
> >  
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> >  
>  
>  
>

---

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> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

This is interesting because from my understanding the Arabs came into  
Africa



> under a black Caliph - Omar and a black general. There were many

east

> African's living in Yemen and Saudi Arabia prior to the era of

Muhammed. In

> fact Habashi warriors protected the city of Mecca. I have to assume

that a

> large contingent of the invading force had African ancestry

Yes, this is true that many africans were in the middle prior to mohammed, in fact abreha who was a ruler of aksum invaded in what is known as the year of the elpehant.

Even in koranic phopecy there is a tale that blacks abyssinians will capture makkah.

arabs came into egypt when it was under byzhantine rule and they allowed them to come in little did they know islam would take them over.

abreha used elephants to invade yemen also, and many southern yemani do indeed look like ethiopians.

| 4883|2002-11-20 14:20:35|primenutt|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

This is most annoying aspect of this group, whilst of late I have tried to refrain from commenting on phenotypes I take great UMBRAGE to people making blanket generalizations about MY people, Black Americans. First and foremost when you use the term "African American" you obviously mean multi-generational Black Americans and Not continental Afrikans. Your assertion that "wooly hair" is a definitive part of the American definition is not quite accurate.

Not only do I have siblings and other relatives that do not have "wooly hair" I am in constant contact with other Black Americans people who are Vanessa Williams or Thurgood Marshall types. Black americans are INCREDIBLY diverse. One can travel to neighborhoods or other areas where most Black folks look more like Wesley Snipes and another where most folks look like more Mario Van Peebles( which is pretty much the situation in my particular subdivision) and yet another where you would likely not be able to tell the folks were Black.

Only in the 1980's were people able to even recognize Hindus as being



Indians. Prior to that time, especially in the South and Southwest folks either assumed they were Black or Mexican! Further, there is NO such thing as Black American Attire, and I would be willing bet millions if you dressed a group of 500 Tamil in baggy pants and other "hip hop" gear the first thing the NYPD would say is lets go whip some "Black ass".

Primenutt

>However, Tamils would not make the grade because a solid majority  
>don't have wooly hair. That's part of the American definition in my  
>opinion.

> But I'm not talking about individuals. I'm talking about Tamils as  
a group.

>

> Take 500 Tamils dress them in African American attire and send them  
strutting

> down Broadway. Everyone says "Indian" not "Black."

>

>

>

>

>> I don't know about Amerindians being considered by most peoples  
def as

>> black. Malays could.

>>

>

> I was referring to them being considered Indian.

>

>

>> Those two assertions are not equivalent. The AE were BLACK AFRICAN!

>>

>

> But Black African is not a biological term. I don't expect

> anthropologists to label people black, white or whatever. Nor do I  
think

> they should label them using terms like "Caucasoid" or "Negroid."

>

>

>

>

>

>

>>



> > >

> > > However, Tamils would not make the grade because a solid majority  
> > > don't have wooly hair. That's part of the American definition in my  
> > > opinion.

> >

> > Either does Vanessa Williams nor did Thurgood Marshall or even my  
Uncle

> > Mickey. I never undertood when in "Egypt out of Africa" they  
stated that

> > the AE didn't fit the standard concept of who was "black". Whose  
> > definition, in my community we have allways accepted a very broad and  
> > encompassing form of blackness (light to dark and straight to  
wooly hair).

> >

>

> But I'm not talking about individuals. I'm talking about Tamils as  
a group.

>

> Take 500 Tamils dress them in African American attire and send them  
strutting

> down Broadway. Everyone says "Indian" not "Black."

>

>

> > >

> > > I also not that much of a believe in climate as the overwhelming  
factor in

> > > superficial appearance.

> >

> > We discussed this before. Again, what is your theory?

> >

>

>

> That a number of factors are involved including social selection and  
unknown

> factors. As a Biblical poet asked, "Why does a leopard have spots?"

>

>

> > > After all, much evolution apparently did take place

> > > in South Africa and one theory is that a South African deme was  
the one

> > > that

> > > eventually left for Asia.

> >

> > Wouldn't they have to go through the equatorial region to get there?

> >

>



>  
> But they wouldn't have to stay that long.  
>  
> Regards,  
> Paul Kekai Manansala

| 4884|2002-11-20 14:38:15|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Wed, 20 Nov 2002 21:21:21 +0000  
>  
>  
>  
>> I don't know about Amerindians being considered by most peoples def as  
>> black. Malays could.  
>>  
>  
>I was referring to them being considered Indian.  
>  
>  
>> Those two assertions are not equivalent. The AE were BLACK AFRICAN!  
>>  
>  
>But Black African is not a biological term.

This is true but many non-scientific terms are used by ANTHROPOLOGISTS in LAY books and journals.

>I don't expect  
>anthropologists to label people black, white or whatever.

But they do, even in "scientific" writings.

>Nor do I think  
>they should label them using terms like "Caucasoid" or "Negroid."

I agree.



>  
>  
>  
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>>  
>>>  
>>>However, Tamils would not make the grade because a solid majority  
>>>don't have wooly hair. That's part of the American definition in my  
>>>opinion.  
>>  
>> Either does Vanessa Williams nor did Thurgood Marshall or even my Uncle  
>> Mickey. I never undertood when in "Egypt out of Africa" they stated  
>that  
>> the AE didn't fit the standard concept of who was "black". Whose  
>> definition, in my community we have allways accepted a very broad and  
>> encompassing form of blackness (light to dark and straight to wooly  
>hair).  
>>  
>  
>But I'm not talking about individuals. I'm talking about Tamils as a  
>group.  
>  
>Take 500 Tamils dress them in African American attire and send them  
>strutting  
>down Broadway. Everyone says "Indian" not "Black."

Now, there were very few east Indians in America 40 years ago when the term  
black came into popular  
use.

>  
>  
>>>  
>>>I also not that much of a believe in climate as the overwhelming factor  
>in  
>>>superficial appearance.  
>>  
>> We discussed this before. Again, what is your theory?  
>>  
>  
>  
>That a number of factors are involved including social selection and  
>unknown  
>factors. As a Biblical poet asked, "Why does a leopard have spots?"



>  
>  
>>>After all, much evolution apparently did take place  
>>>in South Africa and one theory is that a South African deme was the one  
>>>that  
>>>eventually left for Asia.  
>>  
>> Wouldn't they have to go through the equatorial region to get there?  
>>  
>  
>  
>But they wouldn't have to stay that long.

Why not, were they rafting up the east coast?

>  
>Regards,  
>Paul Kekai Manansala

---

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| 4885|2002-11-20 14:38:52|a.manansala@attbi.com|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
> This is most annoying aspect of this group, whilst of late I have  
> tried to refrain from commenting on phenotypes I take great UMBRAGE to  
> people making blanket generalizations about MY people, Black Americans.  
> First and foremost when you use the term "African American" you  
> obviously mean multi-generational Black Americans and Not continental  
> Afrikans. Your assertion that "wooly hair" is a definitive part of the  
> American definition is not quite accurate.  
>

Whether it's accurate or not, that's the general definition of the group.

And "Black" is a group description.

Further, there is NO

> such thing as Black American Attire, and I would be willing bet  
> millions if you dressed a group of 500 Tamil in baggy pants and other



> "hip hop" gear the first thing the NYPD would say is lets go whip some  
> "Black ass".  
>

They might say the same thing if 500 Mexicans were dressed in hip-hop attire.

But the point is that Tamils would not be identified as Black in a group here  
in the United States. They would be identified as Indian. No doubt about it.

Regards,

Paul Kekai Manansala

| 4886|2002-11-20 14:39:46|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

>From: Mickel Hendrix <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as  
>Nubians descended from  
>Date: Wed, 20 Nov 2002 13:59:26 -0800 (PST)  
>  
>Hotep,  
>  
>In view of the anthropologists classifying the cranial  
>types of the ancient Kemites, they really have no  
>where to run or escape to because Afruikan people run  
>the gamut on cranial types,

This is true.

>the various black tribes  
>that they consider as their racist so-called Negroes.  
>They just need to seek some psychiatric treatment to  
>cure their Negrophobia.

>  
>As for us, we just need to be decolonized!

>  
>P.E.A.C.E. Progress....

>  
>--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>>  
>>> >From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ...



> > Almond-eyed Egyptians as  
> > > Nubians descended from  
> > > Date: Wed, 20 Nov 2002 19:07:48 +0000  
> > >  
> > >  
> > >  
> > > > If a very dark Tamil grew up in the 'hood and  
> > carried himself in certain  
> > > > ways he probably would.  
> > > >  
> > > >  
> > > >  
> > > Why would he have to be "very dark." What if he  
> > was dressed in a dhoti?  
> >  
> > > Your right he wouldn't have to be very dark to be  
> > considered black under the  
> > > circumstances mentioned earlier.  
> > >  
> > > Let's reverse this, do you think there are "some"  
> > African Americans who  
> > > could put on a dhoti, go to LAX and be considered  
> > Indian?  
> >  
> > > Yes, but also some Malays, Amerindians, etc.  
> >  
> >  
> >  
> > > Some anthropologists examine Nile Valley crania  
> > and because in "some" cases  
> > > it is different than "some" West African cranial  
> > types it is deemed  
> > > non-black.  
> >  
> >  
> > > I have no problem with them denying the skulls were  
> > black as long as they don't  
> > label them as Caucasoid either and as long as they  
> > don't try to make the wrong  
> > > extra-African connections.  
> >  
> >  
> > > This view rings familiar in your take on black  
> > Asians. Oh, do  
> > > you consider Andaman Islanders "black"? What  
> > about Aeta?



>>>  
>>  
>>  
>> I think they would fit the American definition of  
>> "Black," which means  
>> nothing about their biological connections. For  
>> example, the Aeta are strongly  
>> Sundadont, but not the Andaman Islanders.  
>>  
>> However, Tamils would not make the grade because a  
>> solid majority  
>> don't have wooly hair. That's part of the American  
>> definition in my opinion.  
>>  
>> I also not that much of a believe in climate as the  
>> overwhelming factor in  
>> superficial appearance.  
>>  
>> Coloration in tigers, leopards and zebras is not due  
>> to climate. OTOH, many  
>> Arctic animals do seem to have climate related  
>> white-colored fur. Climate is  
>> only one factor.  
>>  
>> Wooly hair is almost absent among tropical animals.  
>> However, it is found in  
>> cold-weather species like wild sheep, llhama,  
>> alpacas, etc.  
>>  
>> Early Africans could just as well be the same  
>> complexion as Khoi and San as  
>> Ugandans or Gambians. After all, much evolution  
>> apparently did take place  
>> in South Africa and one theory is that a South  
>> African deme was the one that  
>> eventually left for Asia.  
>>  
>> Regards,  
>> Paul Kekai Manansala  
>> <http://home.attbi.com/~a.manansala/afro.htm>  
>>  
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| 4887|2002-11-20 14:43:46|omari maulana|Re: Comments|

>This is interesting because from my understanding the Arabs came into  
>Africa  
>> under a black Caliph - Omar and a black general. There were many  
>east  
>> African's living in Yemen and Saudi Arabia prior to the era of  
>Muhammed. In  
>> fact Habashi warriors protected the city of Mecca. I have to assume  
>that a  
>> large contingent of the invading force had African ancestry  
>  
>Yes,this is true that many africans were in the middle prior to  
>mohammed,in fact abreha who was a ruler of aksum invaded in what is  
>known as the year of the elpehant.  
>  
> Even in koranic phopecy there is a tale that blacks abyssinians  
>will capture makkah.  
>  
> arabs came into egypt when it was under byzhantine rule and they  
>allowed them to come in little did they know islam would take them  
>over.  
>  
> abreha used elephants to invade yemen also,and many southern  
>yemani do indeed look like ethiopians.

As far as I am aware early S. AE populations were phenotypically similar to other NE Africans.

My question is: if some Arabs who invaded Egypt were of Ethiopian lineage to begin with how would you know that Arabs didn't mix with Fellan by their physical characteristics?

>  
>  
>



---

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| 4888|2002-11-20 14:50:33|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as

>Nubians descended from

>Date: Wed, 20 Nov 2002 22:32:16 +0000

>

>

>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>> This is most annoying aspect of this group, whilst of late I have

>> tried to refrain from commenting on phenotypes I take great UMBRAGE to

>> people making blanket generalizations about MY people, Black Americans.

>> First and foremost when you use the term "African American" you

>> obviously mean multi-generational Black Americans and Not continental

>> Afrikans. Your assertion that "wooly hair" is a definitive part of the

>> American definition is not quite accurate.

>>

>

>Whether it's accurate or not, that's the general definition of the group.

Who gave us this definition? "Black" was a term "black" people chose to define themselves with. As far as I'm aware there never was only one associated typology. It captured ranges and gradations, from Creoles in New Orleans to blue-black people in Birmingham Alabama.

>

>And "Black" is a group description.

And our group is very diverse, allways has been (even on the ships).

>

>

>Further, there is NO

>> such thing as Black American Attire, and I would be willing bet

>> millions if you dressed a group of 500 Tamil in baggy pants and other

>> "hip hop" gear the first thing the NYPD would say is lets go whip some

>> "Black ass".



> >

>

>They might say the same thing if 500 Mexicans were dressed in hip-hop  
>attire.

This is not a good example to use since Mexico was one of the first  
countries in the new world to import slaves from Africa!

>

>But the point is that Tamils would not be identified as Black in a group  
>here  
>in the United States. They would be identified as Indian. No doubt about  
>it.

Now. But not when the term "Black" came into use.

>

>Regards,  
>Paul Kekai Manansala

---

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| 4889|2002-11-20 15:03:01|Paul Kekai Manansala|Re: Reply to Omari ... Almond-eyed  
Egyptians as Nubians descended f|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> >From: a.manansala@a...

> >Reply-To: Ta\_Seti@y...

> >To: Ta\_Seti@y...

> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed

Egyptians as

> >Nubians descended from

> >Date: Wed, 20 Nov 2002 22:32:16 +0000

> >

> >

> > > --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > > This is most annoying aspect of this group, whilst of late I

have

> > > tried to refrain from commenting on phenotypes I take great

UMBAGE to



> > > people making blanket generalizations about MY people, Black

Americans.

> > > First and foremost when you use the term "African American" you

> > > obviously mean multi-generational Black Americans and Not

continental

> > > Afrikans. Your assertion that "wooly hair" is a definitive

part of the

> > > American definition is not quite accurate.

> > >

> >

> > Whether it's accurate or not, that's the general definition of

the group.

>

> Who gave us this definition? "Black" was a term "black" people

chose to > define themselves with. As far as I'm aware there never  
was only one > associated typology. It captured ranges and  
gradations, from Creoles in New > Orleans to blue-black people in  
Birmingham Alabama.

>

I did not know that was the case. From my understanding, "black" was  
along with "Negro" for some time among white Americans.

In Lincoln's time, they spoke of the "black race" and the "black  
man." When were these terms coined?

Regards,

Paul Kekai Manansala

| 4890|2002-11-20 15:05:38|omari maulana|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians

>descended from

>Date: Wed, 20 Nov 2002 23:02:59 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" wrote:

> > >From: [a.manansala@a...](mailto:a.manansala@a...)

> > >Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)



>>>To: Ta\_Seti@y...  
>>>Subject: Re: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed  
>Egyptians as  
>>>Nubians descended from  
>>>Date: Wed, 20 Nov 2002 22:32:16 +0000  
>>>  
>>>  
>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>> This is most annoying aspect of this group, whilst of late I  
>have  
>>>> tried to refrain from commenting on phenotypes I take great  
>UMBAGE to  
>>>> people making blanket generalizations about MY people, Black  
>Americans.  
>>>> First and foremost when you use the term "African American" you  
>>>> obviously mean multi-generational Black Americans and Not  
>continental  
>>>> Afrikans. Your assertion that "wooly hair" is a definitive  
>part of the  
>>>> American definition is not quite accurate.  
>>>>  
>>>  
>>>Whether it's accurate or not, that's the general definition of  
>the group.  
>>  
>> Who gave us this definition? "Black" was a term "black" people  
>chose to > define themselves with. As far as I'm aware there never  
>was only one > associated typology. It captured ranges and  
>gradations, from Creoles in New > Orleans to blue-black people in  
>Birmingham Alabama.  
>>  
>  
>I did not know that was the case. From my understanding, "black" was  
>along with "Negro" for some time among white Americans.  
>  
>In Lincoln's time, they spoke of the "black race" and the "black  
>man." When were these terms coined?

The term black became widely used in the 60's and 70's.

Oh Paul, I wonder what those zanny directors of the film "Annie" were thinking when they cast Geoffrey Holder as "Punjab": )

<http://www.geocities.com/anniemovie/>



>  
>Regards,  
>Paul Kekai Manansala  
>  
>

---

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| 4891|2002-11-20 15:12:14|Edward Loring|Re: Ethnic Origin of anyone|

(EL)...at the risk of becoming unpopular again, I would like to know why you reject "Semitic" speakers.

Afro-Asiatic seems to me to be rather broad spectrum. In Mainline linguistics, "Semitic" refers to a group of languages, not to the speakers origin or color.

The same is true of "Indo-European" (or "indogermanisch" as the the authors of the theory, Karl Brugmann and Berthold Delbrck named it in their definitive work: "Vergleichende Laut-Stamm-bildung-und Flexionslehre der indogermanischen Sprache)

My teacher in this was(Prof. Dr.) Alfred Bloch (Basel),a student of (Prof. Dr. Dr. h.c. mult.)Jakob Wackernagel (Basel), a student of the great Karl Brugmann. Prof Bloch was the last of this line. The Indogermanisches Seminar der Universit t Basel died with him.

There are not many scholars of this discipline around and certainly none of them is under 45. I only knowtwo peoplewhoare masters of both Indogermanic and Semitic. One is Prof. Dr. Antonio Lopriano (Egyptology, Basel (Torino,Heidelberg, ex-prof at UCLA)) and the other is Dr. Renate Wrsch (also a student of Bloch and Fritz Meier, we studied together) in the Oriental Seminar of the Universit t Basel.

They are both genius level linguists and I can only look at their knowledge with a certain amount of wonder. Renate also plays a great violin. She also knows Bantu languages and can even make that click in the back of the throat.

With all respect for the Ta\_Seti spirit, I sometimes wonder why you don't try to get in contact with scholarswho, like myself, are absolutely non-racially oriented and would love to help you solve problems. I havebeen watching this "almond eyed" discussion without comment. I also do not care if Tasmanians are yellow, blue or what. None of us could care less what color someone is or how their eyes look. Some combinations are better than others, but it's at about the same level as wallpaper and carpets. Personally, I like Femi Oke in black. That's the best looking woman I saw today.

Now I am finished with my outburst of anger. Sometimes I just wonder why skin color is so all-important. The real problem is not dermatropic; it's identity and common to all races. Isaw the term "halfies". It's a good term. I'm one, but nobody can see it:half English, half "American". The product is European with an American accent; that's being nowhere. This problem is all in the mind, not the skin. Why not attack the problem?

Cheers

Ed Loring

----- Original Message -----

**From:** [Djehuti Sundaka](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, November 20, 2002 7:05 PM

**Subject:** [Ta\_Seti] Re: Ethnic Origin of the Hyksos

Linguistically, they had been Afro\_Asiatic speakers.

Djehuti Sundaka

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "omari maulana" <[omari\\_maulana@h...](mailto:omari_maulana@h...)> wrote:



> >From: "Djehuti Sundaka" <[ahuguley@i...](mailto:ahuguley@i...)>  
> >Reply-To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)  
> >To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)  
> >Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
> >Date: Tue, 19 Nov 2002 20:15:16 -0000  
> >  
> >The "Hyksos" had been "Amorites" from Hazor.  
> >  
> >Linguistically were the Afro\_Asiatic speakers or Indo\_European  
speakers?  
> >  
> >  
> >Djehuti Sundaka  
> >  
> >  
> >--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "ptah\_seker\_ausar777"  
  
> >wrote:  
> > > Hotep,  
> > >  
> > > We've heard about the Hyksos having taken over ancient  
Kemet,  
but  
> > > what was their ethnic origins? Were they black, mixed, or  
pale-  
> > > skinned? They had to have been one of the three.  
> > >  
> > > P.E.A.C.E. Progress....  
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| 4892|2002-11-20 15:12:41|Edward Loring|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|

----- Original Message -----

**From:** [Mickel Hendrix](mailto:Mickel_Hendrix)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, November 20, 2002 7:56 PM

**Subject:** RE: [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians  
descended from



In other words, one has to have a few letters behind his name in order for the racist and ignorant of the masses to accept what we've established to be nothing but facts.

(EL).....neither Lenin nor Mao ever used letters such as you refer to and never wore any symbols of power. Of course, those things are very available for those who need them

| 4893|2002-11-20 15:12:42|Edward Loring|Re: Comments|

----- Original Message -----

From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, November 20, 2002 7:51 PM

Subject: Re: [Ta\_Seti] Re: Comments

>>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Subject: [Ta\_Seti] Re: Comments

>>Date: Wed, 20 Nov 2002 18:47:48 -0000

>>

>>--- In Ta\_Seti@y..., "omari maulana" wrote:

>>>>From: "mansu\_musa"

>>>>Reply-To: Ta\_Seti@y...

>>>>To: Ta\_Seti@y...

>>>>Subject: [Ta\_Seti] Re: Comments

>>>>Date: Wed, 20 Nov 2002 17:45:29 -0000

>>>>

>>>>--- In Ta\_Seti@y..., "omari maulana" wrote:

>>>>>>From: terance pete

>>>>>>Reply-To: Ta\_Seti@y...

>>>>>>To: Ta\_Seti@y...

>>>>>>Subject: RE: [Ta\_Seti] Re: Comments

>>>>>>Date: Tue, 19 Nov 2002 14:28:38 -0800 (PST)

>>>>>>This is indeed the crux of the problem. Not all "Amazigh" have

>>>>>>white

>>>>>>appearances. "Berber" is a language family, not a race.

>>>>>>Some "Berber"

>>>>>>speakers are light (note light not white) who live along the

>>>>>>coast

>>>>>>of N

>>>>>>Africa, others are very dark like those that live in the

>>>>>>sahara.

(EL) ....that's right. A friend of ours who just retired as head of Arab



languages at UNESCO, Geneva (Switzerland) is a white Berber from the Atlas with very curly hair. His name is Nureddine (nur ud'din/light of the faith).

| 4894|2002-11-20 15:28:32|omari maulana|Re: Ethnic Origin of anyone|

>  
>With all respect for the Ta\_Seti spirit, I sometimes wonder why you don't  
>try to get in contact with scholars who, like myself, are absolutely  
>non-racially oriented and would love to help you solve problems. I have  
>been watching this "almond eyed" discussion without comment. I also do not  
>care if Tasmanians are yellow, blue or what. None of us could care less  
>what color someone is or how their eyes look. Some combinations are better  
>than others, but it's at about the same level as wallpaper and carpets.  
>Personally, I like Femi Oke in black. That's the best looking woman I saw  
>today.

Ed,

Being "color blind" is a privilege of the privileged.

>  
>Now I am finished with my outburst of anger. Sometimes I just wonder why  
>skin color is so all-important. The real problem is not dermatropic; it's  
>identity and common to all races. I saw the term "halfies". It's a good  
>term. I'm one, but nobody can see it:half English, half "American". The  
>product is European with an American accent; that's being nowhere. This  
>problem is all in the mind, not the skin. Why not attack the problem?

>  
>Cheers

>  
>Ed Loring

>  
>  
> ----- Original Message -----  
> From: Djehuti Sundaka  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Wednesday, November 20, 2002 7:05 PM  
> Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos

>  
>  
> Linguistically, they had been Afro\_Asiatic speakers.

>  
> Djehuti Sundaka

>  
>  
> --- In Ta\_Seti@y..., "omari maulana" wrote:  
>>>From: "Djehuti Sundaka"



> > >Reply-To: Ta\_Seti@y...  
> > >To: Ta\_Seti@y...  
> > >Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
> > >Date: Tue, 19 Nov 2002 20:15:16 -0000  
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> > >  
> > >wrote:  
> > > > Hotep,  
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> > > > We've heard about the Hyksos having taken over ancient Kemet,  
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> > > > skinned? They had to have been one of the three.  
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| 4895|2002-11-20 15:39:28|mansu\_musa|Re: Ethnic Origin of anyone|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> (EL)...at the risk of becoming unpopular again, I would like to

know why you reject "Semitic" speakers. Afro-Asiatic seems to me to be rather broad spectrum. In Mainline linguistics, "Semitic" refers to a group of languages, not to the speakers origin or color.

> The same is true of "Indo-European" (or "indogermanisch" as the the

authors of the theory, Karl Brugmann and Berthold Delbrück named it in their definitive work: "Vergleichende Laut-Stammbildung-und Flexionslehre der indogermanischen Sprache)

> My teacher in this was (Prof. Dr.) Alfred Bloch (Basel), a student

of (Prof. Dr. Dr. h.c. mult.) Jakob Wackernagel (Basel), a student of the great Karl Brugmann. Prof Bloch was the last of this line. The Indogermanisches Seminar der Universität Basel died with him.

> There are not many scholars of this discipline around and certainly

none of them is under 45. I only know two people who are masters of both Indogermanic and Semitic. One is Prof. Dr. Antonio Lopriano (Egyptology, Basel (Torino, Heidelberg, ex-prof at UCLA)) and the other is Dr. Renate Wrsch (also a student of Bloch and Fritz Meier, we studied together) in the Oriental Seminar of the Universität Basel. They are both genius level linguists and I can only look at their knowledge with a certain amount of wonder. Renate also plays a great violin. She also knows Bantu languages and can even make that click in the back of the throat.

>

> With all respect for the Ta\_Seti spirit, I sometimes wonder why you

don't try to get in contact with scholars who, like myself, are absolutely non-racially oriented and would love to help you solve problems. I have been watching this "almond eyed" discussion without comment. I also do not care if Tasmanians are yellow, blue or what. None of us could care less what color someone is or how their eyes look. Some combinations are better than others, but it's at about the same level as wallpaper and carpets. Personally, I like Femi Oke in black. That's the best looking woman I saw today.

>

> Now I am finished with my outburst of anger. Sometimes I just

wonder why skin color is so all-important. The real problem is not dermatropic; it's identity and common to all races. I saw the term "halfies". It's a good term. I'm one, but nobody can see it: half English, half "American". The product is European with an American



accent; that's being nowhere. This problem is all in the mind, not the skin. Why not attack the problem?

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> Cheers

>

> Ed Loring

>

>

> ----- Original Message -----

> From: Djehuti Sundaka

> To: Ta\_Seti@y...

> Sent: Wednesday, November 20, 2002 7:05 PM

> Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos

>

>

> Linguistically, they had been Afro\_Asiatic speakers.

>

> Djehuti Sundaka

>

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> --- In Ta\_Seti@y..., "omari maulana" wrote:

> > > From: "Djehuti Sundaka"

> > > Reply-To: Ta\_Seti@y...

> > > To: Ta\_Seti@y...

> > > Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos

> > > Date: Tue, 19 Nov 2002 20:15:16 -0000

> > >

> > > The "Hyksos" had been "Amorites" from Hazor.

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> > > Djehuti Sundaka

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It's deeper than skin color, and you still have high academic out there who say black africans have never acheived anything. Even with evidence to contridict this it still continue in academia and still lingersm in the air from 19th century academia that can still be felt today.

White supremacy has not only taken egypt away form Africa, but it has created a mythiological hamitic race which are supposed to be responsible for everything that Africans ever achieved.



Where was the compliants when people like arnold toynabee said out of all the civilizations of the world not one of them was black,and were is the scholars who are out to correct this ??

| 4896|2002-11-20 15:42:54|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: "omari maulana"

> To:

> Sent: Wednesday, November 20, 2002 7:51 PM

> Subject: Re: [Ta\_Seti] Re: Comments

>

>

>>>From: "mansu\_musa"

>>>Reply-To: Ta\_Seti@y...

>>>To: Ta\_Seti@y...

>>>Subject: [Ta\_Seti] Re: Comments

>>>Date: Wed, 20 Nov 2002 18:47:48 -0000

>>>

>>>--- In Ta\_Seti@y..., "omari maulana" wrote:

>>>>>From: "mansu\_musa"

>>>>>Reply-To: Ta\_Seti@y...

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>>>>>Date: Wed, 20 Nov 2002 17:45:29 -0000

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>>>>>>>Reply-To: Ta\_Seti@y...

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>>>>>>>This is indeed the crux of the problem. Not

all "Amazigh" have

>>>>>white

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>>>>>Some "Berber"

>>>>>>>speakers are light (note light not white) who live along

the

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>>>>>>Africa, others are very dark like those that live in the  
>>>sahara.

>

> (EL) ....that's right. A friend of ours who just retired as head of

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> languages at UNESCO, Geneva (Switzerland) is a white Berber from

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> with very curly hair. His name is Nureddine (nur ud'din/light of

the faith).

....that's right. A friend of ours who just retired as head of Arab  
languages at UNESCO, Geneva (Switzerland) is a white Berber from the  
Atlas  
with very curly hair. His name is Nureddine (nur ud'din/light of the  
faith).

Kaybele,shoula,souss??

or riffian

how come all this attention on white berbers,but none on  
indigenous black people who live above the sahara,are we still trying  
to perpetrate the hamite myth and sub sahara myth even though  
distinguished journals have put this to risk.

| 4897|2002-11-20 15:45:21|Ayele Bekerie|Re: RE :Short Stature Africoid or Dwarf|  
Dear Gloria and Tasetians,

As I briefly indicated in my book (*Ethiopic*), the Egyptians called the "short people" who were  
brought from the sources of the Nile, *deneg*. See also *UNESCO General History of Africa II*, pp.  
236-237. This is a term present in Ethiopian languages and it means very short people. The  
Amharic version of it is *denq*. The Egyptians credited the *denq* as the originators of divine dance  
to the Egyptian religion since the time of Pepi II.

I argue taht the term refer to EthioAksumites (as opposed to EhioNubians), for the term can only  
be found in Ethiopian languages. Besides, the mountain people of Ethiopia, particularly the  
Agau, Amharas and Tigrai tend to be short.

Respectfully,

Ayele



Thanks so much for the illuminating illustrations and references. One point to note also is that Bes is a god of dance/entertainment/fertility/the household etc. So is the dance factor reflected in the bow of the legs? I believe that Bes is of Central African origin. Mention a lion-like god and I think of Apedjenak the Nubian deity! Any inter-connections?

G

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuiinteractive.com]

**Sent:** Thursday, November 14, 2002 7:53 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** [Ta\_Seti] RE :Short Stature Africoid or Dwarf

Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that their might be a rule that differentiates anAfricandwarf from other people of short stature based upon the bow of their legs. Bes typically is shownfrontally and his legs can havethis "bowed" leg feature.



The12th Dynasty dancing toy which has received the designation of "pygmy" in the mainstream also has bowed legs. These three figures would be important pieces of evidence to use when reviewing images of Bes.

I think important questions to resolve are:

- Canthe bowed leg featurebe shown to be a hard and fast rule used by the AE to distinguishdwarfs from "pygmies?"
- Do moderntwa, baka, efe have bowed legs as physical characteristic?
- What is the significance of Bes' lion costume in relation to African practices.
- Are Bes' legs evenbowed?
- Why Bes' frontal orientation on 2D surfaces?
- Is Bes African or Middle Eastern in origin?A Semitic origin has been postulated but I can not recall the source.

Peace and health,

Alex Derrick

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--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: ab67@cornell.edu  
phone: 607 255 4607  
fax: 607 255 0784

| 4898|2002-11-20 16:49:32|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as  
Nubians descended f|  
Hotep Ed,

And neither do I. See Ed, what you have to overstand  
is that in a Eurocentric-centered environment,  
non-Caucasian people are going to be dominated when it  
comes to curricula, which is why black scholars must  
challenge the lies that have been planted by  
Eurocentric scholars.

Furthermore, I think you get my point. Caucasian  
scholars have used their credentials very keenly for  
the benefit of Caucasian people, as a collective  
group.

P.E.A.C.E. Progress....

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, November 20, 2002 7:56 PM

> Subject: RE: [Ta\_Seti] Re: Reply to Omari ...



> Almond-eyed Egyptians as Nubians descended from  
>  
>  
>  
> In other words, one has to have a few letters  
> behind  
> his name in order for the racist and ignorant of  
> the  
> masses to accept what we've established to be  
> nothing  
> but facts.  
> (EL).....neither Lenin nor Mao ever used letters  
> such as you refer to and never wore any symbols of  
> power. Of course, those things are very available  
> for those who need them  
>

---

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| 4899|2002-11-20 17:17:58|Mickel Hendrix|Re: Ethnic Origin of anyone|  
Hotep Ed,

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> (EL)...at the risk of becoming unpopular again, I  
> would like to know why you reject "Semitic"  
> speakers. Afro-Asiatic seems to me to be rather  
> broad spectrum. In Mainline linguistics, "Semitic"  
> refers to a group of languages, not to the speakers  
> origin or color.

See, Ed what you have to overstand is that when you use the term Semitic speakers, with the lay person in mind, that doesn't disclose or simplify anything, when it comes to the question of who the ancient Semites were, in terms of ethnic origins. The question is not what language did they speak. Do I have to speculate that the reason why it appears that Eurocentric scholars keep throwing the expression Semites around is because they'd rather not say what the ethnic origins of the ancient people in question is? And, anyway, being that the so-called Semitic language



branched off from the Afrikan mother tongue, should not it be more correct properly to say Afrikan speakers?

- > The same is true of "Indo-European" (or
- > "indogermanisch" as the the authors of the theory,
- > Karl Brugmann and Berthold Delbrück named it in
- > their definitive work: "Vergleichende
- > Laut-Stamm-bildung-und Flexionslehre der
- > indogermanischen Sprache)
- > My teacher in this was (Prof. Dr.) Alfred Bloch
- > (Basel), a student of (Prof. Dr. Dr. h.c. mult.)
- > Jakob Wackernagel (Basel), a student of the great
- > Karl Brugmann. Prof Bloch was the last of this line.
- > The Indogermanisches Seminar der Universität Basel
- > died with him.
- > There are not many scholars of this discipline
- > around and certainly none of them is under 45. I
- > only know two people who are masters of both
- > Indogermanic and Semitic. One is Prof. Dr. Antonio
- > Lopriano (Egyptology, Basel (Torino, Heidelberg,
- > ex-prof at UCLA)) and the other is Dr. Renate Würsch
- > (also a student of Bloch and Fritz Meier, we studied
- > together) in the Oriental Seminar of the Universität
- > Basel. They are both genius level linguists and I
- > can only look at their knowledge with a certain
- > amount of wonder. Renate also plays a great violin.
- > She also knows Bantu languages and can even make
- > that click in the back of the throat.

So Ed, do any of these Eurocentric masters of linguistics as you say ever write any literature about the ancient Semites and their ethnic origins? Do they or would they be willing to write literature about the ancient people who spoke Semitic languages, and include the fact that they were of Afrikan origins? Would they be willing to call them black, like the tribes of modern Ethiopia, who also speak so-called Semitic languages?

- > With all respect for the Ta\_Seti spirit, I sometimes
- > wonder why you don't try to get in contact with
- > scholars who, like myself, are absolutely
- > non-racially oriented and would love to help you
- > solve problems. I have been watching this "almond
- > eyed" discussion without comment. I also do not care



> if Tasmanians are yellow, blue or what. None of us  
> could care less what color someone is or how their  
> eyes look. Some combinations are better than others,  
> but it's at about the same level as wallpaper and  
> carpets. Personally, I like Femi Oke in black.  
> That's the best looking woman I saw today.

Ed, you don't really have to wonder why we don't try to get in contact with scholars who are non-racially tinged, who would love to help us solve problems. It's simple. We should be trying to do that independently, just like trying to independently build our own communities. That way, we can come up with our words and classifications for our people, instead of using Eurocentric terms that have been nothing short of racist, stereotypical, demeaning, bigoted, and prejudiced.

And Ed, we understand that you don't care what color they are. But we do, because we have to get reacquainted with our people, to know that black people don't and haven't only existed in Afruika, but in Tasmanian, India, and China as well, contrary to what Eurocentrism has instilled within us.

> Now I am finished with my outburst of anger.  
> Sometimes I just wonder why skin color is so  
> all-important. The real problem is not dermatotropic;  
> it's identity and common to all races. I saw the  
> term "halfies". It's a good term. I'm one, but  
> nobody can see it: half English, half "American". The  
> product is European with an American accent; that's  
> being nowhere. This problem is all in the mind, not  
> the skin. Why not attack the problem?

It's okay. We overstand your anger. Now, only if you could overstand ours, after centuries of being lied to and degraded, raped mentally and psychologically. Try teaching your kids, providing that you have any, that Adam and Eve, Noah, Abraham, Moses, and Jesus were Afruikans or black. And then let them loose in Bible class.

And Ed, being half English, half Amerikkkan simply means that you're still a Caucasian person. I think



that comment belongs in the tribal department of European or Caucasian peoples.

And Ed, you're exactly right. The problem is all in the mind, in the minds of the dominant class, which has created a problem in the minds of the exploited, oppressed, minority class, when it comes to accepting the fact that the ancient Kemites were black.

Don't be offended Ed. I'm just expressing myself, but without the anger that you employed.

P.E.A.C.E. Proper Education Always Corrects Errors!

> Cheers  
>  
> Ed Loring  
>  
>  
> ----- Original Message -----  
> From: Djehuti Sundaka  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Wednesday, November 20, 2002 7:05 PM  
> Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
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> Linguistically, they had been Afro\_Asiatic  
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> Djehuti Sundaka  
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> --- In Ta\_Seti@y..., "omari maulana"  
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> > > From: "Djehuti Sundaka"  
> > > Reply-To: Ta\_Seti@y...  
> > > To: Ta\_Seti@y...  
> > > Subject: [Ta\_Seti] Re: Ethnic Origin of the  
> > Hyksos  
> > > Date: Tue, 19 Nov 2002 20:15:16 -0000  
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> > > The "Hyksos" had been "Amorites" from Hazor.  
> >  
> > Linguistically were the Afro\_Asiatic speakers or  
> Indo\_European  
> speakers?  
> >



> > >  
> > > Djehuti Sundaka  
> > >  
> > >  
> > >--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
>  
> > > wrote:  
> > > > Hotep,  
> > > >  
> > > > We've heard about the Hyksos having taken  
> over ancient Kemet,  
> but  
> > > > what was their ethnic origins? Were they  
> black, mixed, or pale-  
> > > > skinned? They had to have been one of the  
> three.  
> > > >  
> > > > P.E.A.C.E. Progress....  
> > >  
> >  
> >  
> >  
> >  
>

---

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| 4900|2002-11-20 17:28:48|Mickel Hendrix|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|  
Hotep Omari,

Yeah brother. I've researched the anthropology department tooth and nail. And I've found all kinds of holes in their game when it comes to classifying the skulls of the Cushites of ancient Kemet.

So, when that backfires on them, they just simply state skull formation doesn't really prove anything. And some black scholars buy it, like their favorite pair of sneakers.

Again, for the umpteenth time, there is no such thing as a Negro or Negroid. We are Cushite people of various of features. I recall where one scholar refers to the black Tihima tribe of Arabia as Semites. Then, another one turns around and refers to them as Hamites. See, what I mean?

P.E.A.C.E. Progress....

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> >From: Mickel Hendrix  
> ><[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>  
> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
> Almond-eyed Egyptians as  
> >Nubians descended from  
> >Date: Wed, 20 Nov 2002 13:59:26 -0800 (PST)  
> >  
> >Hotep,  
> >  
> >In view of the anthropologists classifying the  
> cranial  
> >types of the ancient Kemites, they really have no  
> >where to run or escape to because Afruikan people  
> run  
> >the gamut on cranial types,  
> >  
> This is true.  
> >  
> >the various black tribes  
> >that they consider as their racist so-called



> Negroes.  
>> They just need to seek some psychiatric treatment  
> to  
>> cure their Negrophobia.  
>>  
>> As for us, we just need to be decolonized!  
>>  
>> P.E.A.C.E. Progress....  
>>  
>>--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:  
>>>  
>>>> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>>>> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Subject: Re: [Ta\_Seti] Re: Reply to Omari ...  
>>> Almond-eyed Egyptians as  
>>>> Nubians descended from  
>>>> Date: Wed, 20 Nov 2002 19:07:48 +0000  
>>>>  
>>>>  
>>>>  
>>>>> If a very dark Tamil grew up in the 'hood  
> and  
>>> carried himself in certain  
>>>>> ways he probably would.  
>>>>>  
>>>>  
>>>>  
>>>>> Why would he have to be "very dark." What if  
> he  
>>> was dressed in a dhoti?  
>>>>  
>>>> Your right he wouldn't have to be very dark to  
> be  
>>> considered black under the  
>>>> circumstances mentioned earlier.  
>>>>  
>>>>> Let's reverse this, do you think there are  
> "some"  
>>> African Americans who  
>>>> could put on a dhoti, go to LAX and be  
> considered  
>>> Indian?  
>>>  
>>> Yes, but also some Malays, Amerindians, etc.  
>>>



>>>  
>>>  
>>>> Some anthropologists examine Nile Valley  
> crania  
>>> and because in "some" cases  
>>>> it is different than "some" West African  
> cranial  
>>> types it is deemed  
>>>> non-black.  
>>>  
>>>  
>>>> I have no problem with them denying the skulls  
> were  
>>> black as long as they don't  
>>> label them as Caucasoid either and as long as  
> they  
>>> don't try to make the wrong  
>>> extra-African connections.  
>>>  
>>>  
>>>> This view rings familiar in your take on black  
>>> Asians. Oh, do  
>>>> you consider Andaman Islanders "black"? What  
>>> about Aeta?  
>>>>  
>>>  
>>>  
>>>> I think they would fit the American definition  
> of  
>>> "Black," which means  
>>> nothing about their biological connections. For  
>>> example, the Aeta are strongly  
>>> Sundadont, but not the Andaman Islanders.  
>>>  
>>>> However, Tamils would not make the grade because  
> a  
>>> solid majority  
>>> don't have wooly hair. That's part of the  
> American  
>>> definition in my opinion.  
>>>  
>>>> I also not that much of a believe in climate as  
> the  
>>> overwhelming factor in  
>>> superficial appearance.  
>>>



>>> Coloration in tigers, leopards and zebras is not  
> due  
>>> to climate. OTOH, many  
>>> Arctic animals do seem to have climate related  
>>> white-colored fur. Climate is  
>>> only one factor.  
>>>  
>>> Woolly hair is almost absent among tropical  
> animals.  
>>> However, it is found in  
>>> cold-weather species like wild sheep, llhama,  
>>> alpacas, etc.  
>>>  
>>> Early Africans could just as well be the same  
>>> complexion as Khoi and San as  
>>> Ugandans or Gambians. After all, much evolution  
>>> apparently did take place  
>>> in South Africa and one theory is that a South  
>>> African deme was the one that  
>>> eventually left for Asia.  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala  
>>> <http://home.attbi.com/~a.manansala/afro.htm>  
>>>  
>>>  
>>>  
>>  
>>  
>>  
\_\_\_\_\_  
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| 4901|2002-11-20 17:44:07|Mickel Hendrix|Re: Ethnic Origin of the Hyksos|  
Hotep Ed,

Okay. You said as far as yall know, the Amorites were Semites. Now, for those of us who don't know what the heck is a Semite or what one is physically, can yall describe what the average Amorite looked-like to give us an idea. What was his skin complexion? Does it recall the skin complexions of the black tribes of Afruika? Ed, I don't think I asked what language they spoke.

P.E.A.C.E. Progress....

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> (EL)....as far as we know they were "Semites".

> Although their roots are farther east, I suspect

> that they may have been at home in the East Delta

> for some time before they came to power (just as the

> Libyans of the 22nd Dyn were completely integrated

> in the Delta before they came to power).

>

> ----- Original Message -----

> From: ptah\_seker\_ausar777

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Tuesday, November 19, 2002 4:41 AM

> Subject: [Ta\_Seti] Ethnic Origin of the Hyksos

>

>

> Hotep,

>

> We've heard about the Hyksos having taken over

> ancient Kemet, but

> what was their ethnic origins? Were they black,

> mixed, or pale-

> skinned? They had to have been one of the three.

>

> P.E.A.C.E. Progress....

>

>

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| 4902|2002-11-20 18:00:46|Paul Kekai Manansala|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>  
> > I have no doubt there is some admixture around the city, but  
  
the  
> > fellahin have been living like they have for eons n even during

the  
> > foreign rule of Egypt during the medieval period, and it is possible  
> > that many fellahin could have ended up slaves themselves, but doubt  
> > there is much admixture in them. Even Egyptologist Gaston Maspero  
> > being the racist that he was admits that the fellahin have the

closest  
> > phenotype to the ancient Kemetians.  
>  
> I concur. That still doesn't mean that Arabs couldn't mix in with

the > population.  
>

I agree that the Fellahin population is close to the ancient Egyptians. But the Fellahin dance troupes that I've seen are mostly made up of strongly European-looking Egyptians.

Probably mostly composed of Cairo residents rather than true Fellahin.

Regards,



Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4903|2002-11-20 19:31:11|Clyde Winters|Re: Comments|

Hi

Please end this discussion it is going no where. Black people have always had different hair textures, and varying skin shades, even before the European type (People of the Sea) or modern Arab type (Gutian) arrived in the Middle East.

This whole discussion is not fitting for TaSeti. It is the arrogance of many Europeans to believe that the color of African and Black people in general has been determined by intermixture with whites.

As I said before , it is always the same people Omari, Musa etc who are trying define Blacks via Eurocentric opinions relating to the "Black/Negro type". Eventhough these writers can be directed to archaeological sources that prove that the African type was in Africa and the Middle East, long before the People of the Sea (Europeans) and Gutians (Modern light skinned Arabs), these writers never check the sources they just rehash Eurocentric concepts of blacks, which members of the group entertain. Sometime these two individuals will spam the group with these Eurocentric views.

I do not know why some of the members of the group allow themselves to engage in these discussions about what makes an authentic "African/Negro/Black" , over and over again with these fellows, without asking people to post citations to their statements about this or that event which has occured in the history of Africa. The discussion of the Arab penetration of Africa is a case in point. We know from Arab documents when these people arrived.

You must spend some time researching print media to learn the authentic history of Blacks , not just reading web pages. End this discussion, much of it is not helping anyone learn anything about Blacks, except how Europeans defined the authentic "wooly haired negro", that some people on this forum hope to present as the representative of Black people worldwide.

C.A. Winters

| 4904|2002-11-20 19:52:44|primenutt|Re: Comments|

I agree, EXCEPT, Omari and Mansu are NOT the ones placing narrow views on Black Americans. Black Americans cannot be used for eurocentric convience. When Black Americans match the STEREOTYPICAL phenotype of co-opted groups (e.g. Egyptians) it said to be because of admixture, but then Stereotypical phenotypes of Black Americans are used to exclude other groups.

Finally, the use of the word Black to describe Black Americans was used, infrequently I might add, in a descriptive sometimes pejorative manner and NOT as a classification. Black Americans rejected the term



negro and it was WE who created the racial/ethnic designation of Black.

But again this is something that really does NOT aid in the study of Kemet and the rest of ancient Afrika. It is the type of debate that white academics and pseudo academics love to see. It is a distraction from the necessary study of Black/Afrikan civilization.

Primenutt

>As I said before , it is always the same people Omari, Musa etc who  
>are trying define Blacks via Eurocentric opinions relating to the  
>"Black/Negro type".

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi  
> Please end this discussion it is going no where. Black people have  
always  
> had different hair textures, and varying skin shades, even before the  
> European type (People of the Sea) or modern Arab type (Gutian)  
arrived in  
> the Middle East.  
> This whole discussion is not fitting for TaSeti. It is the  
arrogance  
> of many Europeans to believe that the color of African and Black  
people  
> in general has been determined by intermixture with whites.  
> As I said before , it is always the same people Omari, Musa  
etc who  
> are trying define Blacks via Eurocentric opinions relating to the  
> "Black/Negro type". Eventhough these writers can be directed to  
> archaeological sources that prove that the African type was in  
Africa and  
> the Middle East, long before the People of the Sea (Europeans) and  
Gutians  
> (Modern light skinned Arabs), these writers never check the sources they  
> just rehash Eurocentric concepts of blacks, which members of the group  
> entertain. Sometime these two individuals will spam the group with  
these  
> Eurocentric views.  
> I do not know why some of the members of the group allow  
themselves  
> to engage in these discussions about what makes an authentic  
> "African/Negro/Black" , over and over again with these fellows,  
without  
> asking people to post citations to their statements about this or that  
> event which has occurred in the history of Africa. The discussion of the  
> Arab penetration of Africa is a case in point. We know from Arab



documents

- > when these people arrived.
- > You must spend some time researching print media to learn the
- > authentic history of Blacks , not just reading web pages. End this
- > discussion, much of it is not helping anyone learn anything about Blacks,
- > except how Europeans defined the authentic "wooly haired negro", that some
- > people on this forum hope to present as the representative of Black people
- > worldwide.

>

> C.A. Winters

| 4905|2002-11-20 19:55:46|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi

> Please end this discussion it is going no where. Black people

have always

> had different hair textures, and varying skin shades, even before

the

> European type (People of the Sea) or modern Arab type (Gutian)

arrived in

> the Middle East.

> This whole discussion is not fitting for TaSeti. It is the

arrogance

> of many Europeans to believe that the color of African and

Black people

> in general has been determined by intermixture with whites.

> As I said before , it is always the same people Omari, Musa

etc who

> are trying define Blacks via Eurocentric opinions relating to the

> "Black/Negro type". Eventhough these writers can be directed to

> archaeological sources that prove that the African type was in

Africa and

> the Middle East, long before the People of the Sea (Europeans) and

Gutians

> (Modern light skinned Arabs), these writers never check the sources



they

- > just rehash Eurocentric concepts of blacks, which members of the

group

- > entertain. Sometime these two individuals will spam the group with

these

- > Eurocentric views.

- > I do not know why some of the members of the group allow

themselves

- > to engage in these discussions about what makes an authentic

- > "African/Negro/Black" , over and over again with these fellows,

without

- > asking people to post citations to their statements about this or

that

- > event which has occurred in the history of Africa. The discussion

of the

- > Arab penetration of Africa is a case in point. We know from Arab

documents

- > when these people arrived.

- > You must spend some time researching print media to learn the

- > authentic history of Blacks , not just reading web pages. End this

- > discussion, much of it is not helping anyone learn anything about

Blacks,

- > except how Europeans defined the authentic "wooly haired negro",

that some

- > people on this forum hope to present as the representative of Black

people

- > worldwide.

- >

- > C.A. Winters

it is always the same people Omari, Musa etc who

are trying define Blacks via Eurocentric opinions relating to the

"Black/Negro type".



Can you point out when I have ever tried to do this> I have infact refute the so called true negro notation many times,and infact I call people out when they resort to the rehashing of the hamitic myth.

I realize there are variants in every race and I don;t try to confine black types to just bantu like racist anthropologist have done in the past.

| 4906|2002-11-20 20:07:24|mansu\_musa|Re: Comments|

--- In Ta\_Seti@y..., "Paul Kekai Manansala" wrote:

> --- In Ta\_Seti@y..., "omari maulana" wrote:

> >

> > > I have no doubt there is some admixture around the city,but  
> the

> > >fellahin have been living like they have for eons n even during  
> the

> > >foreign rule of egypt during the medevil period,and it is

possible

> > >that many fellahin could have ende up slaves themselves,but doub

> > >there is much admixture in them. Even egyptologist gaston maspero

> > >being the racist that he wa admits that the fellahin have the

> cloest

> > >phenotype t the ancient kemetians.

> >

> > I concur. That still doesn't mean that Arabs couldn't mix in

with

> the > population.

> >

>

>

> I agree that the Fellahin population is close to the ancient

> Egyptians. But the Fellahin dance troupes that I've seen are

mostly

> made up of strongly European-looking Egyptians.

>

> Probably mostly composed of Cairo residents rather than true

> Fellahin.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>



But the Fellahin dance troupes that I've seen are mostly made up of strongly European-looking Egyptians.

Probably mostly composed of Cairo residents rather than true Fellahin.

This is the same senerrio with the coptics, which people never show the darker skinned coptics from upper kmt, just the lower egyptain coptics around Lower Kmt or alexzabdria which many including pope senouda can claim descent from syria. many people often forget there are black coptics as well and they are not nubians.

I will post again the description of the fellahin which is described by a white author not me,

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the

<http://www.washington-report.org/backissues/0390/9003045.htm>

majority of fellahin in upper Kmt still retain africanoid features and even in fair skinned egyptians in around the delta and lower Kmt you can still see trace of africanoid features.



Fellahin in lower Kmt are lighter complexed, but still retain africoid features.

Ps clyde ahmed winters

How many egyptains have you meet and talked to ??

Have you ever talked to any that had the same beliefs as I do ??

Dol you think all modern day egyptains are arabs ???  
????

| 4907|2002-11-21 07:47:47|omari maulana|Re: Comments|

>From: Clyde Winters <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Comments  
>Date: Wed, 20 Nov 2002 21:33:11 -0600  
>  
>Hi  
>Please end this discussion it is going no where. Black people have always  
>had different hair textures, and varying skin shades, even before the  
>European type (People of the Sea) or modern Arab type (Gutian) arrived in  
>the Middle East.  
> This whole discussion is not fitting for TaSeti. It is the arrogance  
>of many Europeans to believe that the color of African and Black people  
>in general has been determined by intermixture with whites.  
> As I said before , it is always the same people Omari, Musa etc who  
>are trying define Blacks via Eurocentric opinions relating to the  
>"Black/Negro type".

Have you been following the links. Please look (think) before you leap (act). This "true negro" idea is actually what I have been arguing AGAINST. Wow!

Eventhough these writers can be directed to  
>archaeological sources that prove that the African type was in Africa and  
>the Middle East, long before the People of the Sea (Europeans) and Gutians  
>(Modern light skinned Arabs), these writers never check the sources they  
>just rehash Eurocentric concepts of blacks, which members of the group  
>entertain. Sometime these two individuals will spam the group with these  
>Eurocentric views.  
> I do not know why some of the members of the group allow themselves  
>to engage in these discussions about what makes an authentic  
>"African/Negro/Black" , over and over again with these fellows, without  
>asking people to post citations to their statements about this or that



>event which has occurred in the history of Africa. The discussion of the  
>Arab penetration of Africa is a case in point. We know from Arab documents  
>when these people arrived.  
> You must spend some time researching print media to learn the  
>authentic history of Blacks , not just reading web pages. End this  
>discussion, much of it is not helping anyone learn anything about Blacks,  
>except how Europeans defined the authentic "wooly haired negro", that some  
>people on this forum hope to present as the representative of Black people  
>worldwide.  
>  
>C.A. Winters  
>

---

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| 4908|2002-11-21 08:21:15|Djehuti Sundaka|Re: Ethnic Origin of anyone|  
With statements like

"With all respect for the Ta\_Seti spirit, I sometimes wonder why you  
don't try to get in contact with scholars who, like myself, are  
absolutely non-racially oriented and would love to help you solve  
problems."

and

"None of us could care less what color someone is or how their eyes  
look."

you have perhaps unconsciously presented a "you and us" perspective  
that seems a bit patronizing. Are you with us as a member of this  
list to promote information and learn from each other or are you  
presenting yourself as being different from the rest of us and merely  
here out of charity to grace us with your knowledge?

Be as individually argy as ya wanna be with this and that discussion  
just like the rest of us can be but when you make statements that  
distinguish you from the rest of the list and just happen to mention  
your ethnic background on top of it, you come off as being something  
other than what you promote.

Djehuti Sundaka



--- In Ta\_Seti@y..., "Edward Loring" wrote:

> (EL)...at the risk of becoming unpopular again, I would like to know why you reject "Semitic" speakers. Afro-Asiatic seems to me to be rather broad spectrum. In Mainline linguistics, "Semitic" refers to a group of languages, not to the speakers origin or color.

> The same is true of "Indo-European" (or "indogermanisch" as the the authors of the theory, Karl Brugmann and Berthold Delbrück named it in their definitive work: "Vergleichende Laut-Stammbildung-und Flexionslehre der indogermanischen Sprache)

> My teacher in this was (Prof. Dr.) Alfred Bloch (Basel), a student of (Prof. Dr. Dr. h.c. mult.) Jakob Wackernagel (Basel), a student of the great Karl Brugmann. Prof Bloch was the last of this line. The Indogermanisches Seminar der Universität Basel died with him.

> There are not many scholars of this discipline around and certainly none of them is under 45. I only know two people who are masters of both Indogermanic and Semitic. One is Prof. Dr. Antonio Lopriano (Egyptology, Basel (Torino, Heidelberg, ex-prof at UCLA)) and the other is Dr. Renate Wrsch (also a student of Bloch and Fritz Meier, we studied together) in the Oriental Seminar of the Universität Basel.

They are both genius level linguists and I can only look at their knowledge with a certain amount of wonder. Renate also plays a great violin. She also knows Bantu languages and can even make that click in the back of the throat.

>

> With all respect for the Ta\_Seti spirit, I sometimes wonder why you don't try to get in contact with scholars who, like myself, are absolutely non-racially oriented and would love to help you solve problems. I have been watching this "almond eyed" discussion without comment. I also do not care if Tasmanians are yellow, blue or what. None of us could care less what color someone is or how their eyes look. Some combinations are better than others, but it's at about the same level as wallpaper and carpets. Personally, I like Femi Oke in black. That's the best looking woman I saw today.

>

> Now I am finished with my outburst of anger. Sometimes I just wonder why skin color is so all-important. The real problem is not dermatropic; it's identity and common to all races. I saw the term "halfies". It's a good term. I'm one, but nobody can see it: half English, half "American". The product is European with an American accent; that's being nowhere. This problem is all in the mind, not the skin. Why not attack the problem?

>

> Cheers

>

> Ed Loring

>



>  
> ----- Original Message -----  
> From: Djehuti Sundaka  
> To: Ta\_Seti@y...  
> Sent: Wednesday, November 20, 2002 7:05 PM  
> Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
>  
>  
> Linguistically, they had been Afro\_Asiatic speakers.  
>  
> Djehuti Sundaka  
>  
>  
> --- In Ta\_Seti@y..., "omari maulana" wrote:  
> > > From: "Djehuti Sundaka"  
> > > Reply-To: Ta\_Seti@y...  
> > > To: Ta\_Seti@y...  
> > > Subject: [Ta\_Seti] Re: Ethnic Origin of the Hyksos  
> > > Date: Tue, 19 Nov 2002 20:15:16 -0000  
> > >  
> > > The "Hyksos" had been "Amorites" from Hazor.  
> >  
> > Linguistically were the Afro\_Asiatic speakers or Indo\_European  
> speakers?  
> >  
> > >  
> > > Djehuti Sundaka  
> > >  
> > >  
> > > --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
> >  
> > > wrote:  
> > > > Hotep,  
> > > >  
> > > > We've heard about the Hyksos having taken over ancient  
Kemet,  
> but  
> > > > what was their ethnic origins? Were they black, mixed, or  
pale-  
> > > > skinned? They had to have been one of the three.  
> > > >  
> > > > P.E.A.C.E. Progress....  
> > >  
> >  
> >  
> >  
> >



---

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>

> To unsubscribe from this group, send an email to:

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>

>

>

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| 4909|2002-11-21 08:51:03|olmec982000|Re: Comments|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> >From: Clyde Winters

> >Reply-To: Ta\_Seti@y...

> >To: Ta\_Seti@y..., Ta\_Seti@y...

> >Subject: Re: [Ta\_Seti] Re: Comments

> >Date: Wed, 20 Nov 2002 21:33:11 -0600

> >

> >Hi

> >Please end this discussion it is going no where. Black people

have always

> >had different hair textures, and varying skin shades, even

before the

> >European type (People of the Sea) or modern Arab type (Gutian)

arrived in

> >the Middle East.

> > This whole discussion is not fitting for TaSeti. It is the

arrogance

> >of many Europeans to believe that the color of African and

Black people

> >in general has been determined by intermixture with whites.

> > As I said before , it is always the same people Omari, Musa

etc who

> >are trying define Blacks via Eurocentric opinions relating to the

> >"Black/Negro type".

>

> Have you been following the links. Please look (think) before you



leap

> (act). This "true negro" idea is actually what I have been arguing

AGAINST.

> Wow!

Hi

The point I'm trying to make is that we have already destroyed these myths over 50 years ago when Dr. DuBois began his work on a world history of Black people. As a result there is no need to argue against the idea of the true negro today because this was already done.

What we now need is primary research done by researchers interested in expanding knowledge about the great history of Black people world wide rather than discussing old issues long ago dismissed by Black researchers.

Europeans have tried to separate Black people into different categories for years. take for instance the story of Black Sambo. Some books published in America in the 19th and early 20th centuries, said that Sambo was a Black Indian. In India, Black Sambo was an African. This was a way of encouraging Black people to place themselves into different categories so the political method of divide and rule would support European hegemony.

We don't need a discussion European of concepts about the "true negro" because most Blacks never accepted this view anyway. As long as I can remember I was taught by my parents and other blacks that grew up in the South and North that the Egyptians were Black. As a result, myself, and many other people in the "Hood", have never accepted the Eurocentric view that Egypt was a white civilization. The only people who have an issue with this idea are SOME people like Gates and other people in the Academe, who support White Supremacy in regards to Egypt because they hope to remain members of the status quo.

I hope that you and Musa are truly interested in the expanding our knowledge of ancient Black history. In 1975 or 1976, Diop called on Black scholars to stop rehashing European views of the "Negro" and do original research to highlight the history of Blacks world wide. I took his call for Truth seeking literally, and I have spend the past three decades working to expand knowledge in these areas.

Musa you know Arabic. Why waste your time surfing the Net finding information on Black history. Instead, make your own history. Why not translate some of the Arabic text that deal with the Zanj, Yemenis and Black Persians. There is a wealth of information in Arabic which could illuminate the history of the Blacks.

I have found since I first went to University, and used my knowledge of French to learn about the Black civilizations world-wide



that knowledge of a foreign language is a key to truly understanding the past.

Each day I see you and Musa spend considerable time searching the net to illuminate this or that lie perpetuated by Eurocentric scholars. Given your stamina, I would like to see you doing primary research, and publishing this information in this forum, because I know that you are gifted and can contribute to making people more aware of the great past and present history of Blacks.

You feel that I am trying to attack you I apologize, because I recognize your service in spreading knowledge. But it is time that researchers like yourselves, start to heed the words of Diop and do some primary research, where you make the theories and test them through your own research.

You don't need to have a Ph.D. Credentials do not tell a person about your knowledge. Before I obtained my PhD, I had written tens of articles on the History of Blacks. My first interest was in the Blacks who formerly occupied the Indian Ocean countries. So in the beginning I used my knowledge of French, and Arabic learned from the Moorish Scientist and Black Muslims who lived in my neighborhood on the Southside of Chicago, and my studies in Islamic and African history at the University of Illinois-Urbana to research Zanzi history.

But after I became interested in the Olmec people, I started writing about the Malinke-Bambara. Once I deciphered the Olmec writing and found out there was a relationship between Dravidian languages and African languages I began to examine the history of Dravidian people and I deciphered the Indus Valley Writing. I continue to write articles on Dravidian comparative and historical linguistics, while numerous articles I wrote on Dravidian history are found in the Dravidian Encyclopedia.

Each of these intellectual adventures led me to learn new languages. Learning new languages allowed me to read the primary research associated with the history of Blacks. Now I don't have to depend solely on Europeans to know the past.

J.A. Rogers is one of my heroes, as is John Brown. You may say it is strange to have an African American researcher as a hero, along with a white abolitionist. But I don't see it as strange because each of these men taught me life lessons that help me to make the history I do. John Brown, believed that Africans also should be free, so along with his sons and, friends and Free Blacks he attempted to free the slaves himself. This taught me that if you believe in something you have to be man or womanly enough to stand up for what you believe in. It also taught me that there are European allies who seek truth and the glorification of it.

Rogers taught me that you don't need a degree to research Black history and find the truth, you just need to learn the language



required of your research and read it yourself.

Omari and Musa I see you as warriors wasting your time telling old stories. Your gift to find research makes it clear that if you spend time African & Worldwide Black History hypothesis testing, instead of debating Eurocentrists you can overturn many of the myths surrounding the history of Blacks. All I am asking is that you use your gift to illuminate history, not argue with Eurocentrist, this is time wasted that could be used to make us more aware of the great history of the Blacks. Luta Continua, continue the search for truth and illuminate the past.

C.A. Winters

| 4910|2002-11-21 09:11:13|omari maulana|Re: Comments|

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>myths over 50 years ago when Dr. DuBois began his work on a world  
>history of Black people. As a result there is no need to argue  
>against the idea of the true negro today because this was already  
>done.

Obviously this is not the case, see C.Loring Brace in "Black Athena Revisted".

> What we now need is primary research done by researchers  
>interested in expanding knowledge about the great history of Black  
>people world wide rather than discussing old issues long ago  
>dismissed by Black researchers.

Not, all black researchers have dismissed this concept (see your note on gates below which contradicts this statement).

> Europeans have tried to separate Black people into different  
>categories for years. take for instance the story of Black Sambo.  
>Some books published in America in the 19th and early 20th centuries,  
>said that Sambo was a Black Indian. In India, Black Sambo was an  
>African. This was a way of encouraging Black people to place  
>themselves into different categories so the political method of  
>divide and rule would support European hegemony.

This is true.

> We don't need a discussion European of concepts about the "true  
>negro" because most Blacks never accepted this view anyway. As long



>as I can remember I was taught by my parents and other blacks that  
 >grew up in the South and North that the Egyptians were Black. As a  
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 >like Gates and other people in the Academe, who support White  
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 >our knowledge of ancient Black history. In 1975 or 1976, Diop called  
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 >knowledge of French to learn about the Black civilizations world-wide  
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 >research, and publishing this information in this forum, because I  
 >know that you are gifted and can contribute to making people more  
 >aware of the great past and present history of Blacks.

I can chew bubble gum and walk to!

> You feel that I am trying to attack you I apologize, because I  
 >recognize your service in spreading knowledge. But it is time that  
 >researchers like yourselves, start to heed the words of Diop and do  
 >some primary research, where you make the theories and test them  
 >through your own research.

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> You don't need to have a Ph.D. Credentials do not tell a person  
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>Blacks who formerly occupied the Indian Ocean countries. So in the  
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 >linguistics, while numerous articles I wrote on Dravidian history are  
 >found in the Dravidian Encyclopedia.

This whole debate stems back to whether or not the first Asians were black or not. Are you aware of this?

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>C.A. Winters

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| 4911|2002-11-21 09:26:50|omari maulana|Re: Comments|

By the way - Mansu I find your posts very informative, please keep posting  
the same kind of information.

>From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Re: Comments

>Date: Thu, 21 Nov 2002 09:11:11 -0800

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>>Hi

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>

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The new MSN 8: smart spam protection and 2 months FREE\*  
<http://join.msn.com/?page=features/junkmail>  
| 4912|2002-11-21 10:03:24|mansu\_musa|Re: Comments|  
--- In Ta\_Seti@y..., "olmec982000" wrote:



> --- In Ta\_Seti@y..., "omari maulana" wrote:  
> > > From: Clyde Winters  
> > > Reply-To: Ta\_Seti@y...  
> > > To: Ta\_Seti@y..., Ta\_Seti@y...  
> > > Subject: Re: [Ta\_Seti] Re: Comments  
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history

- > I do. John Brown, believed that Africans alsvs should be free, so
- > along with his sons and , friends and Free Blacks he attempted to
- > free the slaves himself. This taught me that if you believe in
- > something you have to be man or womanly enough to stand up for what
- > you believe in. It also taught me that their are European allies

who

- > seek truth and the glorification of it.
- > Rogers taught me that you don't need a degree to research

Black

- > history and find the truth, you just need to learn the language
- > required of your research and read it yourself.
- > Omari and Musa I see you as warriors wasting your time telling
- > old stories. Your gift to find reaersch makes it clear that if you
- > spend time African & Worldwide Black History hypothesis testing,
- > instead of debating Eurocentrists you can over turn many of the

myths

- > surrounding the history of Blacks. All I am asking is that you use
- > your gift to illuminate history, not argue with Eurocentrist, this

is

- > time wasted that could be used to make us more aware of the great
- > history of the Blacks. Luta Continua, continue the serach for truth
- > and illuminate the past.



>  
> C.A. Winters

the status quo.

I hope that you and Musa are truly interested in the expanding our knowledge of ancient Black history. In 1975 or 1976, Diop called on Black scholars to stop rehashing European views of the "Negro" and do original research to highlight the history of Blacks world wide. I took his call for Truth seeking literally, and I have spent the past

I respect cheikh anta diop, Ivan van Sertima, and even Dr Ben Yochanan, whom I have met on my visit to modern day Kmt.

I understand your words Mr Winters and this is one of the reasons I joined this group was to expose fake history on black people and to expose real. Like I said I was born in modern day Kmt in a little village in Aswan, and I was never aware of my ancient heritage until I started to read and research it, but know I clearly see where I have been lied to. I try my hardest when I am in school and other academic settings to debunk mythologies about African people.

Right now Mr Winters I am working on a degree in cultural Anthropology, and I plan to make history just like Diop did, only in a professional manner.

three decades working to expand knowledge in these areas. Musa you know Arabic. Why waste your time surfing the Net finding information on Black history. Instead, make your own history. Why not translate some of the Arabic text that deal with the Zanj, Yemenis and Black Persians. There is a wealth of information in Arabic which could illuminate the history of the Blacks. I have found since I first went to University, and used my knowledge of French to learn about the Black civilizations world-wide that knowledge of a foreign language is a key to truly understanding. Well I have heard of the Xanji, which in many cases all the things in Arabic I read about the Zanj were negative and propaganda since the Zanj revolt took over Iraq for 14 years and the Arabs after this were very bitter towards them.

You should check out Felix Chambi a great archeologist and scholar who has debunked the myth about Swahili culture being derived from foreigners, which he totally debunked in peer reviewed



journals. HAVe you heard of Felix Chambi??

I also have posted on the so called persian muscian who was really black name zaryab. Zaryab was a person who was a slave and then ersaped to moorish spain and established music schools there way before beethoven even existed he taught northern europeans alot about musica,and people through out arabia and northern Africa use his notation which he developed based on the seasons of the year. He was a musical genius

Do you have any more sources on the zanji and other africans form thei region. The periplus of the entreyan sea documents they were boat builders. Do you have any additional information on the zanji ???  
| 4913|2002-11-21 10:05:57|Manu Ampim|Re: Comments|

Ta-Setians,

I concur that an endless discussion of what constitutes a "Black" person based on amicro-analysis of physical features of various groups around the world is not fruitful. This discussion simultaneously has been based on numerous groups, numerous time periods, and numerous regions around the world. This isamazing because there is no real focus, just an endless discussion. It is also clear that some members give very little (if any)documentation, only their personal opinion based on secondhand and tertiary information.

These are probably the type of incrediblediscussions that take place within the "Racial Myths" group, and they should be held there. But how in the world do you address a topic like"The Ethnic Origin of Anyone" on the Ta-Seti forum? I hope that we don't have members who have an agenda to spam the group with "racial myths" nonsense, and therebydistract us from our work.

These endless posts this past week on what constitutes"Black,""Negroid" or "Caucasoid"features have taken us around the world and back, and all we are left with personal opinion and secondhand information.

Let us move forward and make some meaningful contributions, rather than remain stuckon an \*unfocused\* discussion of who is "Black" in the world and who is not.The Ta-Seti forum should offer more thana "racial myths" discussion. Lastly, I would like to see more Ta-Seti members learn and utilize a primary research methodology, and make original research contributions to advance our knowledge.

Advancing the work,

Manu Ampim

---

----- Original Message -----

From: "Clyde Winters"

> Hi

> Please end this discussion

it is going no where. Black people have always

> had different hair

textures, and varying skin shades, even before the

> European

type (People of the Sea) or modern Arab type (Gutian) arrived in

> the

Middle East.

> This whole discussion is

not fitting for TaSeti. It is the arrogance

> of many

Europeans to believe that the color of African and Black people

> in general has been determined by intermixture with whites.

> As I said before , it is always the same

people Omari, Musa etc who



> are trying define Blacks via  
 Eurocentric opinions relating to the  
 > "Black/Negro type".  
 Eventhough these writers can be directed to  
 > archaeological sources  
 that prove that the African type was in Africa and  
 > the Middle  
 East, long before the People of the Sea (Europeans) and Gutians  
 >  
 (Modern light skinned Arabs), these writers never check the sources they  
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 just rehash Eurocentric concepts of blacks, which members of the group  
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 entertain. Sometime these two individuals will spam the group with these  
 > Eurocentric views.  
 > I do not  
 know why some of the members of the group allow themselves  
 > to engage in  
 these discussions about what makes an authentic  
 >  
 "African/Negro/Black" , over and over again with these fellows, without  
 > asking people to post citations to their statements about this  
 or that  
 > event which has occured in the history of Africa. The  
 discussion of the  
 > Arab penetration of Africa is a case in point. We know  
 from Arab documents  
 > when these people arrived.  
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 You must spend some time researching print media to learn the  
 > authentic history of Blacks , not just reading  
 web pages. End this  
 > discussion, much of it is not helping anyone  
 learn anything about Blacks,  
 > except how Europeans defined the authentic  
 "wooly haired negro", that some  
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 > C.A.  
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 Omari Maulana wrote:  
 Have you been following the links. Please look (think) before you leap  
 (act). This "true negro" idea is actually what I have been arguing AGAINST.  
 Wow!  
 Primenuutt wrote:  
 But again this is something that really does NOT aid in the study of  
 Kemet and the rest of ancient Afrika. It is the type of debate that  
 white academics and pseudo academics love to see. It is a distraction  
 from the necessary study of Black/Afrikan civilization.

>  
 > To unsubscribe from this group,



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href="mailto:Ta\_Seti-unsubscribe@yahoogroups.com">Ta\_Seti-unsubscribe@yahoogroups.com

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| 4914|2002-11-21 10:45:13|omari maulana|Re: Comments|

Three quick comments:

1) Manu, you are right. This thread did become redundant.

2) I believe that a discussion of the physical affinities of any group or groups of people around the world as it relates to AE or African civilization is a relevant topic for discussion.

3) The issue of primary research. I congratulate you on your contributions in terms of primary research. However, everyone doesn't have to do primary research to contribute to this forum. Many people I'm sure find the information posted here that is scattered around the web usefull and informative. One size doesn't fit all.

>From: "Manu Ampim" <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: [Ta\_Seti] Re: Comments

>Date: Thu, 21 Nov 2002 10:16:56 -0800

>

>Ta-Setians,

>

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>based on a micro-analysis of physical features of various groups around the  
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>  
>Advancing the work,  
>  
>Manu Ampim  
>  
>-----  
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>  
>----- Original Message -----  
>From: "Clyde Winters"  
>  
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>> Hi  
>> Please end this discussion it is going no where. Black people have  
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>> European type (People of the Sea) or modern Arab type (Gutian) arrived  
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>> This whole discussion is not fitting for TaSeti. It is the  
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>> are trying define Blacks via Eurocentric opinions relating to the  
>> "Black/Negro type". Eventhough these writers can be directed to



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|      |                     |               |             |
|------|---------------------|---------------|-------------|
| 4915 | 2002-11-21 10:56:20 | omari maulana | Description |
|------|---------------------|---------------|-------------|

Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint. The original literature in this field of study was mostly from Africans and members of the African Diaspora including African Americans. Increasingly others have become involved in this area as evidenced by the "Black Athena" debate. Contributions related to history, linguistics, archaeology, anthropology, genetics and related fields specific to the subject are invited. Although membership and messages are not pre-checked, a pattern of disruption of the group or intimidation of members will not be tolerated.



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| 4916|2002-11-21 10:56:30|mansu\_musa|Archaeologists urge return of Emret temple to Fayum |

Archaeologists urge return of Emret temple to Fayum

Archaeologists urged the return of Emret temple in northwestern

Fayyoun from the Mediterranean city of Alexandria, where it was moved for unknown reasons.

Emret temple is one of the most important Graeco-Roman temples in Egypt and is considered an archaeological attraction.

Abdel-Halim Nour Eddin, Dean of the Faculty of Archaeology, said the temple is no less magnificent than the other Greco-Roman temples and hosts a coupler of stone plaques with inscriptions indicating protection for those who sought sanctuary during the year 57 BC.

Among the gods depicted in this temple were Serapis and Harpecrat.

A cemetery for crocodiles and a temple of god Horon are placed on the left of the temple.

Papyri found in the temple-included part of Greek poet homer's odyssey.

<http://www.uk.sis.gov.eg/online/html7/o201122f.htm>

| 4917|2002-11-21 11:22:43|mansu\_musa|Neanderthals' strong-arm tactics revealed |

Neanderthals' strong-arm tactics revealed

10:24 21 November 02 Exclusive from New Scientist Print Edition

Neanderthals and early humans knew how to make spears - but did not know how to throw them. Instead, they had a limited hunting strategy, and used their spears merely to stab animals they had already trapped or ambushed.

Sophisticated hunters use long-range weapons

This finding by a team of anthropologists provides an important insight into a defining moment in our ancestors' development, when early humans evolved from hunters who killed at close-quarters to sophisticated killers capable of bringing down large beasts from a distance.

The first direct evidence of thrown spears dates back to about 19,000 years ago. That is the age of the first known atlatl, or spear thrower - a device that allows a long, flexible dart to be thrown accurately at a range of 35 metres or more. Stone points that look



like they were designed to be used with thrown spears date back to about 35,000 years ago.

id=ns99993085F2',549+40,266+40)> <javascript:displayWindow  
('/misc/popup\_ns.jsp?id=ns99993085F2',549+40,266+40)>

#### Strong-arm tactics

But other evidence seemed to support the idea that spear throwing evolved much earlier. Analysis of the arm bones of Neanderthals, who lived between 230,000 and 30,000 years ago, and early humans living at the same time show that both were much stronger in one arm than the other; the difference is as great as that seen in professional tennis players today. That suggests they threw spears, rather than using both arms to thrust them.

#### Two-handed thrust

But Steven Churchill at Duke University in Chapel Hill, North Carolina, thinks this reasoning is flawed. A two-handed spear thrust will put far more stress on the dominant arm holding the back end of the spear than the front arm, he says. This would explain the differences in strength found in fossil bones.

To test this idea, Churchill and his colleagues Daniel Schmitt and William Hylander initially measured the dimensions of a number of Neanderthal humerus (upper arm) bones. This showed they are thicker front to back than side to side, which is what would be expected if the bones had adapted to cope with an asymmetric force.

Later humans who were known to have used spears had rounder humeri, which suggests that throwing a spear distributes force relatively evenly along the bones.

Once a week

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Journal of Archaeological Science <<http://www.academicpress.com/jas>>

To find out exactly what forces are involved in thrusting a spear - rather than throwing one - the researchers fitted an aluminium pole with two sets of sensors, one at the front and another at the back. They then asked student volunteers to thrust the pole into a pad, and measured the forces that this generated.

On average, the volunteers generated 70 per cent more force with the dominant back arm than with the front arm. In extreme cases, the force on one arm was six times that on the other. Each volunteer also oriented their humerus in a way consistent with the thickening measured in Neanderthal arms.

Churchill says that using the thrusting technique just once a week would probably be enough to produce the bone deformities seen in Neanderthals. Some models suggest that Neanderthals would have had to kill their favoured prey - reindeer, elk, horse and bison - several times a week to support a family.

Journal reference: Journal of Archaeological Science (vol 30, p 103)

Kurt Kleiner

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| 4918|2002-11-21 11:24:28|mansu\_musa|SCA Announces New Regulations for Foreign Missions Working in Egypt|

The SCA Announces New Regulations for Foreign Missions Working in Egypt

The Supreme Council for Antiquities (SCA) has created a new division: the Department of Foreign Archaeological Missions, which has standardized the rules and regulations concerning the application for and execution of all archaeological work in Egypt. The directors or assistant directors of foreign missions will deal solely with this new department. These new rules are, as follows:

The Application Process



1. Three months prior to excavation work, the mission's director is required to submit a list of the expedition team, specifying the nationalities and positions of each member. This application must be written in English, clearly stating the time frame of the excavation season. A survey map showing the location of the requested site should be attached to the application form.
2. The CVs of every team member must be included with the application. The SCA expects all team members will be affiliated with a recognized institution. According to the antiquities protection laws, permission will not be granted to anyone who is not a professional in the field.
3. The expedition team will not be permitted to start their work until they have received a security clearance, signed a contract with SCA, and their application has been accepted by the Permanent Committee for Antiquities.
4. An assistant director should be specified for each mission, to act in the absence of the mission director.
5. The SCA has the right to request details of the source of any expedition's funding at any time.

#### Requirements for Concession Applications Concerning the West and East Desert or Coastal Areas

1. Missions wanting to pursue work at their current site need to submit to the SCA three months prior to the planned excavation season four survey maps signed by the director of the mission. These maps should use the 1 to 50,000 scale or 1 to 25,000 scale.
2. According to Presidential Decree No. 413 of 1998, the following areas are restricted, even for research purposes:
  - a. The northern border, from Mersa Wadi Lahmi on the Red Sea Coast to Kom Ombo.
  - b. The southern border, latitude 22, from the Red Sea Coast to Ashkeet.
  - c. The western border, from the eastern shore of Lake Nasser, including Kom Ombo, Aswan and El Mafarq on latitude 22.
  - d. The eastern border, the Egyptian Red Sea coast.

#### Security Regulations

1. Three months prior to excavation work, personal application for each mission member, including the applicant's full name, date of birth, nationality, position, institution of affiliation, religion, passport photocopy, and five passport photos must be submitted to the SCA. The Department of Foreign Archaeological Missions requires personal applications in order to issue security clearance for each team member.
2. A fee of 10.50 LE for each personal application should be paid to the Department of Security in order to process the security clearance.
3. Sending samples and specimens abroad for analysis is prohibited. Samples must be examined in the Research and Maintenance Lab of the



SCA, or in approved alternative Egyptian labs.

4. Adding additional members to the missions team after application acceptance is prohibited.

5. For missions wanting to work at a location close to their current site in the Western or Eastern deserts or coastal regions need to submit to the SCA three months prior to the desired excavation eleven survey maps signed by the director of the mission. The maps should use the 1 to 50,000 scale or the 1 to 25,000 scale.

#### Rules for Missions Working on Sites

1. No new concessions will be given to a current team member wanting to create a new excavation area with the granted site of the mission.

2. The working missions will not be allowed to open new sites anywhere until they publish their current site completely.

3. The mission will be granted only one season per year. The season's start and finish dates must be specified in the application. If the mission needs another season within the year, this should be requested at the beginning.

4. The SCA prohibits missions to work at more than one site at the same time.

5. In order to renew the contract with the SCA, the mission is required to reapply and meet the above conditions.

6. Working on Thursdays can be granted with permission. However, no restoration or excavation is allowed at a site on Fridays.

7. No concessions will be given to graduate students. Graduate students can obtain permission for study or research on archaeological sites through his or her advisor's proposal.

8. No concession will be granted to any expedition director who does not have good experience in the field.

#### Responsibilities After Application Approval

1. After an application has been approved by the Permanent Committee and security clearances have been issued, the Department of Foreign Archaeological Missions will then notify in writing the Sector of Egyptian Antiquities of the SCA and the mission director.

2. The Department of Excavations of the SCA will assign inspectors, who have been trained in recognized field schools, to accompany missions.

3. Before excavation work commences, the head of the mission is required to submit two reports confirming the borders of the excavation area, both signed by the director of the mission and the inspector.

4. The inspector must send a monthly report on the work progress.

5. The director of the mission must notify the secretary general of the SCA immediately of any new discoveries. The SCA will suspend the mission's concession if formal notification is neglected.

6. The mission is responsible for providing adequate container for storing and protecting excavated artifacts.



7. Transportation of artifacts from a site to magazine or museums will be at the mission's expense.
8. During the excavation season, the security guards working on a site will be paid by the mission. They should, however, be approved by the SCA site director.
9. Employment by a mission of recognized expert(s) in conservation and preservation is mandatory.
10. Restoration or site-management programs for any archaeological site should be stated in a detailed report and submitted to the SCA Permanent Committee. The conservator may be requested to discuss the methods of restoration or conservation.
11. The inspectorate will oversee all conservation work.
12. A member from the Center of Research and Maintenance of the SCA needs to accompany missions working in the field of anthropology and geophysics. The final report of such work should be submitted to the SCA.
13. Every precaution should be taken to protect the monuments during epigraphic work. A copy of all epigraphic work should be submitted to the SCA.
14. Five copies of the mission's preliminary report, written in English, must be submitted to the SCA immediately after the completion of a season, prior to the mission's departure.
15. Within three months of a season's completion, a detailed report, written either in French, German or English, and translated into Arabic, including photographs, charts and plans must be sent to the Department of Foreign Archaeological Missions.
16. The SCA requests that each mission donate five copies of recently published books, written by the mission regarding the site, to the Department of Foreign Archaeological Missions. These will be distributed to the libraries and museums of the SCA.
17. Every expedition is responsible for the conservation of artifacts and the restoration of tombs and temples discovered by the expedition. Any expedition that fails to conserve its finding of the previous season will not be allowed to return to its concession until the conservation is complete.

#### The Relationship Between the SCA Inspector and the Mission

1. The SCA will rotate the accompanying inspectors every season; no mission has the right to request an inspector for consecutive seasons.
2. The mission is required to pay the SCA either: (a) 1,500 LE/month for the overtime transportation of inspectors who do not live with the expedition; or (b) 1,000 LE/month for inspectors who do live with the expedition.
3. Inspectors are prohibited from accepting any cash rewards or getting involved in any money transactions separate from those stated above.
4. Any problems concerning the behavior of the accompanying inspector



should be reported to the secretary general of the SCA.

#### New Policies

1. For the upcoming ten years, new excavation concessions will not be granted from Giza to Abu Simbel. Concessions will only be granted in this area for restoration, preservation, archaeological survey, documentation and epigraphic work.
2. New applications for excavation concessions will be granted during the next ten years only for the Western Desert, Eastern Desert and Delta.
3. The SCA requires that the mission publish its site within five years after the work has been completed. The director and sponsoring institution of a mission which does not comply will be denied any future concessions.
4. It is absolutely prohibited for any member of a mission to be involved with dealers of stolen artifacts. Member of foreign missions are expected to yield any information they have regarding stolen artifacts to the SCA's Department of Stolen Artifacts. People who are found by court evidence to be involved with stolen artifacts will be removed from the excavation. If the director is involved, the mission will be terminated.
5. Egypt will not cooperate with any museum or institution which buys artifacts stolen from Egypt.

The Department of Foreign Archaeological Missions can be reached by e-mail at: [Sca\\_missions@hotmail.com](mailto:Sca_missions@hotmail.com) <mailto:[Sca\\_missions@hotmail.com](mailto:Sca_missions@hotmail.com)>. [http://touregypt.net/featurestories/sca\\_regs.htm](http://touregypt.net/featurestories/sca_regs.htm)

| 4919|2002-11-21 11:25:52|mansu\_musa|The Issues of Modern Archaeology |  
The Issues of Modern Archaeology

Archeological work basically happens on construction sites

PRAVDA.Ru conducted an interview with Valery Bulgakov, the man who set up a website of East-European Archeology. Born in 1966, Valery graduated from Kiev University, from the Vienna Institute of Byzantine Studies. At present, he chairs the analytical research lab of the Research Institute, which attached to the Ukrainian Ministry for Culture and Art.

How did this idea come up ? to create a website for East-European Archeology? Who was the founder of the project: archaeologists or programmers?

The idea came up during the development of the East-European Archaeological Journal. Now, this journal is a part of the numerous sections of the server. We thought that we needed some sort of a bubble, an environment, in which this journal could become a lot more efficient. This is how the idea appeared. We have specified the logic



of the project several times and changed the design. The current situation with the project is the result of our work. Yet, we have more changes to come. Speaking about the people who initiated the website, I have to say that the whole thing was launched by archaeologists. I am an archaeologist myself. At least, I deal with the project as an archaeologist.

The site is very well organized, and it contains a lot of high quality scientific information on it. One can find underwater archaeology, numismatics, and so on and so forth. The list of all of its sections would take too much space. How do you save and select the information?

Indeed, the enumeration of the sections of the site will take a lot of time, about eight pages. The number of articles that we published on our site totals approximately 400. The reputation of the site helps to get the information from other countries as well. We have people sending us articles from Ukraine, Russia, Belarus, as well as from Poland, Bulgaria, Great Britain, Romania, Germany, etc. We are currently working with the Archaeological Institute of Poland to launch a large section that will be devoted to the protection of cultural values in Europe. In that section of the website, we will publish articles written by the scientists from all European countries. There is also cooperation going on with the University of Warsaw to launch an on-line Byzantine Studies journal. More projects are coming soon as well.

In the very beginning, we had only an URL and personal contacts. We managed to get some respectable people involved in the project. This gave a very good incentive for the development of the website, slowly, but surely, so to speak. The selection of the information is not complicated: before posting anything, I read the articles that people send to us. If there is something that I do not understand, I ask my colleagues to help.

It seems that all those things can be done by a professional group of people. Who is involved in the project and how did you find each other?

The people, who work on the project, are professionals of a high level indeed. We also have people in other cities helping us too. The list of them is too long. Speaking about the rest of the job, the process itself, I mean, it is not done by a group of people. This job is individual.

People say that there are certain information technologies for



archaeological research. To what extent are they developed in Ukraine, in Russia, and in the world?

The progress continues simultaneously with the development of information technologies. Work in the field of archaeological research has been going on since 1950s or 1960s. However, it would not be an exaggeration to say that the opportunities that a computer can provide for the organization of a research process are not used that much. It took some 30 years to cope with the idea of a large information system that would describe just everything. There are enthusiastic people still. We work with the information systems that are meant for certain subjects. The same happens in the rest of the world. We have such targeted works going on in Moscow, St. Petersburg, Novosibirsk, and in Kiev. Yet, we often lag behind the technological progress as it is. We use programs that are good both for certain researchers or small groups of them. The comparison of the Russian and foreign experience brings up an obvious problem. Informatization, the introduction of informational search engines, stipulates a collective principle of the organization of work. This contradicts the universal practice, both here and abroad. The work of certain archaeologists, research groups and even scientific institutions is isolated. They collect their own information, and this information is protected from other colleagues until it is published. The technological progress has not yet managed to break this style. I do not think that it will ever happen.

Speaking about archaeology, what can you say about the current state of things in this respect?

The situation with any science directly depends on scientific research and its progress. It depends, so to speak. Sometimes things change, and sometimes they don't. As a matter of fact, this question implies an answer: it is all about financial and technical maintenance. I do think that those two things are strongly connected with each other. Archeology nowadays is like a pie with many layers. It has contributions and traditions of many generations, various theories, and interests that compete with each other. At the same time, archaeology is based on hundreds of expeditions to every place that you can think of. A new element that we have to deal with in the current decade is the brain drain from Russia.

People expect something amazing from the science of archaeology, especially after the discovery of Troy at the end of the 19th century. Can Ukrainian archaeologists promise any surprises to happen in the future?



Is that really so? I thought that such expectations are already in the past?

But can there be any grand discoveries made in the field of archaeology?

Well, I think that this question is meant for Nostradamus. There are no mysteries in archaeology. There are problems that need to be solved. Each field of science has its own issues, and I do not think that a public conversation about them would be interesting. Archaeological excavations can be conducted anywhere. Sometimes, you can see an archaeologist running after a bulldozer. This is not a joke. A lot of discoveries were made during construction works. For example, in 1972, there was a metro line built in Kiev. Archeologists used that opportunity and discovered felling dwellings. It was an important discovery to make, since it was believed before the people of Kiev used to live in dug-outs and huts. The discovery was made during three days, since it was the period that the metro builders provided. Now, the situation is different. Sometimes a municipal government does not allow archaeologists to work at a construction site. They want to finish it up quickly, without any delays. Surprises happen anyway. For instance, there was a treasure of golden jewelry found this year. This is a very special finding. There is an archaeological dream, so to speak ? to find Atlantis, or Noah's Ark. This is just a dream. I think that the real archaeological discovery happens, when you find a key link of your personal puzzle. This can be Troy, Atlantis, or just a piece of a Greek jar.

Archaeological research costs a lot more than maintaining an Internet resource. How do you settle financial issues?

We just settle them. There is always an opportunity to find a way out. I know there were some strange rules in the Archeological University of Kiev. The personnel of the university were not allowed to stay and work in the building after 6 p.m. It was not allowed to work during weekends either. This helped to save some money on the lower consumption of electric power. Seriously speaking, archaeological excavations basically happen on construction sites ? when they build roads, metro lines, gas pipelines, heating or sewage systems, and so on. According to the law, such works are paid by construction organizations. The direct funding of archaeological research is a rare thing to happen nowadays.

What are the plans of your project?

First and foremost, we do not plan to change the nature of the



server. We plan to preserve the structure and the organization of the website, where every subject belongs to a certain section. By the way, this is the only site of its kind. Our search engine works with archeological content only.

Andrey Lubensky  
PRAVDA.Ru

Translated by Dmitry Sudakov

Related links:

Server of the East-European Archeology <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://archaeology.kiev.ua/eng/>>

PRAVDA.Ru Archaeologists unearth mammoth and volcanic ashes near Voronezh <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://english.pravda.ru/fun/2001/09/24/15984.html>>

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National Geographic : Archaeology Conditions Nearly Desperate in Mideast <[http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://news.nationalgeographic.com/news/2002/06/0620\\_020620\\_wireisrael.html](http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://news.nationalgeographic.com/news/2002/06/0620_020620_wireisrael.html)>

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Discovering Archaeology. : A Zigzag on a Bison Skull May be North Americas Oldest Art <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://www.discoveringarchaeology.com/0699toc/6randn9-painting.shtml>>

The Art Newspaper : Test case for French archaeology <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://www.theartnewspaper.com/news/article.asp?idart=6032>>

Discovering Archaeology. : Searching for the Enema Pot <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://www.discoveringarchaeology.com/0699toc/6exploits1-ivy.shtml>>



Discovering Archaeology. : The Bounce in the Ball

<<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/main/2002/11/20/39733.html&to=http://www.discoveringarchaeology.com/0599toc/5randn12-bounce.shtml>>

Read the original in Russian:

<[http://world.pravda.ru/world/2002/5/73/207/3218\\_Bulgakov.html](http://world.pravda.ru/world/2002/5/73/207/3218_Bulgakov.html)>

<http://english.pravda.ru/main/2002/11/20/39733.html>

| 4920|2002-11-21 11:26:37|Manu Ampim|Re: Comments|

Omari Maulana wrote:

> 2) I believe that a discussion of the physical affinities of any group or  
> groups of people around the world as it  
relates to AE or African  
> civilization is a relevant topic for  
discussion.

Yes, but the conversation should be focused on a specific topic and have a specific point.

> 3) However, everyone doesn't have to do primary  
> research to contribute to this forum. Many people I'm  
sure find the  
> information posted here that is scattered around the web  
useful and  
> informative. One size doesn't fit all.

I agree. However, the primary research approach is the highest level of investigation, and thus we should challenge each other to raise our level of discourse so that we will have accurate knowledge, and also to be able to effectively compete in a larger arena. The fact is that the further information gets from the source, the more inaccurate it becomes. You are right, general information from various websites is fine, but I would still like to see more members of this forum elevate their methods.

I will be back with the group next week. Until then...

Advancing the work,

Manu Ampim

---

> Three quick comments:

>

> 1)

Manu, you are right. This thread did become redundant.

>

> 2)

I believe that a discussion of the physical affinities of any group or

>

groups of people around the world as it relates to AE or African

>

civilization is a relevant topic for discussion.

> 3) The issue of primary research. I congratulate you on your contributions

> in terms of primary

research. However, everyone doesn't have to do primary

> research

to contribute to this forum. Many people I'm sure find the

>

information posted here that is scattered around the web useful and

>



informative. One size doesn't fit all.

| 4921|2002-11-21 13:00:00|Kponingo|Oversized Hyenas May Have Delayed Human Arrival in North America|  
When People Fled Hyenas

## Oversized Hyenas May Have Delayed Human Arrival in North America

By Lee Dye

Special to ABCNEWS.com

Nov. 20 ? Deep inside a cave in Siberia's Altai Mountains, Christy Turner and his Russian colleagues may have found an answer to a question that has hounded him for more than three decades.

As a young anthropologist, Turner spent time in Alaska's Aleutian Islands in the 1970s, working at several archaeological sites and occasionally gazing westward toward Siberia.

"I thought, 'That's the place that Native Americans came from,' " he says now from his laboratory at Arizona State University in Tempe.

But why, he wondered then as he still wonders today, did it take them so long?

The Bering Land Bridge that the first Americans crossed into the New World from Siberia had been there for thousands of years before those first immigrants arrived, most likely around 12,000 years ago. Archaeological evidence suggests the bridge surfaced repeatedly for at least 40,000 years as seawater became trapped in glaciers during the last Ice Age.

North America was one of the last places on the planet to be populated by humans, and "there has to have been a series of things that kept people out of the New World until very, very late," Turner says.

The evidence he and his colleagues have uncovered, he says, suggests that one player in that drama may have been a most unlikely, and yet terrifying, villain.

The hyena.

### Human-Hungry Hyenas?

Ancient hyenas were larger than their relatives found today in Asia and Africa, and even the modern hyena has a jaw so powerful it can crush the leg of a rhinoceros, Turner says. Modern hyenas tend to be fearless in the presence of humans, and they have been known to drag a human hunter



from a tent in Africa and crush his bones like toothpicks.

Could it be that the human migration into the Americas was held up by a nasty beast that preyed on people in the darkness of night, forcing them to remain far south of the land bridge that would have taken them to a new world?

Turner is the first to admit he doesn't know the answer to that. Not enough evidence is in yet to draw any strong conclusions, so at this point this is all scientific theorizing. But the clues so far are tantalizing.

Turner made his first of many expeditions to Siberia in 1979, and as one of the pillars of anthropology in the United States, he has become good friends with many of his counterparts in the former Soviet Union. He has been able to share in their research, including the artifacts they have uncovered in the far North.

"In all of the excavations that my Russian colleagues have been doing across Siberia, they can find almost no human remains," he says. "That's very interesting because if you go anywhere else with an equally good climate, almost always you find a little bit of human bone here and there."

Farther south, at about the latitude of Mongolia, "there are hundreds and hundreds of [human] archaeological sites that go back 50,000 to 60,000 years ago," he says, but just a few degrees north and the sites are no older than 12,000 years.

### Clues in Crushed Bones

So Turner began to suspect that perhaps hyenas, running in packs of 40 to 50, may have been intimidating enough to keep those early humans well south of the region where hyenas roamed in great numbers.

Part of the evidence comes from a remarkable cave that was occupied solely by hyenas for about 40,000 years. Turner, who is also a dental anthropologist, examined bones found in the cave and concluded that all of the animals in the cave were dragged there by hyenas.

Most animals gnaw at a bone, or rip it open with slicing molars, but a hyena just crushes it. Even a bear can't do that. The bones found in the cave, Turner says, were clearly there because of the hyenas.

But one set of bones especially intrigues Turner.



"We found a true dog skull," he says. "We've dated the skull to about 14,000 years ago, and it's a domesticated dog," so much smaller than a wolf that it would not have survived if it had not been domesticated. The dog, he adds, was dragged into the cave, where it was devoured by hyenas.

It's the oldest dog ever found in Siberia, Turner says, and it was domesticated just before humans started their migration north, leading them eventually to the Americas.

"The coincidence is so remarkable," he says. "Once we get the dog, then we get people in the new world almost immediately."

### Dogs Save the Day

Although at this point it's largely guesswork, Turner thinks it's quite possible that those early Siberians domesticated the dog in an effort to protect themselves from hyenas. A dog will bark at anything that approaches its territory, so barking dogs might have helped keep hyenas away from hunting camps.

At the very least, it would have alerted humans to an approaching horde of bone-crushing beasts.

That, Turner theorizes, might have finally given humans the edge, allowing them to encroach further into land thick with hyenas.

Eventually, the humans found the bridge across the Bering Sea, about 2,000 years before the hyenas themselves, along with many other larger animals, died out.

There are many uncertainties and gaps in the archaeological record, because the hyena has been largely ignored by anthropologists, Turner says.

But if he's right, those nasty critters kept us out of here for thousands of years, and dogs finally let us in.

Lee Dye's column appears weekly on ABCNEWS.com. A former science writer for the Los Angeles Times, he now lives in Juneau, Alaska.

| 4922|2002-11-21 13:21:45|Kponingo|Studies Point to East Asia as Origin of Domestic Dogs|  
Studies Seek Origin of Domestic Dogs

New Studies Pinpoint Origin of Domesticated Dogs, Who May Have Traveled



>From East Asia 15,000 Years Ago

STOCKHOLM, Sweden Nov. 21 ? Man found his best friend in East Asia at least 15,000 years ago, and humans brought domesticated dogs through Europe and across the Bering Strait to America, according to a pair of studies presented Thursday.

Swedish and Chinese scientists analyzed the DNA of 654 dogs from Europe, Asia, Africa and North America and found that almost all dogs shared a common gene pool.

A higher genetic diversity among East Asian dogs suggested that people there were the first to domesticate dogs from wolves, the scientists said in a study presented in the new issue of the journal Science.

"Most earlier guesses have focused on the Middle East as the place of origin for dogs, based on few known facts a small amount of archaeological evidence from the region, and the fact that several other animals were domesticated there," lead researcher Peter Savolainen of the Royal Institute of Technology in Stockholm said.

A separate study in Science, done by researchers in the United States, Latin America and Sweden said dogs with DNA linked to Eurasian wolves were present in the Americas before the arrival of European explorers in the 15th century. That suggests the first settlers in America, hunters and gatherers believed to have crossed the Bering Strait from Asia 12,000-14,000 years ago, brought domesticated dogs with them, the study said.

Uppsala University researcher Carles Vila said the presence of dogs might explain why the settlers spread through the Americas relatively quickly, from Alaska to the southern tip of Chile in less than 2,000 years.

"If dogs somehow helped in the hunt, then that could be much more efficient. The humans were in a new environment, they didn't know what species they would find," Vila said.

The two studies disagreed on when people first started domesticating dogs from wolves. The earliest remains believed to be from a dog is a jawbone from Germany that is 14,000 years old. The Swedish-Chinese research team said DNA analyses, coupled with archaeological finds, pointed to a point of origin about 15,000 years ago.

But Vila said his findings that dogs arrived with the first settlers in



America indicated humans and dogs probably lived together in Asia long before, maybe as many as 40,000 years ago.

Per Jensen, a Swedish expert on domesticated animals, who wasn't involved with either study, said the exact date of when dogs were domesticated would likely be revised in future studies.

But he said the claim that people in East Asia were the first to domesticate dogs was "very convincing" and cast doubt on theories that the domestication of dogs happened as farming emerged in the Middle East.

"This indicates that when people settled (in the Middle East) they probably had dogs sitting there watching while they plowed the fields," he said.

The close interaction with humans has made dogs better at reading human cues than other animals, according to a third study also presented in the new issue of Science.

According to that project, researchers in the United States and Germany said dogs were much better than wolves and chimpanzees in finding food hidden in one of two containers using social cues from humans.

In tests, people reached toward, gazed at or marked a food container with a wooden block. The dogs even puppies outperformed the other animals, indicating the domestication process had made them more skilled at understanding human communication, the study said.

| 4923|2002-11-21 13:22:26|Kponingo|Neanderthals' strong-arm tactics revealed|  
Neanderthals' strong-arm tactics revealed  
21 November 02

Exclusive from New Scientist Print Edition

Neanderthals and early humans knew how to make spears - but did not know how to throw them. Instead, they had a limited hunting strategy, and used their spears merely to stab animals they had already trapped or ambushed.

Sophisticated hunters use long-range weapons

This finding by a team of anthropologists provides an important insight into a defining moment in our ancestors' development, when early humans evolved from hunters who killed at close-quarters to sophisticated killers capable of bringing down large beasts from a distance.



The first direct evidence of thrown spears dates back to about 19,000 years ago. That is the age of the first known atlatl, or spear thrower - a device that allows a long, flexible dart to be thrown accurately at a range of 35 metres or more. Stone points that look like they were designed to be used with thrown spears date back to about 35,000 years ago.

### Strong-arm tactics

But other evidence seemed to support the idea that spear throwing evolved much earlier. Analysis of the arm bones of Neanderthals, who lived between 230,000 and 30,000 years ago, and early humans living at the same time show that both were much stronger in one arm than the other; the difference is as great as that seen in professional tennis players today. That suggests they threw spears, rather than using both arms to thrust them.

### Two-handed thrust

But Steven Churchill at Duke University in Chapel Hill, North Carolina, thinks this reasoning is flawed. A two-handed spear thrust will put far more stress on the dominant arm holding the back end of the spear than the front arm, he says. This would explain the differences in strength found in fossil bones.

To test this idea, Churchill and his colleagues Daniel Schmitt and William Hylander initially measured the dimensions of a number of Neanderthal humerus (upper arm) bones. This showed they are thicker front to back than side to side, which is what would be expected if the bones had adapted to cope with an asymmetric force.

Later humans who were known to have used spears had rounder humeri, which suggests that throwing a spear distributes force relatively evenly along the bones.

To find out exactly what forces are involved in thrusting a spear - rather than throwing one - the researchers fitted an aluminium pole with two sets of sensors, one at the front and another at the back. They then asked student volunteers to thrust the pole into a pad, and measured the forces that this generated.

On average, the volunteers generated 70 per cent more force with the dominant back arm than with the front arm. In extreme cases, the force on one arm was six times that on the other. Each volunteer also oriented their humerus in a way consistent with the thickening measured in Neanderthal arms.



Churchill says that using the thrusting technique just once a week would probably be enough to produce the bone deformities seen in Neanderthals. Some models suggest that Neanderthals would have had to kill their favoured prey - reindeer, elk, horse and bison - several times a week to support a family.

Journal reference: Journal of Archaeological Science (vol 30, p 103)  
| 4924|2002-11-21 13:22:27|Kponingo|Early Primates Lived Out on a Limb, Report Says|  
Early Primates Lived Out on a Limb, Report Says

? By Maggie Fox, Health and Science Correspondent

WASHINGTON (Reuters) - Of all the things that distinguish humans and other primates -- a thumb, the ability to leap and forward-facing eyes -- it was the ability to grasp that evolved first, U.S. researchers said on Thursday.

A 56-million-year-old skeleton found in Wyoming shows that one of the earliest primate ancestors had an opposable big toe, allowing it to creep to the outermost branches of trees to hunt nuts and fruit. It also probably kept a sharp eye out to avoid becoming someone else's meal.

"Now we know that grasping evolved before eyes facing forward ... and before leaping," Eric Sargis, a Yale University anthropologist and expert in early mammals who commented on the study, said in a telephone interview.

The bones of the animal, called *Carpolestes simpsoni*, were preserved in a limestone block. Unusually for such an old fossil, the tiny bones of its foot were almost intact.

They clearly show a foot that could grasp small limbs and, unlike other tree-climbing creatures such as squirrels, the big toe of the foot has a nail instead of a claw.

"That is really cool," Jonathan Bloch, a paleontologist at the University of Michigan who led the study, said in a telephone interview.

Usually animals evolve a nail so fingers and toes can grasp easily. "If you are actually out on the smallest terminal branches and grasping, it is probably better to have a nail than claws," Sargis said.

## FIRST ANCESTOR OF THE THUMB

That allowed the tiny *Carpolestes* to venture onto the thinnest limbs. It



was preserved through evolution and gives modern humans the ability to grasp a pen, hammer or scalpel.

"Obviously we use our hands for all sorts of things that claws would get in the way of," Sargis said.

Writing in the journal Science, Bloch and colleague Doug Boyer said their findings showed Carpolestes and related early mammals, called plesiadapiforms, were primates and indirect ancestors of modern bush babies, lemurs, apes and humans.

"If you are interested in how and when and where primates evolved, and that is the group that we part of, so we are talking about human origins, then you will be interested in this," Bloch said. "If you accept what we are saying, this extends the fossil record of primates back considerably."

Carpolestes evolved as a direct result of the extinction of the dinosaurs 10 million years before, he said. Soon after the dinosaurs disappeared, there was an explosion in the numbers and kinds of mammals.

The little creature, weighing about 3.5 ounces and measuring 14 inches from its head to the tip of its long tail, would have resembled a modern Australian possum -- a marsupial and not related to primates, Bloch said.

Unlike living primates, it had eyes that looked sideways, to help avoid predators, and would have climbed rather than leaped from branch to branch, Bloch said.

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| 4925|2002-11-21 13:45:23|mansu\_musa|Re: Studies Point to East Asia as Origin of Domestic Dogs|

--- In Ta\_Seti@y..., Kponingo wrote:

> Studies Seek Origin of Domestic Dogs

>

> New Studies Pinpoint Origin of Domesticated Dogs, Who May Have

Traveled

> >From East Asia 15,000 Years Ago

>

> STOCKHOLM, Sweden Nov. 21 ? Man found his best friend in East Asia

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> Europe and across the Bering Strait to America, according to a pair

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> Swedish and Chinese scientists analyzed the DNA of 654 dogs from

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> Asia, Africa and North America and found that almost all dogs

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> "Most earlier guesses have focused on the Middle East as the place

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> archaeological evidence from the region, and the fact that several

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> the Royal Institute of Technology in Stockholm said.

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> A separate study in Science, done by researchers in the United

States,

> Latin America and Sweden said dogs with DNA linked to Eurasian

wolves

> were present in the Americas before the arrival of European

explorers in

> the 15th century. That suggests the first settlers in America,

hunters



- > and gatherers believed to have crossed the Bering Strait from Asia
- > 12,000-14,000 years ago, brought domesticated dogs with them, the

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- > said.

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- > The two studies disagreed on when people first started domesticating
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- > jawbone from Germany that is 14,000 years old. The Swedish-Chinese
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- > pointed to a point of origin about 15,000 years ago.

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- > But Vila said his findings that dogs arrived with the first

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- > America indicated humans and dogs probably lived together in Asia

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- > involved with either study, said the exact date of when dogs were
- > domesticated would likely be revised in future studies.

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- > But he said the claim that people in East Asia were the first to
- > domesticate dogs was "very convincing" and cast doubt on theories

that

- > the domestication of dogs happened as farming emerged in the Middle
- > East.

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> "This indicates that when people settled (in the Middle East) they  
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> with a wooden block. The dogs even puppies outperformed the other

> animals, indicating the domestication process had made them more

skilled

> at understanding human communication, the study said.

Does this include the basenji dog that is native to central  
africa, which many people believe that was the model for the deity  
Anubis, or Anubis.

The oldest breed of dog to my knowledge is actually from  
Mesopotamia.

| 4926|2002-11-21 14:05:36|Kponingo|Re: Studies Point to East Asia as Origin of Domestic  
Dogs|

> Does this include the basenji dog that is native to central

> Africa,

from what I understand of the study, it is based on genetic comparisons. It is similar  
to the genetic tests done to arrive at the Mitochondrial



DNA Recent Out of Africa Eve theory for humans.

They looked at the various dog species native to Africa, Asia, Europe and the Americas, and tried to find which had the most genetic diversity---thus having evolved the longest. The winner, thus far, seems to be found in East Asia.

> which many people believe that was the model for the deity  
> anpu, or anubis.

I've often wondered if it wasn't the greyhound that Anubis took after, along with the jackal--perhaps a mixture of both.

I know they (greyhounds) were popular in Egypt as hunting animals. The sitting figure of them often adorns numerous iconography.

There is also Wepwawet who definitely seems more so a jackal and is also linked to death. He was also often the 'Defender of Ausar' and even preceded him in standards during the New Kingdom.

>  
> The oldest breed of dog to my knowledge is actually from  
> Mesopotamia.

well this study is disputing whether that assumption of the origins of dogs is still valid. perhaps the oldest existent breed comes from that region, but the oldest time of domestication (perhaps from a now extinct distinct breed) is East Asian.

the data is new.  
i'm sure it'll take time to investigate and critique it fully.

DG

| 4927|2002-11-21 15:52:18|Derrick, Alexander|Domestication in KMT|

Alberto, were did you see that the Basenji could be the model for anubis?

I used to work for the Cleveland kennel and have spent considerable amounts of time with the breed. I've read up on the what the AKC has to say on the breed but never have seen the Anubis relation in print. The coloration of the dog would make me believe that this comment is incorrect. Secondly the dog has a very distinctive curled tail.

I don't know how the dog would act in its natural habitat, so there might be some other interesting habits that might indeed link the dog with Anubis, please post reference.



The basenji has very strong jaws that are comparable to a american stafordshire terrior or a bedlington maybe even a wild jackel (anubis?). The breed does not bark but yoddles, churtles, squeeks, etc. No two dogs make the same sound. They are also very loyal to their owner.

On the topic of domestication, the kmt.jw had curious relations to many animals and had a sacred animal necropolis where a variety of simians were cultivated. Remains from Macaque (sp) a NW african monkey have also been discovered there. I have a couple articles from the [Journal of Egyptian Archeology](#) in my office. If anyone is interested I can dig up the reference.

There also was a interesting relationship between man and crocodiles in KMT. In the latest PBS doc. *Africa*, they illustrate a curious relationship between a modern Dogon group and a pack of **tame** crocodiles.

Alex Derrick  
**Knowledge Adventure**  
(310) 649-8360  
[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)  
<http://highculture.8m.com/>

-----Original Message-----

**From:** mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

**Sent:** Thursday, November 21, 2002 1:45 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Studies Point to East Asia as Origin of Domestic Dogs

.

>

> In tests, people reached toward, gazed at or marked a food container

> with a wooden block. The dogs even puppies outperformed the other

> animals, indicating the domestication process had made them more skilled

> at understanding human communication, the study said.

Does this include the basenji dog that is native to central

africa, which many people believe that was the model for the deity anpu, or anubis.

The oldest breed of dog to my knowledge is actually from mesopotamia.

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[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)



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| 4928|2002-11-21 16:03:42|mansu\_musa|Re: Domestication in KMT|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Alberto, were did you see that the Basenji could be the model for

anubis?

>

> I used to work for the Cleveland kennel and have spent considerable

amounts

> of time with the breed. I've read up on the what the AKC has to

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> the dog would make me believe that this comment is incorrect.

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> dog has a very distinctive curled tail.

>

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their might

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with Anubis,

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> discovered there. I have a couple articles from the Journal of

Egyptian

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> reference.

>

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crocodiles in KMT.

> In the latest PBS doc. Africa, they illustrate a curious

relationship

> between modern a Dogon group and a pack of tame crocodiles.

>

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

> <http://highculture.8m.com/> <<http://highculture.8m.com/>>

>

>

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Thursday, November 21, 2002 1:45 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: Studies Point to East Asia as Origin of

Domestic Dogs

>

> .

> >

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container

> > with a wooden block. The dogs even puppies outperformed the other

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> [www.ameriquemortgage.com/welcome.html?ad=Yahoo01](http://www.ameriquemortgage.com/welcome.html?ad=Yahoo01)>

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> <<http://us.adserver.yahoo.com/l?>

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I was searching on an Egyptology group when the subject came up and I thought it might be plausible, but now that I think about it I don't think Anpu is the Basenji, but could in reality be a jackal or a hound.

Tell me more about the crocodiles and the Dogon ???

| 4929|2002-11-21 16:05:52|mansu\_musa|Re: Domestication in KMT|



--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Alberto, were did you see that the Basenji could be the model for

anubis?

>

> I used to work for the Cleveland kennel and have spent considerable

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with Anubis,

> please post reference.

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simians were

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> discovered there. I have a couple articles from the Journal of

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> There also was a interesting relationship between man and

crocodiles in KMT.

> In the latest PBS doc. Africa, they illustrate a curious

relationship

> between modern a Dogon group and a pack of tame crocodiles.

>

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> [aderrick@v...](mailto:aderrick@v...)

> <http://highculture.8m.com/> <<http://highculture.8m.com/>>

>

>

> -----Original Message-----

> From: mansu\_musa [mailto:[alberto34482@y...](mailto:alberto34482@y...)]

> Sent: Thursday, November 21, 2002 1:45 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: Studies Point to East Asia as Origin of

Domestic Dogs

>

> .

> >

> > In tests, people reached toward, gazed at or marked a food

container

> > with a wooden block. The dogs even puppies outperformed the other

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> skilled

> > at understanding human communication, the study said.

>

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> anpu, or anubis.

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> mesopotamia.

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> <http://www.ameriquemortgage.com/welcome.html?ad=Yahoo01>>

>

> <<http://us.adserver.yahoo.com/l?>

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I actually got the idea while reserching and reading from a egyptology group, but know that I think about it anpu is probally more likley a jackal or a hound.

Anyway tell me more about the dogon and the crocdiles??

I also found something unique while I was reserching western africa was that both the ascient kemetians and western africans consider the ibis to be sacred

| 4930|2002-11-21 16:14:15|Emeagwali, Gloria (History)|Re: RE :Short Stature Africoid or Dwarf]

Great information. Any suggestions about the bow-legged representation? The protective awe show up in this famous document:



'Come north to the residence at once! Hurry and bring with you thispygmy\* whom you brought from the land of the horizon-dwellers live hale and hearty for the dances of the god to gladden the heart to delight the King Neferkare who lives forever. When he goes down with you into the ship get worthy men to be around him on deck lest he fall into the water. When he lies down at night get worthy men to lie around him in his tent. Inspect ten times at night. My majesty desires to see this pygmy more than the gifts of mine-land and of Punt.'

Harkhuf Sixth dynasty M. Lichtheim, Ancient Egyptian Literature, vol. 1. UCLA 1975

\*The translator used that term. We can do better now.

Thanks.

Gloria

-----Original Message-----

**From:** Ayele Bekerie [mailto:ab67@cornell.edu]

**Sent:** Wednesday, November 20, 2002 6:45 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] RE :Short Stature Africoid or Dwarf

Dear Gloria and Tasetians,

As I briefly indicated in my book (*Ethiopic*), the Egyptians called the "short people" who were brought from the sources of the Nile, *deneg*. See also *UNESCO General History of Africa II*, pp. 236-237. This is a term present in Ethiopian languages and it means very short people. The Amharic version of it is *denq*. The Egyptians credited the *denq* as the originators of divine dance to the Egyptian religion since the time of Pepi II.

I argue that the term refer to EthioAksumites (as opposed to EthioNubians), for the term can only be found in Ethiopian languages. Besides, the mountain people of Ethiopia, particularly the Agau, Amharas and Tigrai tend to be short.

Respectfully,

Ayele

Thanks so much for the illuminating illustrations and references. One point to note also is that Bes is a god of dance/entertainment/fertility/the household etc. So is the dance factor reflected in the bow of the legs? I believe that Bes is of Central African origin. Mention a lion-like god and I think of Apedenak the Nubian deity! Any inter-connections?

G

-----Original Message-----

**From:** Derrick, Alexander

[mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Thursday, November 14, 2002 7:53 PM



**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** [Ta\_Seti] RE :Short Stature Africoid or Dwarf  
Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that their might be a rule that differentiates anAfricandwarf from other people of short stature based upon the bow of their legs.Bes typically is shownfrontally and his legs can havethis "bowed" leg feature.



The12th Dynasty dancing toy which has received the designation of "pygmy" in the mainstream also has bowed legs. These three figures would be important pieces of evidence to use when reviewing images of Bes.

I think important questions to resolve are:

- Canthe bowed leg featurebe shown to be a hard and fast rule used by the AE to distinguishdwarfs from "pygmies?"
- Do moderntwa, baka, efe have bowed legs as physical characteristic?
- What is the significance of Bes' lion costume in relation to African practices.
- Are Bes' legs evenbowed?
- Why Bes' frontal orientation on 2D surfaces?
- Is Bes African or Middle Eastern in origin?A Semitic origin has been postulated but I can not recall the source.

Peace and health,

Alex Derrick  
**Knowledge Adventure**  
(310) 649-8360  
[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)  
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--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: ab67@cornell.edu  
phone: 607 255 4607  
fax: 607 255 0784

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| 4931|2002-11-21 16:33:19|Derrick, Alexander|Re: Domestication in KMT|  
[The iconography depicting Basenji is very similar to Anubis. Main difference is the curled tail which is a Basenji trade mark.](#)

-----Original Message-----

I was serching on a egyptology group when the subject came up and I thought it might be plausible, but know that I think about it I don;t think anpou is the basenji, but could in reality be a jackal or a hound.

Tell me more about the crocdiles and the dogon ???

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| 4932|2002-11-21 16:43:15|Derrick, Alexander|Re: Dogon & crocodiles|  
This is the doc. I am talking about.  
<http://www.pbs.org/wnet/africa/>

You can get this from the library or Borders Books. Pick up the video on the Dogon.

From what I remember their was a priest of some sort who kept crocodiles in the village. They lived side by side with the rest of the people. The crocodiles were fed raw meat. They even came when their keeper whistled for them. This was really interested to me, but PBS didn't think it was that important. Maybe giving it 5-10 mins max. But I would recommended seeing the video just for those 10 mins.and the rest of the doc. is pretty good too.

Alex

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Thursday, November 21, 2002 4:04 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Domestication in KMT

Tell me more about the crocdiles and the dogon ???

| 4933|2002-11-21 17:01:25|mansu\_musa|Re: Dogon & crocodiles|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> This is the doc. I am talking about.

> <<http://www.pbs.org/wnet/africa/>> <http://www.pbs.org/wnet/africa/>

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> You can get this from the library or Borders Books. Pick up the

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> Alex

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> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Thursday, November 21, 2002 4:04 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: Domestication in KMT

>

> Tell me more about the crocdiles and the dogon ???

Thank you for the information

I apperciate it

| 4934|2002-11-21 17:02:16|Derrick, Alexander|Short Stature Africoid or Dwarf|

Thisisanoteworthyquoteoncomplexionof African dwarfs inWestAfrica 100 years ago.

At thissettlement I saw the first specimen of the tribe of dwarfs who were said to be thickly scattered north of the Ituri [river], from the Ngaiyu eastward. She measured thirty-three inches in height, and was a perfectly formed young woman of about seventeen, of a glistening and smooth sleekness of body. Her figure was that of a miniature coloured lady, not wanting in a certain grace, and her face was very prepossessing. her complexion was that of a quadroon [a person who is one-fourth Negro], or of the colour of yellow ivory...

Kevin Duffy, 1984. *Children of the Forest*.

Alex Derrick

**Knowledge** Adventure

(310) 649-8360

[aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

<http://highculture.8m.com/>

| 4935|2002-11-21 17:10:11|Derrick, Alexander|Re: Dogon & crocodiles (basenji)|

Attachments :

[Animal World of the Pharoahs.](http://www.amazon.com/exec/obidos/ASIN/050001731X/qid%253D989590091/sr%253D1-7/ref%253Dsc%255Fb%255F7/104-0101896-4299144)

<http://www.amazon.com/exec/obidos/ASIN/050001731X/qid%253D989590091/sr%253D1-7/ref%253Dsc%255Fb%255F7/104-0101896-4299144>

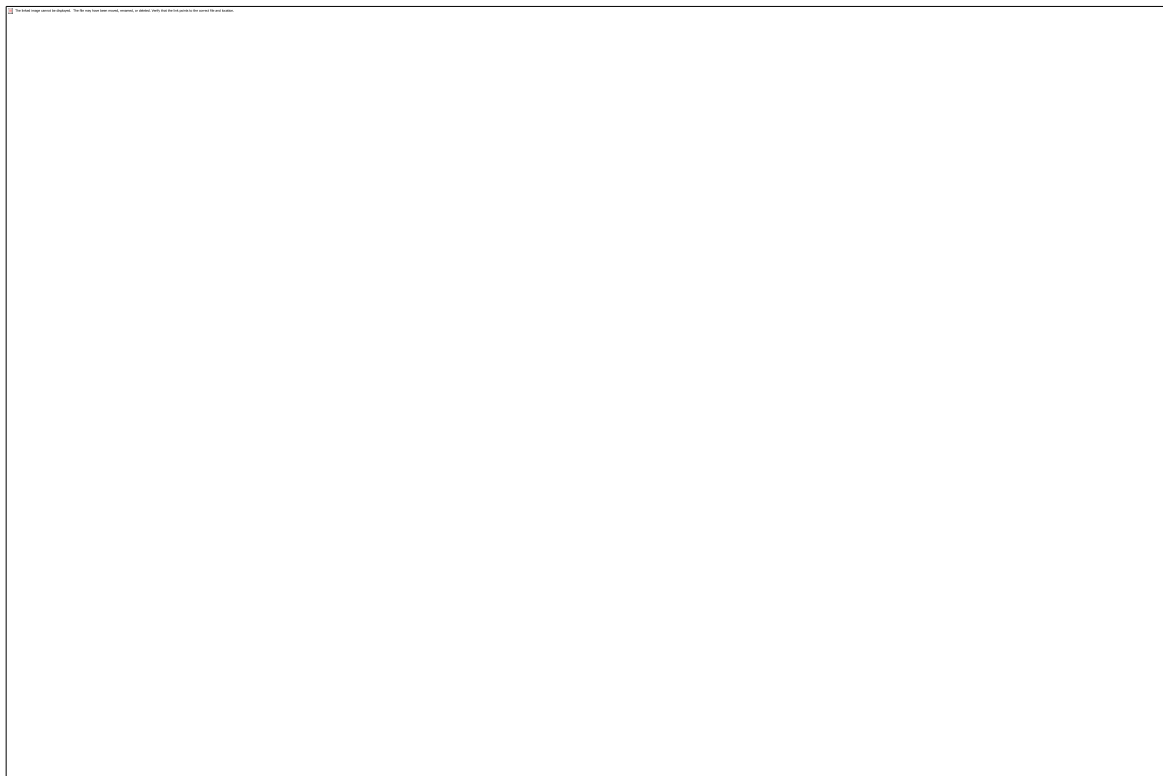
[An Egyptian Bestiary.](http://www.amazon.com/exec/obidos/tg/stores/detail/-/books/0500510598/reviews/104-0101896-4299144#05005105985000)

<http://www.amazon.com/exec/obidos/tg/stores/detail/-/books/0500510598/reviews/104-0101896-4299144#05005105985000>



### **Book Description**

Of all the world's early civilizations, it was ancient Egypt that fostered the closest relationship with the animal world. All aspects of life, both secular and sacred, gave prominent place to man's vital involvement with living creatures of every kind. Peasant and craftsman, ruler and priest treated animals not as mere utilitarian objects, but as symbols of creation equal in the hierarchy of life to humans themselves and closely tied both to everyday existence and to the realm of the gods. The magnificent photographs in this volume show the incomparable richness of the Pharaonic fauna in all forms of artistic expression-painting, sculpture, relief carving, architectural ornamentation, and even in hieroglyphs. They range from astonishing realism in the depiction of birds and beasts, both wild and domesticated, useful and harmful, with which the people of the Nile Valley came into daily contact, to hieratic stylization in portraying the pantheon of animal-headed gods and the sacred and fabulous creatures that inhabited their devotional, funerary and magic world. The scholarly descriptions and informative captions that accompany this amazing bestiary place each animal depicted in its proper context in relation to man, to the environment, and to the gods. From geese to monkeys, crocodiles to scorpions, the list is virtually endless, while the superb artistry and extraordinary range of the subject matter will open the eyes of Egyptologists and naturalists alike to a subject that has never previously been so superbly displayed and explained. 250 color illustrations.



Basenji on lower right register. Notice curled tail, but body type is very similar to Anubis.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Thursday, November 21, 2002 5:01 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Dogon & crocodiles



--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:  
> This is the doc. I am talking about.  
> <<http://www.pbs.org/wnet/africa/>>  
<http://www.pbs.org/wnet/africa/>  
>  
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Pick up the  
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seeing  
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pretty good  
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>  
> Alex  
>  
> -----Original Message-----  
> From: mansu\_musa [mailto:alberto34482@y...]  
> Sent: Thursday, November 21, 2002 4:04 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: Domestication in KMT  
>  
> Tell me more about the crocdiles and the dogon ???

Thank you for the information

I apperciate it

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| 4936|2002-11-21 17:19:08|Derrick, Alexander|RE :Short Stature Africoid or Dwarf|  
Dear Ayele,

Cannouns and proper nouns be classified as male and female in Amharic? If so, how is the gender denoted?

Thank you,  
Alex Derrick

-----Original Message-----

**From:** Ayele Bekerie [mailto:ab67@cornell.edu]  
**Sent:** Wednesday, November 20, 2002 3:45 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** RE: [Ta\_Seti] RE :Short Stature Africoid or Dwarf

Dear Gloria and Tasetians,

As I briefly indicated in my book (*Ethiopic*), the Egyptians called the "short people" who were brought from the sources of the Nile, *deneg*. See also *UNESCO General History of Africa II*, pp. 236-237. This is a term present in Ethiopian languages and it means very short people. The Amharic version of it is *denq*. The Egyptians credited the *denq* as the originators of divine dance to the Egyptian religion since the time of Pepi II.

I argue taht the term refer to EthioAksumites (as opposed to EhioNubians), for the term can only be found in Ethiopian languages. Besides, the mountain people of Ethiopia, particularly the Agau, Amharas and Tigrai tend to be short.

Respectfully,

Ayele

Thanks so much for the illuminating illustrations and references. One point to note also is that Bes is a god of dance/entertainment/fertility/the household etc. Sois the dance factor reflected in the bow of the legs? I believe that Bes is of Central African origin. Mention a lion-like god and I think of Apedenak the Nubian deity! Any inter-connections?

G

-----Original Message-----

**From:** Derrick, Alexander  
[mailto:Alexander.Derrick@vuinteractive.com]  
**Sent:** Thursday, November 14, 2002 7:53 PM  
**To:** 'Ta\_Seti@yahoogroups.com'  
**Subject:** [Ta\_Seti] RE :Short Stature Africoid or Dwarf



Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that there might be a rule that differentiates an African dwarf from other people of short stature based upon the bow of their legs. Bes typically is shown frontally and his legs can have this "bowed" leg feature.



The 12th Dynasty dancing toy which has received the designation of "pygmy" in the mainstream also has bowed legs. These three figures would be important pieces of evidence to use when reviewing images of Bes.

I think important questions to resolve are:

- Can the bowed leg feature be shown to be a hard and fast rule used by the AE to distinguish dwarfs from "pygmies?"
- Do modern twa, baka, efe have bowed legs as physical characteristic?
- What is the significance of Bes' lion costume in relation to African practices.
- Are Bes' legs even bowed?
- Why Bes' frontal orientation on 2D surfaces?
- Is Bes African or Middle Eastern in origin? A Semitic origin has been postulated but I can not recall the source.

Peace and health,

Alex Derrick  
**Knowledge Adventure**  
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[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)  
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--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: ab67@cornell.edu  
phone: 607 255 4607  
fax: 607 255 0784

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| 4937|2002-11-21 18:02:28|Ayele Bekerie|RE :Short Stature Africoid or Dwarf|

Dear Alex,

First of all, I am a man!

Amharic nouns have gender specific suffixes. For instance, if the male noun is *lij* (boy), then the female noun will be *ligitu* (girl), *itu* is the gender marker for a female. The pronouns for a male are: *anta*, *isu*, *yehe*, and *ya*, whereas female equivalents are: *anchi*, *issua*, *yech*, and *yachi*. The pronouns refer to you, him, this, and that respectively. In other words, nouns or pronouns generally have *itu* or suffixes to mark female gender.

Respectfully,

Ayele

Dear Ayele,

Cannouns and proper nouns be classified as male and female in Amharic? If so, how is the gender denoted?



Thank you,  
Alex Derrick

-----Original Message-----

**From:** Ayele Bekerie [mailto:ab67@cornell.edu]

**Sent:** Wednesday, November 20, 2002 3:45 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] RE :Short Stature Africoid or Dwarf

Dear Gloria and Tasetians,

As I briefly indicated in my book (*Ethiopic*), the Egyptians called the "short people" who were brought from the sources of the Nile, *deneg*. See also *UNESCO General History of Africa II*, pp. 236-237. This is a term present in Ethiopian languages and it means very short people. The Amharic version of it is *denq*. The Egyptians credited the *denq* as the originators of divine dance to the Egyptian religion since the time of Pepi II.

I argue that the term refer to EthioAksumites (as opposed to EhioNubians), for the term can only be found in Ethiopian languages. Besides, the mountain people of Ethiopia, particularly the Agau, Amharas and Tigray tend to be short.

Respectfully,

Ayele

Thanks so much for the illuminating illustrations and references. One point to note also is that Bes is a god of dance/entertainment/fertility/the household etc. So is the dance factor reflected in the bow of the legs? I believe that Bes is of Central African origin. Mention a lion-like god and I think of Apedenak the Nubian deity! Any inter-connections?



-----Original Message-----

**From:** Derrick, Alexander  
[mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Thursday, November 14, 2002  
7:53 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** [Ta\_Seti] RE :Short Stature  
Africoid or Dwarf

Dear Gloria,

I looked at some images of dwarfs last night. In my general survey I would say that their might be a rule that differentiates anAfricandwarf from other people of short stature based upon the bow of their legs.Bes typically is shownfrontally and his legs can havethis "bowed" leg feature.



The12th Dynasty  
dancing toy which has  
received the  
designation of "pygmy"  
in the mainstream also  
has bowed legs. These  
three figures would be  
important pieces of  
evidence to use when  
reviewing images of  
Bes.

I think important  
questions to resolve  
are:

- Canthe bowed leg  
featurebe shown to be a  
hard and fast rule used  
by the AE to  
distinguishdwarfs from  
"pygmies?"
- Do moderntwa, baka,  
efe have bowed legs as  
physical characteristic?
- What is the  
significance of Bes' lion  
costume in relation to  
African practices.
- Are Bes' legs  
evenbowed?
- Why Bes' frontal  
orientation on 2D  
surfaces?



-- Is Bes African or  
Middle Eastern in  
origin? A Semitic origin  
has been postulated but  
I can not recall the  
source.

Peace and health,

Alex Derrick  
**Knowledge Adventure**  
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<http://highculture.8m.com/>

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| 4938|2002-11-21 18:05:25|Ayele Bekerie|Re: RE :Short Stature Africoid or Dwarf|  
The bow-legged presentation, given the context, is an artistic rendering of a dancing dinq.

Ayele

Great information. Any suggestions about the bow-legged representation? The protective awe show up in this famous document:

'Come north to the residence at once! Hurry and bring with you thispygmy\* whom you brought from the land of the horizon-dwellers live hale and hearty for the dances of the god to gladden the heart to delight the King Neferkare who lives forever. When he goes down with you into the ship get worthy men to be around him on deck lest he fall into the water. When he lies down at night get worthy men to lie around him in his tent. Inspect ten times at night. My majesty desires to see this pygmy more than the gifts of mine-land and of Punt.'

Harkhuf Sixth dynasty M. Lichtheim, Ancient Egyptian Literature, vol. 1. UCLA 1975



\*The translator used that term. We can do better now.

Thanks.

Gloria

-----Original Message-----

**From:** Ayele Bekerie [mailto:ab67@cornell.edu]

**Sent:** Wednesday, November 20, 2002 6:45 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] RE :Short Stature Africoid or Dwarf

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**From:** Derrick, Alexander  
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**Sent:** Thursday, November 14, 2002  
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**To:** 'Ta\_Seti@yahoogroups.com'

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| 4939|2002-11-21 21:43:58|a.manansala@attbi.com|Re: Dogon & crocodiles (basenji)|

> Animal World of the Pharoahs.  
>

The depiction of diverse marine life in the Deir el-Bahri reliefs is also  
stunning. Everything from giant squid to ocean sunfish. I can't remember  
seeing anything comparable from the ancient world.



Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4940|2002-11-21 23:38:29|Demetreis|Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended f|

With all due respect:

I have been away from town and it seems like this most excellent group is once again in an intellectual uproar! I love it. Fact of the matter is: Black means Nubian in contemporary terms(America) but it did not mean this in KMT.

In America it is also connected with the most negative and undesirable attributes of society...AKA: black Monday, black out, black attitude, death, negative, black mood, black plague etc. This is obviously a Euroattempt to psychologically alienate Blacks from anything positive and substantial. In KMT black was associated with rebirth or what happens beyond the body. We have seen examples of this.

KMTians opposed any culture that did not put Imum as the supreme. You may argue this point about the ogdoad as well (Atum) My ancestors despised the era of Akenaten as he changed the religion from the unknown (Imun) to the known (Aten). Life precedes from the unknown to the known.

It is apparent the base DNA came from Africa. This is the root race of Earth.

In the 1980's, Douglas Wallace of Emory University in Georgia compared the DNA of 21 women of different genetic backgrounds from around the world. They all originated from a single source who had lived in Africa between 180,000 and 300,000 year ago. Rebecca Cann of the University of California at Berkeley did the same with 147 women of diverse racial and geographic backgrounds. the result was the same. All DNA corresponds to the origin African found in this time line. To top this off, another study of 150 American women from genetic lines going back to Europe, Africa and the Middle East, together with Aborigines from Australia and New Guinea, concluded that they had the same female ancestor who lived in Africa between 140,000 and 290,000 years ago.

Again, I ask the group to forgive my lateness to respond to this thread.

P.E.A.C.E

Thussaara

----- Original Message -----

**From:** [Paul Kekai Manansala](mailto:Paul_Kekai_Manansala)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, November 18, 2002 6:41 PM

**Subject:** [Ta\_Seti] Re: Reply to Omari ... Almond-eyed Egyptians as Nubians descended from

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), Mickel Hendrix <[Ptah\\_Seker\\_Ausar777@y...](mailto:Ptah_Seker_Ausar777@y...)> wrote:

> Hotep Paul,

>

> Would you say that the Tasmanians that you referred to  
> are black, as in Cushite meaning black, outside of the  
> Eurocentric definition of what constitutes black?

According to the social definition, Tasmanians could be considered black and were so in Australia and New Zealand.

I don't know if they still are in the American definition. What I'm saying is, I'm not sure if Mark Fuhrman would have identified a Tasmanian or Australian Aborigine as black while calling in reinforcements.

It's all nonsense to me though.



> And  
> if so, would that make the Chinese that you referred  
> to as being black, if they are genetically closer to  
> the Tasmanians?

No.

The reason why I'm asking is because,  
> we as black people, are still using the Eurocentric  
> definition of what constitutes black, and so forth.  
> And how would you define the native dark-skinned  
> inhabitants of China, who have the so-called Mongoloid  
> features?  
>

Do you mean the ancient inhabitants or modern ones. There are many Chinese who are dark-skinned but not technically "Black." At one time, there did seem to be many Black inhabitants of China similar to modern Melanesians.

However, you can't separate these as easily as some would want. That's really a modern sociological thing.

The original Sundadont people were probably very diverse, just like modern SE Asians. Whether the ratios of blacks to browns/yellows whatever is similar to today or reversed is really just guess-work. They were more long-headed, but that doesn't say much because the old correlations of race with head shape just don't hold anymore either.

I've seen strongly Mongoloid peoples in Nepal who were significantly more long-headed than any Aeta, Aborigine or Papuan.

Indeed, these "Black" people are mostly round-headed, more so than the Pacific coast insular Asians (Philippines, Taiwan, Ryukyus, Japan) who are dolichocephalic on average.

Regards,  
Paul Kekai Manansala

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| 4941|2002-11-22 07:55:01|Djehuti Sundaka|Neanderthals' strong-arm tactics revealed |  
<http://www.newscientist.com/news/news.jsp?id=ns99993085>  
Neanderthals' strong-arm tactics revealed

10:24 21 November 02  
Kurt Kleiner

Neanderthals and early humans knew how to make spears - but did not know how to throw them. Instead, they had a limited hunting strategy, and used their spears merely to stab animals they had already trapped or ambushed.

This finding by a team of anthropologists provides an important insight into a defining moment in our ancestors' development, when early humans evolved from hunters who killed at close-quarters to sophisticated killers capable of bringing down large beasts from a distance.

The first direct evidence of thrown spears dates back to about 19,000 years ago. That is the age of the first known atlatl, or spear thrower - a device that allows a long, flexible dart to be thrown accurately at a range of 35 metres or more. Stone points that look like they were designed to be used with thrown spears date back to about 35,000 years ago.

But other evidence seemed to support the idea that spear throwing evolved much earlier. Analysis of the arm bones of Neanderthals, who lived between 230,000 and 30,000 years ago, and early humans living at the same time show that both were much stronger in one arm than the other; the difference is as great as that seen in professional tennis players today. That suggests they threw spears, rather than using both arms to thrust them.

Two-handed thrust

But Steven Churchill at Duke University in Chapel Hill, North Carolina, thinks this reasoning is flawed. A two-handed spear thrust will put far more stress on the dominant arm holding the back end of the spear than the front arm, he says. This would explain the differences in strength found in fossil bones.

To test this idea, Churchill and his colleagues Daniel Schmitt and William Hylander initially measured the dimensions of a number of



Neanderthal humerus (upper arm) bones. This showed they are thicker front to back than side to side, which is what would be expected if the bones had adapted to cope with an asymmetric force.

Later humans who were known to have used spears had rounder humeri, which suggests that throwing a spear distributes force relatively evenly along the bones.

Once a week

To find out exactly what forces are involved in thrusting a spear - rather than throwing one - the researchers fitted an aluminium pole with two sets of sensors, one at the front and another at the back. They then asked student volunteers to thrust the pole into a pad, and measured the forces that this generated.

On average, the volunteers generated 70 per cent more force with the dominant back arm than with the front arm. In extreme cases, the force on one arm was six times that on the other. Each volunteer also oriented their humerus in a way consistent with the thickening measured in Neanderthal arms.

Churchill says that using the thrusting technique just once a week would probably be enough to produce the bone deformities seen in Neanderthals. Some models suggest that Neanderthals would have had to kill their favoured prey - reindeer, elk, horse and bison - several times a week to support a family.

Journal reference: Journal of Archaeological Science (vol 30, p 103)

10:24 21 November 02

| 4942|2002-11-22 08:19:32|Djehuti Sundaka|Fruitful Seasons|  
<http://www.ahram.org.eg/weekly/2002/613/hr2.htm>

## Fruitful seasons

Excavations at Karnak Temple complex have been focusing on areas hitherto little explored, with rewarding results. **Nevine El-Aref** takes a look

Priests of the first millennium BC resided in the area beyond the fourth pylon of the Pharaoh Tuthmosis III. It is here and at the *temenos* (outer temple) wall built by the same Pharaoh, the Osirian zone, and the courtyard between the eighth and ninth pylons that the Franco-Egyptian Centre at Karnak, *Centre Franco-Egyptien D'nude des Temple de Karnak* (CFEETK), has been concentrating its efforts this year.



In this temple complex of Amun-Re, a monument that has no equal and was an important centre of worship, successive dynasties of Pharaohs erected an obelisk, built a temple, placed a chapel or even constructed a wall within its holy precincts. For decades now the centre has been carrying out excavations, and has actively engaged in studies on the progressive deterioration of the monuments, carrying out reconstruction. Slowly and surely gaps in our knowledge are being filled.

In the early years of the mission's work, the underground water level was reduced -- curbing this chronic problem to some extent; thousands of *talatat* from the Sun Temples of Akhenaten were excavated from the ninth pylon; and miscellaneous objects found all over the vast site were stored in what is now the Outdoor Museum where their restoration continues (*see neighbouring story*). More recently, attention has been given to four main sites.

**PRIESTLY QUARTERS:** The area south-east the Sacred Lake has proved particularly rich in finds. A residential area, unearthed in the early 1970s by Jean Lauferay, was identified as belonging to priests who served in the temple. Archaeological evidence indicates that its location was chosen with care; it was occupied and expanded for almost half a millennium.

At the upper level of occupation, in the empty space between the back yard of house number six and its enclosure wall, excavators came upon a number of ceramic shards which made it possible to date the foundation of the house to the late Roman period. Brushing away accumulated sand from the back yard of the house, an ash-strewn floor was unearthed as well as a large number of hippopotamus statues, a "New Year" pilgrim flask, alabaster vases, amulets, storage jars, semi-precious stones, weights, and several pottery fragments dating from the end of the earlier Saite period.

"The jars suggest that the area behind the house may have been used for storage or to serve as a kitchen," Catherine Defernez, a member of the team, suggested.

Further research revealed that the whole area was abandoned, and that from the end of the Third Intermediate Period to the beginning of the 26th Dynasty (715 to 664 BC) it slowly became covered with refuse containing miscellaneous ceramics. When exactly the priestly quarters were deserted is not clear; only further excavation and study will show.

**PIT PROVIDES EVIDENCE:** Beyond Tuthmosis III's enclosure wall and the Holy of the Holies of the Temple of Amun-Re, the excavation team dug a trial pit that revealed different levels of occupation prior to the construction of Tuthmosis's wall. Four of these levels are significant: the first dates from the end of the 27th and the beginning of the 28th Dynasties (during the Persian conquest in the sixth century BC); the second is a 13th-Dynasty level (about 1786 BC, the time of the ascendancy of the Hyksos and their occupation of Egypt); the third shows a 12th-Dynasty layer of occupation -- a period of great building activity which saw an artistic and literary revival -- and the last dates from the 11th Dynasty, at the time when, after centuries of disorder following the fall of the great pyramid age, the Theban princes Intef and Mentuhotep reunited the country in the period which became known as the Middle Kingdom.



At the upper level, most of the remains are mud brick silos and domestic architecture. "It seems that the area was used as a bakery," said Sabri Abdel-Aziz, head of the Egyptian Antiquities Department of the SCA. "Bread moulds were found north of the silos while millstones and grinders were unearthed to its east."

At its deepest level, a mud brick wall was found.

CFEETK head François Larché aid this type of architecture demonstrated domestic occupation of the area east of Tuthmosis III's wall. "In other words, it shows life around the temple before the New Kingdom construction, when the temple of Amun was smaller," he added.

**TUTHMOSIS III'S TEMENOS WALL:** While current research reveals different stages of construction and modification of this wall, it is not possible at this stage to identify which Pharaoh planned the first stage of its construction. "The most important fact," Larché aid, "is that while the foundation trench cut through the first level dates from the end of the 27th and the beginning of the 28th Dynasties, the ceramics in the foundation trench belong to the time from the end of the 27th to the middle of 28th Dynasties. This suggests the possibility that there was a plan to complete the enclosure wall with new sections, and take action to restore its more ancient part."

**THE OSIRIAN:** In the vast sandy area north-east of the main temple of Amun-Re, near the Saite chapel of Osiris Ounnefer Neb-Djefa, Lauren Coulon and his team dug three pits: the northern one along the road to the temple of Ptah, the next to the north of the *naos* of the Saite chapel, and the third in the courtyard behind the chapel.

Work started with the removal of a number of scattered blocks, which revealed a late Roman structure set in the angle formed by the road to Ptah temple and the embankment edging the northern access to the chapel. "It looks like a pile of blocks of different sizes set in steps," Defernez said. "These blocks support a piping device that brought water, probably to a well constructed of baked brick which is visible few metres to the north." The entire area edging the road to the temple of Ptah was originally laid out, but has been badly disturbed by clearance, ancient and modern. "An effort is being made to sort things out," Defernez said.

The next step of the mission was to inspect the area north of the *naos*, which George Legrain had transformed into a storage area containing many blocks and column drums when he was clearing the main temple of Amun-Re more than 70 years ago. After removing these and placing them on a brick platform built around what he called "the Ethiopian chapel", he discovered elements of a sandstone pavement, following the example of that already cleared to the south.

In the courtyard to the rear of the chapel the team unearthed an unsealed building. The upper surface of its walls shows numerous construction features: bonding using wooden boards to reinforce the mud brick; and an occupation level atop the ruins that appeared directly under the level of the modern flooring. Study of the pottery alongside it suggests it is a 30th-Dynasty structure or, perhaps more precisely, was occupied in the Persian period.



**BETWEEN PYLONS EIGHT AND NINE:** While excavating the courtyard between these two pylons in the south-west, a mission affiliated by the centre and led by American archaeologist Charles Van Siclen discovered several mud brick structures. These were cleared in an effort to determine their date and whether these buildings were temples, chapels or pylons. This year, the aim of the mission was to clean them and trace each level of occupation. The uppermost level proved to be a hard surface of brick, tile, plaster and dirt, which probably served as the floor of an open-air granary. At its northern limit a granite block framed in sandstone was found. "This is probably the base of a circular mill or grindstone," Siclen suggested, adding that the date was uncertain but it may be early Christian. "It is perhaps contemporary with the buildings once built against the south face of the eighth pylon," he added.

The second level is marked by a series of remains which can be dated by coins and pottery to the middle and late fourth century AD. A number of regularly spaced, brick-edged tree pits dating from the end of the reign of Ptolemy I were found, while remains of a domestic building with associated well, drains, storage pits, granary and trash pits were also located. To the west of the tree pits, a vaulted baked-brick structure was unearthed. "Architecturally it seems to be a small tomb," Siclen said. "It includes animal bones, remains of a large number of amphorae and broken pottery which could be parts of a funerary banquet." This court between the two pylons underwent clearance and renovation. The stone road was repaired; stone- robbers' holes and the remains of furnaces cut into the court were filled in, and the surface was paved with a hard mixture of limestone chips and broken pot shards. Running parallel to the road is a series of alternating holes for tree trunks and roots. "There must have been about 12 trees and 11 bushes in all placed along the west side of the road," Siclen said.

Within the ninth pylon a very large Late Period furnace for melting bronze, originally built at the pavilion of Senostris I, was found. To its north and west, the mission examined what first seemed to be two irregularly placed tree pits. "But on further examination, they would seem to be two holes into which molten bronze could be poured into forms for statues and other objects by means of the lost wax method of casting," Siclen suggested.

Unravelling the secrets of Karnak is a major feat of Egyptology, since some parts of buildings were raised from dismantled shrines or the walls of other temples, while well-established settlements were expanded and rebuilt upon the ruins of earlier structures. The task of revealing the vacillations of this huge religious complex is, however, being systematically and professionally tackled, and the results are rewarding.

The Franco-Egyptian mission has been working for many seasons at Karnak. The restoration of miscellaneous monuments in the area to the north of the Great Court at Karnak -- many of them extracted from the foundations of Amenhotep III's monumental Third Pylon -- has indeed been in progress for the last 38 years. Much has already been achieved since the Centre Franco-Egyptien D'nude des Temple de Karnak (CFEETK) took the initiative in 1967 to transform the area into an outdoor museum.

One of the most important projects was to reconstruct the blocks of Hatshepsut's red quartz chapel, hitherto secured on concrete slabs. "Reconstructing this monument was like matching the pieces of a vast jig- saw puzzle and putting them together, and it has taken two years," said Zahi



Hawass, secretary-general of the Supreme Council of Antiquities (SCA). "Missing blocks have been replaced by stone of the appropriate size and shape, so that, in the words of François Larché, director of CFEETK, 'Should we find the original, it can easily be inserted in the structure by slotting it into position.'"

Restoration of the alabaster chapel of Tuthmosis IV and his portico courtyard has been an equally exacting task, and one of the most challenging of the ongoing projects. Throughout last year, 30 pillars of the portico were assembled and placed in front of the walls that had been reconstructed in previous seasons. The French mission's restoration report describes broken architraves that had to be glued and strengthened with metallic bars, and many fragments were successfully inserted into their original positions. Missing hubs were replaced with new ones carved from sandstone blocks so that they would be able to support the architraves and pillars.

Still being given concentrated attention is the chapel of Amenhotep II, a huge structure in which heavy blocks weighing more than 50 tons were used.

Way back in 1898 when an earthquake toppled the Third Pylon blocks of stone from many earlier structures were exposed, but attention was only given them in the 1930s when French archaeologists George Legrain and Henri Chevrier set about extracting more than 315 blocks of the chapels of Hatshepsut and her father, Tuthmosis I.

Later, in the early 1950s, Chevrier collected the blocks of Amenhotep II's chapel, retrieved from all over the temple (two of the largest were found in Mut's temple, south of the main temple) and put them in the same area, to the west of the Great Court which had by now become a vast storehouse of exquisitely inscribed blocks of stone.

In the 1960s, when soil drainage was being checked at Karnak to prevent the crumbling of columns from undermining by groundwater, the same Third Pylon was found to contain, in its lower core, more blocks of temples and shrines from earlier periods. Such important Pharaohs as Sesostri I, Amenhotep II, Hatshepsut and Tuthmosis IV had built chapels at Karnak, which were later dismantled and reused in the foundation of the pylon.

Among them were blocks of the magnificent limestone pavilion of Sesostri I, known as the White Chapel. "This Middle Kingdom structure was erected for the *Sed* or Jubilee festival of the Pharaoh and the blocks, rescued from obscurity, were reerected just north of the Great Court," said Sabri Abdel-Aziz, head of the ancient Egyptian antiquities department. "The pavilion was built to accommodate the barge of god Amun-Re, the great god of Karnak, during the annual celebration that took place at the height of the flood when his sacred image was carried in procession from Karnak to Luxor Temples."

Immediately to its north, an alabaster shrine that can be traced to the reigns of Amenhotep I and Tuthmosis I, also found in the foundations of the Third Pylon, was reconstructed: a small, simple structure of beautiful proportions. "These two monuments, extracted in pristine condition, quickly became attractions, but they were subsequently spoiled by pollution, and their walls have now been cleaned to reveal the fine reliefs once more," Sabri said.



The Franco-Egyptian mission at Karnak began its ambitious plan with the sorting of miscellaneous quartzite, granite and limestone blocks, then proceeded to documentation and the early stages of reconstruction. Now the mission is taking pleasure in witnessing the fruits of its endeavour. Monuments which could have been lost forever are seeing the light of day.

| 4943|2002-11-22 10:40:02|primenutt|Re: Domestication in KMT|  
Many of you maybe familiar with the Rhodesian Ridgeback of South Africa. This domesticated dog is the hybrid product of domesticated Khoisan (hottentot) dog and European canines. The following links are NOT peer edited but in all probability the information in them is valid:

<http://members.shaw.ca/shambridge/rrinfo.htm>  
[http://www.petplanet.co.uk/petplanet/breeds/Rhodesian\\_Ridgeback.htm](http://www.petplanet.co.uk/petplanet/breeds/Rhodesian_Ridgeback.htm)  
<http://www.picknowl.com.au/homepages/rrcsa/info.html>

On the subject of the Khoisan here are some interesting links:

<http://www.scienceinafrica.co.za/2002/august/khoi.htm>  
<http://www.marekinc.com/CultureartsRSA071001.html>

Primenutt

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> The iconography depicting Basenji is very similar to Anubis. Main  
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> -----Original Message-----

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>

>

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> thought it might be plausible, but know that I think about it I don't  
> think anpou is the basenji, but could in reality be a jackal or a  
> hound.

>

> Tell me more about the crocodiles and the dogon ???

>

>

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| 4944|2002-11-22 13:34:35|Emeagwali, Gloria (History)|Re: Comments|  
Alberto is quite right here. What the eurocentric did was to use the Bantu as their model of "the African" and conclude that everybody else was a caucasian wannabe or a failed caucasian.

GE

-----Original Message-----

From: mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

Sent: Wednesday, November 20, 2002 10:56 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Comments

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi  
> Please end this discussion it is going no where. Black people  
have always  
> had different hair textures, and varying skin shades, even before  
the  
> European type (People of the Sea) or modern Arab type (Gutian)  
arrived in  
> the Middle East.  
> This whole discussion is not fitting for TaSeti. It is the  
arrogance  
> of many Europeans to believe that the color of African and  
Black people  
> in general has been determined by intermixture with whites.  
> As I said before , it is always the same people Omari, Musa  
etc who  
> are trying define Blacks via Eurocentric opinions relating to the  
> "Black/Negro type". Eventhough these writers can be directed to  
> archaeological sources that prove that the African type was in



Africa and

> the Middle East, long before the People of the Sea (Europeans) and Gutians

> (Modern light skinned Arabs), these writers never check the sources they

> just rehash Eurocentric concepts of blacks, which members of the group

> entertain. Sometime these two individuals will spam the group with these

> Eurocentric views.

> I do not know why some of the members of the group allow themselves

> to engage in these discussions about what makes an authentic

> "African/Negro/Black" , over and over again with these fellows, without

> asking people to post citations to their statements about this or that

> event which has occurred in the history of Africa. The discussion of the

> Arab penetration of Africa is a case in point. We know from Arab documents

> when these people arrived.

> You must spend some time researching print media to learn the

> authentic history of Blacks , not just reading web pages. End this

> discussion, much of it is not helping anyone learn anything about Blacks,

> except how Europeans defined the authentic "wooly haired negro", that some

> people on this forum hope to present as the representative of Black people

> worldwide.

>

> C.A. Winters

it is always the same people Omari, Musa etc who are trying define Blacks via Eurocentric opinions relating to the "Black/Negro type".

Can you point out when I have ever tried to do this> I have infact refute the so called true negro notation many times,and infact I call people out when they resort to the rehashing of the hamitic myth.

I realize there are variants in every race and I don;t try to confine black types to just bantu like racist anthropologist have done in the past.



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| 4945|2002-11-22 13:57:18|Emeagwali, Gloria (History)|Honoring Dr. Ben|  
Dr. Ben--The Griot's Griot

By Herb Boyd

TBWT National Editor

Article Dated 11/21/2002

New York--Dr. Yosef A. A. Ben Jochannan had his fork poised to dive into a plate of yellow rice topped with red beans when pianist/composer Randy Weston, his recent luncheon companion at Floridita's in Harlem, passed him a book. It was a huge book; a catalog crammed with information on the reopening of the legendary Library at Alexandria, Egypt in October.

Weston was the lone African American to perform at the event which was the celebration of a library that was once the world's largest some 1,600 years ago. "It has regained that status," Weston explained.

Dr. Ben grasped the book like it was a piece of precious papyri, leafing through the pages, studying the Arabic on the cover, and his mind racing across the decades of his many voyages to Kemet or Egypt. "This is a wonderful book," he said, and then began regaling the table with a few choice anecdotes from his days in Africa.

While Dr. Ben, 83, can't recall how many tours he's conducted down and up the Nile, he does know he has written 42 books, all of which are neatly lined on a shelf in his home-cum-library not too far from the Schomburg Center. It's like a miniature Alexandria with as many books packed up as displayed on shelves in several rooms. "Those under the table over there are packed to be sent to Chicago, whenever we complete



the negotiations and sign the contracts," Dr. Ben said, pointing at a heap of bagged and boxed books. "These over here in this corner, along with all the others, will go when I die."

The books prepared for shipping are addressed to Minister Louis Farrakhan of the Nation of Islam. A few weeks ago, during a press conference, Dr. Ben announced that he was donating his entire collection of books, some 35,000, to the minister. "His is the only independent black institution where I can be sure of black ownership," Dr. Ben said. A quick glance at the priceless, out-of-print classics include several volumes by James Hastings and at least eight or ten original volumes from James Frazer's "The Golden Bough."

It is from this vast collection that Dr. Ben has gleaned a portion of his encyclopedic knowledge of African culture, particularly his incomparable comprehension of Kemetic language, religion and lifestyle. "You see this big folder," he said, picking up a scrap book about 12 inches thick, full of photos, memorabilia, and his notes from different trips.

"That's the language of Metu Neter," he said of the symbols decorating one of the pages. "One symbol can stand for nine different things. But it's not that hard to learn. You could probably learn it in six months." Sure.

Mastering languages is perhaps easily done for a man who has so many at his beck and call, including Spanish, Arabic, Hebrew, and Metu Neter, and for someone who used to be a senior lecturer in the Faculty of Languages at Al Azhar University in Egypt. For many years he was an adjunct professor of history and Egyptology at Cornell University's Africana Studies Research Center. At the moment he is working on another book to be published by Black Classic Press, the same press that has released many of his most popular texts.

In a couple of days Dr. Ben will be en route to Ft. Valley Stream, Georgia to lecture at the university there. "I will be down there with two other scholars,



but they want me to talk about Africa: The Mother of Western Civilization," he remarked. "I think I know a little bit about that." Indeed.

He ought to since that's the title of one of his books. The only thing better than sailing through one of his books, is to sail with him on the Nile or to stand near him while he interprets a lengthy hieroglyphic on a Pyramid wall. From one of his rare books of papyri, he pulled a scroll-like document and immediately began explaining the scene where a queen is adorned with a headpiece designating she is royalty. "That's the jackal god, Anubis; and that's an ibis-headed god," he recited, moving from image to image.

When he is told that the combination of human and animal gods resembled those found in Greek and Roman mythology, he came alive. "Where do you think they got it from?" he snapped. "They were nothing but thieves. That's what I'm going to talk about in Georgia." His semi-lecture is interrupted when his wife, Gertrude, entered the room to get a card for her shopping trip.

Dr. Ben is asked about the documentary on him directed by St. Clair Bourne. "I'm not sure where they are at this point," he answered. "I think they are still doing some post production work or something like that."

If the documentary is anything like the one Bourne did on Dr. John Henrik Clarke, it will only add to Dr. Ben's legacy and reputation as a scholar and teacher, the "griot's griot" as many have anointed him. "Not a day goes by that I don't miss my friend," he said at the mention of Dr. Clarke, who died in 1998. "He was like a brother to me."

And Dr. Ben has been like a father to hundreds of blossoming and long-bloomed Egyptologists, many of whom at the command of Dr. Clinton Crawford gathered at Medgar Evers College on Nov. 9 to honor him.

"It was a grand affair and a great turnout for Dr. Ben," said Sybil Williams Clarke, Dr. Clarke's widow. "Gil Noble was particularly good in his remarks. And



I'm glad they did this now, so he can enjoy once more how highly regarded he is as a scholar and teacher."

---

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-----Original Message-----

From: primenutt [mailto:[skatore1@netscape.net](mailto:skatore1@netscape.net)]

Sent: Friday, November 22, 2002 1:40 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Domestication in KMT

Many of you maybe familiar with the Rhodesian Ridgeback of South Africa. This domesticated dog is the hybrid product of domesticated Khoisan (hottentot) dog and european canines. The follwing links are NOT peer edited but in all probability the information in them is valid:

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<http://www.picknowl.com.au/homepages/rrcsa/info.html>

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Primenutt

--- In Ta\_Seti@y..., "Derrick, Alexander" wrote:

> The iconography depicting Basenji is very similar to Anubis. Main

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> -----Original Message-----

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> thought it might be plausible, but know that I think about it I don't  
> think Anpu is the basenji, but could in reality be a jackal or a  
> hound.  
>  
> Tell me more about the crocodiles and the Dogon ???  
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| 4946|2002-11-22 13:58:22|Paul Kekai Manansala|Re: RE :Short Stature Africoid or Dwarf|  
Bes comes from Ta-aakhu "the land of the ancestral spirits" and is  
known as the "Lord of Punt." On the female side, Hathor is  
the "Lady of Punt."



Images of Bes show him sticking his tongue out with a hostile grimace somewhat like that used by the present-day Maori in their Haka dance.

Does anyone know of this expression used in dance or greetings in regions near Egypt.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 4947|2002-11-22 15:52:36|Ayele Bekerie|Re: RE :Short Stature Africoid or Dwarf|

The pulling out of the tongue during dancing is not a hostile act, it is a way to make participants laugh or loosen up. I know that some of the southern people of Ethiopia engage in such an act during dancing.

By the way, dinq's linguistic root is Ge'ez and the term is later adopted by Amharic.

I think we are making some progress in locating the land of the Punt.

Respectfully,

Ayele

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><http://home.attbi.com/~a.manansala/afro.htm>

>

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--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

phone: 607 255 4607

fax: 607 255 0784

| 4948|2002-11-22 18:48:40|mansu\_musa|Man encourages city to celebrate Africa's 'rich' maritime heritage |

Friday, July 14, 2000

Man encourages city to celebrate Africa's 'rich' maritime heritage

By MARTIN TSAI, Portland Press Herald Writer

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E-mail this story to a friend

OpSail ? the parade of tall ships traveling from San Juan to Maine ? has inspired awe in spectators and a national celebration of America's maritime history.

OpSail also inspires dreams. As Portland prepares for OpSail Maine festivities at the end of July, Eluem Blyden is working feverishly to create his own contribution to the ocean spectacle.

Born in Nigeria, Blyden is a molecular geneticist who conducts research on vaccines. In his spare time, the 38-year-old Portland resident promotes Africa Sails to recognize the maritime link between Africa and North America and commemorate the seafaring contributions of Africans.

Although Blyden has the support of the Green Memorial Church and the Museum of African Tribal Art, both in Portland, he acknowledges that he has a lot of work ahead in a short period of time.

During OpSail Maine, which runs from July 28-31, Africa Sails plans to set up displays highlighting the maritime culture of Africans. "Past, Present and Promise" will include maritime-related photographs, documents, ship models and fishing tools. The display will be set up in the OpSail pavilions at Portland Yacht Services Inc. Exhibitions also are planned at the Museum of African Tribal Art, and the Abyssinian and Green Memorial churches.

At the same time, traditional African masquerades, song and dance will be staged during OpSail Maine at the Portland Yacht Services



pier.

Blyden has applied for nonprofit status for Africa Sails and also has started fund raising. Africa Sails may also seek a grant from the city. The long-term aim of Blyden and other organizers is to promote and raise awareness about trans-Atlantic links between Africa and the United States.

He said that very little has been done in the United States to celebrate African heritage.

"There's an incredible boat-building tradition in West Africa,"

Blyden said, "but it's dying out. We're trying to keep that culture alive by exhibiting West African sailing craft and re-enacting rituals."

Planned activities include carving a 60-foot Maine pine tree into a West African-style canoe. A tree has been selected in Cornish, and is expected to be cut down this week or next.

He hopes the canoe project, which will take place in Portland, will raise curiosity and that many people will come out and participate.

He and other organizers expect to do the carving in the Green Memorial Church parking lot, a highly visible spot at Congress and Sheridan streets on Munjoy Hill.

If the canoe is finished in time for OpSail Maine, there will be a ritual boat-launching ceremony.

"What better project is there than to build a boat?" Blyden asked. "The boat doesn't need a great deal of sophistication. People can come stand and look and get involved. We'd like everyone to come out and enjoy themselves."

He also is working to have fishing boats travel from Nigeria and Ivory Coast for the exhibition.

"The relationship with the sea is important in West African culture," said Oscar Mokeme, director of the Museum of African Tribal Art. "Traditionally, the boat building is done by men between certain ages in a village. They build the boat for the fishermen of the village."

OpSail Maine organizer Lincoln P. Paine of Portland, a maritime historian and author, said that African maritime history dates back more than 2,500 years to the Roman era. Although there are boats representing most of the continents during OpSail, there hasn't been any entry from African countries.

"There is a rich maritime tradition in Africa," Paine said. "It has a variety of maritime activities, but they don't get talked about a lot. (Blyden) is going to help bring awareness to that fact. What he is doing is really long overdue."

When Blyden isn't working on his Africa Sails project, he runs Genetic Designs, which develops vaccines. Blyden, whose father is from Sierra Leone and mother is from Massachusetts, grew up in Africa, Europe and the Americas. He has a doctorate in molecular



genetics and most recently was administrative director of the Jemison Institute at Dartmouth College, which focuses on advancing technology in developing countries. Blyden describes himself as a citizen of the Atlantic community.

"Many people celebrate many links we have with Europe," Blyden said, "and it's important to make people realize our link to different parts of Africa."

His aim is for Africa Sails to continue its mission beyond OpSail. An exhibition in Washington, D.C., is already planned.

Anyone interested in participating in the canoe carving or in becoming involved in Africa Sails should call 828-2578.

Staff Writer Martin Tsai can be contacted at 791-6335 or at:

[mtsai@pressherald.com](mailto:mtsai@pressherald.com)

8<http://www.mainetoday.com/opsailmaine/news/opsail0714b.shtml>

| 4949|2002-11-22 20:34:51|Alex Derrick|Short Stature Africoid or Dwarf|  
Greetings Ayele,

I am going to copy some excerpts from the "Tour Egypt" website as it relates Punt & Bes.

The whole article can be found here.

<http://www.touregypt.net/featurestories/punt.htm>

I've **\*\*stared\*\*** passages that I think pertain to the discussion so far.

Alex

---

"To the ancient Egyptians, the land of Punt, with its reed, beehive shaped houses raised on stilts above water, was the most exotic and mysterious of places to visit, and from which to receive visitors, for more than once the Royalty of Punt came to the court of the Pharaoh in Egypt. It seems to have been considered by them a most unique haven; an emporium of goods for both king and gods, and gradually acquired an air of fantasy, like that of an Eldorado or Atlantis...

The people of Punt, at first are depicted with dark-reddish complexions and fin[e] features wearing long hair...

Punt indeed seems to have been a commercial center for goods not only from within its own borders, but from elsewhere in Africa. Here, the Egyptians sought and found many items that did not exist within the Two Lands. From Punt, they received the incense known as **\*\*antyu\*\***, which was produced in considerable quantities near Punt in the region of Utjenet (God's Land), as well as ivory, ebony (hebny) and gum



(\*\*Kemy\*\*). From this mystical place they also imported the skins of giraffes, \*\*panthers and cheetahs which were worn by temple priests\*\*, and sometimes the live animals themselves for their own amusement or religious purposes....

...Because of the goods from Punt used by priests and to adorn temples, it was known as a region of God's Land, and considered a personal pleasure garden of the god, \*\*Amun\*\*. A stele in the mortuary temple of Amenhotep III (18th Dynasty) records a speech delivered by the god Amun, stating:

"Turning my face to sunrise I created a wonder for you, I made the lands of Punt come here to you, with all the fragrant flowers of their lands, to beg your peace and breathe the air you give."

However, the Egyptians may have brought back more than goods from Punt, for it has often been suggested that their well known \*\*pygmy god, Bes, may have also been a Punt import. It would seem probably that dwarfs and pygmies were indeed imported from Punt...

...The oldest surviving record of a journey to Punt comes from the Palermo stone, which dates to Egypt's 5th Dynasty...

We also here of the children of the chiefs of Punt that were raised at the Egyptian court alongside the children of Kush (Nubia) and Irem. Therefore, it has been assumed that Punt was not so far away, and most modern scholars place it perhaps on Africa's East Coast perhaps only just south of Egypt. Furthermore, modern attempts to classify flora and fauna suggests that Punt may have been located in the southern Sudan or the \*\*Eritrean region of Ethiopia\*\*. Yet this would place Punt to the east of Nubia and there is no evidence of military conflict between Punt and Egypt, as there was between Egypt and Nubia.

illustrations.

<http://www.touregypt.net/featurestories/punt3.jpg>

<http://www.touregypt.net/featurestories/punt5.jpg>

<http://www.touregypt.net/featurestories/punt7.jpg>

<http://www.touregypt.net/featurestories/punt6.jpg>

<http://www.touregypt.net/featurestories/punt2.jpg>

--- In Ta\_Seti@y..., Ayele Bekerie wrote:

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> adopted by Amharic.

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> I think we are making some progress in locating the land of the Punt.

>

> Respectfully,

>

> Ayele

| 4950|2002-11-23 11:08:58|mansu\_musa|Second ancient relic returned to Ethiopia|  
Second ancient relic returned to Ethiopia

The sacred relic was unveiled at a news conference

By Amber Henshaw BBC News Online Scotland

A sacred relic taken from an Ethiopian emperor by British troops 130 years ago has been returned to Addis Ababa.

A mystery British donor came forward with the amulet after learning that a Scottish church had already handed back another stolen artefact.

The amulet is a small, leather pouch, worn round the neck, containing a sacred parchment.

Most Ethiopians had thought it had been lost forever and its return is being hailed as a major victory by campaigners.

Richard Pankhurst is calling for the return of all treasures

The amulet belonged to Emperor Theodore the Second.

He committed suicide when British troops invaded Ethiopia in 1867.

The relic was torn from his neck by the victors and ended up back in the UK.

Professor Richard Pankhurst is a leading campaigner for the Association for the Return of the Magdala Ethiopian treasure.

He says hundreds of precious manuscripts and religious artifacts were stolen in the 19th century.

Most of them are still in British museums and private collections.

Dr Pankhurst says they should all be returned.

The return of the amulet might never have happened if it had not been for a Scottish priest.

Thousands turned out for the return of the last relic

The Reverend John McLuckie, who was a missionary in Ethiopia, found a sacred tablet locked in a cupboard at the back of St John's Episcopal Church in Edinburgh.

It was a 400-year-old "tabot" - a replica of the Ark of the Covenant.

It was handed over to a delegation from the Ethiopian Orthodox Church and returned to Ethiopia in February this year.



The next targets for repatriation are 10 tabots which are currently locked away at the British Museum.

The museum says its constitution prevents it from returning them.

[http://news.bbc.co.uk/2/hi/uk\\_news/scotland/2503301.stm](http://news.bbc.co.uk/2/hi/uk_news/scotland/2503301.stm)

| 4951|2002-11-23 23:04:54|mansu\_musa|racist web site and profaganda about black athena debate|

[http://193.75.136.15/~dhuylebrouck/Ishango\\_web/Examples.htm](http://193.75.136.15/~dhuylebrouck/Ishango_web/Examples.htm)

| 4952|2002-11-24 08:27:38|Alex van Deelen|Re: racist web site and profaganda about black athena debate|

> Message: 2

> Date: Sun, 24 Nov 2002 07:04:51 -0000

> From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

> Subject: racist web site and profaganda about black athena debate

>

> [http://193.75.136.15/~dhuylebrouck/Ishango\\_web/Examples.htm](http://193.75.136.15/~dhuylebrouck/Ishango_web/Examples.htm)

It's only redeeming feature (being generous) is that it has a link to Rashidi Runoko's site at:

<http://www.cwo.com/~lucumi/runoko.html>

Alex

| 4953|2002-11-25 07:27:05|Djehuti Sundaka|Egypt's secrets are revealed ... in five seconds|

<http://www.sundayherald.com/print29442>

Egypt's secrets are revealed ... in five seconds

Team of experts in Aberdeen plan to use mobile phones and computers to decode Pharaohs' ancient hieroglyphs

By Eva Langlands

CRACKING the ancient code of hieroglyphics was once considered one of the greatest feats of cryptology. But thanks to a group of academics from Scotland the secrets of the Pharaohs are set to be revealed in a matter of seconds.

In a bid to replace the time-consuming techniques currently available to translate the ancient scripts, computer experts at Robert Gordon University in Aberdeen are developing a program that will allow tourists and archaeologists to understand the texts from inside the tomb itself.

A digital photo of a hieroglyph can be taken with a mobile phone, sent



to a computer and translated into English in seconds. Previously Egyptologists have had to manually match each hieroglyph with a translation using word-processing materials. Because there are more than 4700 known glyphs -- including almost 800 basic ones, of which some 400 are considered common -- this has always been a lengthy and laborious task.

'We are taking one of the oldest languages in the world and turning it into the newest -- that of the computer,' said Dr Nik Whitehead, head of the research team. 'Once it is in the computer you can translate it instantly, making it accessible to everyone. The potential for academics -- or whetting people's appetite for ancient Egypt -- is huge,' she added.

By stamping rubber hieroglyphic stencils in ink to create painted images, and in modelling clay to create a relief effect, the team collated their very own set of hieroglyphic images -- a necessary process as many existing photographs are copyrighted by explorers. The team then taught the computer to recognise symbols and to understand and predict patterns in text.

The system, says Whitehead, functions in a similar way to the human brain. 'Like our mind, the program learns to read texts on the basis of what it has seen before. Because the ancient Egyptians believed writing hieroglyphs was a magical and sacred process, they were written the same way for more than 3000 years. This makes deciphering the texts a lot easier.

Whitehead, who is looking to expand the project in collaboration with other European universities, says those interested in deciphering the scripts should not be afraid of finding frightening messages. While they might even find some sexually explicit descriptions due to the important role sex played in ancient Egyptian society, most of the sacred texts are prayers to the gods or messages designed to dissuade tomb-raiders from journeying further into the temple.



She said: 'It's the written history of the ancient Egyptians. It's a beautiful language, which I'm just starting to learn. I was fascinated by the ancient society ever since I went to see the Tutankhamun Exhibition in Dorset when I was six, and I am still waiting for the opportunity to go to Egypt . I'm sure there are lots of people out there curious to know the meaning behind these ancient texts.'

But the automated translation process does face several hurdles. Many hieroglyphs have eroded, making them harder to read and understand . Also, hieroglyphs could be written from top to bottom, bottom to top, left to right or right to left, depending on which produced the most artistically appealing image. Many are written in mirror-image form.

The program is able to overcome such problems, though, thanks to the way the language was structured in two classes: phonograms -- or signs representing sounds, a little like our own alphabet; and ideograms, which represent an object or an idea. Words could be written using only phonograms or ideograms, but most used a combination of both. This makes it much easier to predict what the texts say.

Applying the program to other graphic languages, ancient or modern, would be the next step once the program was complete, said Whitehead. Chinese, Japanese or Linear B, the oldest surviving record of a Greek dialect, could all be translated in an instant using the program. But the biggest challenge awaiting Whitehead and her team is Rongorongo, the as-yet-undeciphered writing system unique to the ancient civilisations of Easter Island off the coast of Chile.

'Once Rongorongo is cracked, we will be able to use this program to decipher vast quantities of texts in seconds. Its potential is huge, and could lead to a world-wide expedition to unravel



the secrets of ancient texts,' she said. 'But right now I'm just happy if it gets people interested.'

| 4954|2002-11-25 08:48:21|Ayele Bekerie|Re: RE :Short Stature Africoid or Dwarf|

The film "My Fat Greek Wedding" was an epiphany to me. I observed one cultural phenomena, a pre-Christian cultural phenomena, that is, the symbolic spitting on the head of a child or a bride in order to keep the evil spirits away. This cultural phenomena is widely practiced among Ethiopians (Aksum Ethiopia). I wonder if it was also practiced by Ancient Egyptians and Nubians.

Respectfully,

Ayele

>The pulling out of the tongue during dancing is not a hostile act, it  
>is a way to make participants laugh or loosen up. I know that some  
>of the southern people of Ethiopia engage in such an act during  
>dancing.

>

>By the way, dinq's linguistic root is Ge'ez and the term is later  
>adopted by Amharic.

>

>I think we are making some progress in locating the land of the Punt.

>

>Respectfully,

>

>Ayele

>

>

>>Bes comes from Ta-aakhu "the land of the ancestral spirits" and is  
>>known as the "Lord of Punt." On the female side, Hathor is  
>>the "Lady of Punt."

>>

>>Images of Bes show him sticking his tongue out with a hostile  
>>grimace somewhat like that used by the present-day Maori in their  
>>Haka dance.

>>

>>Does anyone know of this expression used in dance or greetings in  
>>regions near Egypt.

>>

>>Regards,

>>Paul Kekai Manansala

>><http://home.attbi.com/~a.manansala/afro.htm>

>>

>>

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>

>

>--

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>Asst Professor and Director of Undergraduate Studies

>Africana Studies and Research Center

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>Ithaca, Ny 14850

>e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

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>fax: 607 255 0784

>

>To unsubscribe from this group, send an email to:

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fax: 607 255 0784

| 4955|2002-11-25 10:56:17|kcamm23063@aol.com|Merowe compensation deadlock |

**Merowe compensation deadlock**

11/25/02 9:37:35 AM Pacific Standard Time

Dialogue on compensation of Merowe citizens reaches deadlock over dam construction

November 3, 2002 Khartoum Monitor

By Muna Zahir El Sadaty

The dialogue between the government and a joint committee of the citizens affected by construction of the Merowe Dam has reached a deadlock and the situation is about to explode between the two sides, Chairman of the Committee Mohamed Sid Ahmed Abul Gasim said at the Farmers Union's Club in



Khartoum yesterday.

Abul Gasim stated that the areas of Humadab, Abri and Manasir would be badly affected by building of the Merowe Dam. He said the committee was the official representative of the three areas.

An agreement was reached in 1994 between the government and the citizens to choose an appropriate place for relocation of the people, besides paying the affected citizens adequate compensation for the damage of their houses and date trees," Abul Gasim said.

"According to that agreement, the government vowed not to use the coercive force to transfer the citizens," he added. He said the citizens of Hamadab had chosen the area of Alara, while the citizens of Amri had chosen Wadi El Mugadam and the citizens of Manasir had chosen Wadi El Mukabarat. Deputy Chairman of the committee, Maj. General Osman El Khalifa said the problem of compensations was the main issue which affected the talks between the two sides. He said a decree was issued determining low compensations which could not meet the aspirations of the citizens.

Maj. General El Khalifa urged the government to review its decision which came in the decree, stating that the decree has banned his committee from conducting further talks with the government on the matter. He called on the government to appoint a commissioner to be responsible with the resettlement process.

Ryan Hoover  
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Phone: (510) 848-1155 Fax: (510) 848-1008  
[www.irn.org](http://www.irn.org)

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 4956|2002-11-25 12:00:38|Peter Gray|Re: racist web site and profaganda about black athena debate|

Attachments :  
.....

Hello All,

For what it may be worth, I am attaching my contribution to the whole *Arethusa/Black Athena* debate, stated in letter to the New York Times, which of course they did not publish. Although dated October, 1991, some may find it still relevant/interesting.

Peter Gray

[[atenergy@hotmail.com](mailto:atenergy@hotmail.com)]

>From: "Alex van Deelen"



>Reply-To: Ta\_Seti@yahoogroups.com  
>To:  
>Subject: [Ta\_Seti] Re: racist web site and profaganda about black athena debate  
>Date: Sun, 24 Nov 2002 17:15:56 +0100  
>  
>> Message: 2  
>> Date: Sun, 24 Nov 2002 07:04:51 -0000  
>> From: "mansu\_musa"  
>> Subject: racist web site and profaganda about black athena debate  
>>  
>> [http://193.75.136.15/~dhuylebrouck/Ishango\\_web/Examples.htm](http://193.75.136.15/~dhuylebrouck/Ishango_web/Examples.htm)  
>>  
>> It's only redeeming feature (being generous) is that it has a link to  
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>>  
>> <http://www.cwo.com/~lucumi/runoko.html>  
>>  
>> Alex  
>>  
>>

---

MSN 8 with [e-mail virus protection service](#): 2 months FREE\*  
| 4957|2002-11-25 14:57:27|omari maulana|Early Images/photos|  
Here is a link for early photo's from Africa. Some may find this useful:

<http://www.fss.ulaval.ca/gersa/Images.html>

---

Help STOP SPAM with the new MSN 8 and get 2 months FREE\*  
<http://join.msn.com/?page=features/junkmail>  
| 4958|2002-11-25 23:27:36|mansu\_musa|gambian stone circles |  
<http://home3.inet.tele.dk/mcamara/stones.html>



| 4959|2002-11-26 07:23:32|africandiasporagoddess|Free Voice Chat Forums for the Afrikan-Centered|  
<http://www.paltalk.com>

Free and paid memberships available.

The Afrikan-Centered have developed their own rooms within this voice chat community in the "African-American" section. Communication and knowledge sharing through knowledge sharing conversations, audio and video presentations by various speakers are presented (Frances Cress Welsing, Amos Wilson, Neely Fuller, Bobby Hemmitt), live guest speakers and presentations by regular chatters.

In order to participate, chatters must have speakers, a microphone is preferred if the entire paltalk experience is to be gained, but is not required.

Click the link above to find out more about the voice chat program. Once installed go to the African-American section. A list of rooms will appear. The rooms to look for are the ones with names that indicate the Afrikan-Centered agenda, two examples are "University of Black History" and "Afrikan Origins of Western Religions".

Htp and Respect

We await your presence.

| 4960|2002-11-26 08:19:51|omari maulana|(no subject)|

November 26, 2002

A Mummy's Bequest: Poems From a Master

By JOHN NOBLE WILFORD

INCINNATI ? A mummy's gift, a forsaken papyrus scroll borne these 2,100 years or so over an entombed breast, now stands revealed to scholars as a multifaceted jewel of epigrammatic poetry from the cultural heyday of Alexandrian Egypt.

The well-preserved scroll is being celebrated as a triumph of the archaeology of literature, the most significant discovery of Greek poetry in decades.

Written in the third century B.C., the poems on the papyrus appear to be 112 collected works of Posidippus of Pella, a prominent writer of epigrams, and constitute what scholars say is the oldest surviving example of a Greek poetry book. (The Homeric epics, the "Iliad" and the "Odyssey," from around



the eighth century B.C., are long single poems, not collections.)

The mummy itself dates from no earlier than about 170 B.C. No one seems to know if the body was a man's or woman's, or where it is now. Found by tomb robbers in Egypt, the mummy, or at least the papyrus, passed through the European antiquities market in the 1990's and came to rest with scholars at the University of Milan, who published the poetry last year.

Ever since, the Milan Papyrus, as it is called, has been the talk of philologists and historians who know their ancient Greek from alpha to omega. "It's such a thrill to be given a new text," said Dr. David Sider, a classics professor at New York University.

His excitement was shared by more than 60 scholars meeting this month at the University of Cincinnati to evaluate the discovery. The papyrus not only adds fivefold to the known corpus of epigrams by Posidippus, they said, but it illuminates a critical transitional period in Greek writing.

Most earlier literature was meant for performance. Bards recited their poems before audiences. Actors seldom worked from scripts but were told by the dramatist what to say and do in plays. And epigrams, short and often witty, were confined mainly to verses. In its original meaning, an epigram was anything written on an object, usually an inscription on stone.

But the newfound scroll was designed for wider reading, specialists in Greek writing said, and that is new. It also shows that by the time of Posidippus, epigrammatists had literary aspirations.

Expanding on the usual couplets, Posidippus composed in the same meter poems on the wonders of nature, of gems and rocks and weather omens. He described cures for ills and was fascinated with death by shipwreck. He critiqued sculpture. Directly or by inference, he wrote of the wealth and ambitions of the heirs to Alexander the Great, his patrons the Ptolemies, who ruled Egypt from Alexandria.

The poet gave special attention to the queens, whose influence ran deep and whose horses ran victorious in Olympic races.

Read together in the papyrus collection, Dr. Kathryn J. Gutzwiller of Cincinnati said, the epigrams are seen "not just as small gemlike objects," but also as components of larger themes that have been artfully created and interwoven "to suggest meanings that cannot be conveyed in the brevity of a solitary epigram."

The poems were copied on the papyrus either while the author was writing, from 280 to 240 B.C., or soon enough afterward, scholars think, so that they



are probably arranged in the order he wanted them read. Most ancient Greek literature has survived only as copies of copies produced centuries after the authors lived.

"Today, we take collections of poetry for granted, but literature didn't appear in that form until after 300 B.C.," said Dr. Gutzwiller, who organized the conference. The invention of the poetry book, she said, seems directly tied to these epigrams.

In the papyrus, moreover, the scholars said they could see the model for all subsequent Greek and Roman poetry books.

Like many artifacts in archaeology, the papyrus scroll survived to become a treasure because in antiquity it was nothing more than trash. In the centuries before paper, papyrus was a common writing material, made from reed pulp, and its use in Egypt was probably as old as the early pharaohs. Egyptians sometimes recycled discarded sheets in mummy decorations.

In the third and second centuries B.C., after a corpse was mummified and wrapped in linen strips, a kind of papier-mâché casing, or cartonnage, was placed over the chest. This was often made from compressed layers of used papyrus. The cartonnage in question was brightly painted in red, white and blue, with flourishes of winged griffins ? a prized find for tomb robbers.

"I don't think anyone knows the details of what happened, or if they do, they're not talking," said Dr. Dirk Obbink, a papyrologist at the University of Oxford. "The Egyptians have laws against looting and might demand the return of the papyrus."

The looters found the mummy in the Fayum, a desert region southwest of Cairo, and smuggled the cartonnage to Europe in the last 10 to 20 years, Dr. Obbink said. A Swiss dealer circulated photographs, and somehow the value of the papyrus was suspected. The layers were presumably separated by soaking in warm water, then pressed and dried. The carbon-black ink of the script was still legible.

After some scholars heard of the find, Dr. Obbink said, an Italian bank acting for the University of Milan outbid a German university consortium to buy the scroll for a price thought to be about \$1 million.

On close examination, Dr. William A. Johnson, a Cincinnati classicist, found the papyrus to be of middling quality and the tiny, cramped script the run-of-the-mill work of a professional scribe. This was, he concluded, "certainly far from a showpiece designed to impress elite friends with the quality of the book-as-object."



But Dr. Johnson was struck by notations in the margins. This appeared to be the hand of a reader, he suggested, who was focused on selecting poems for a new edition.

The 112 poems consist of more than 600 lines in nine sections. The Milan editors think a 10th section may be lurking in the papyrus scraps at the end of the surviving text. The beginning may also be missing.

Although a few scholars are unconvinced that Posidippus is the author of all the poems, nothing in the scroll suggests the work of others. Two of the poems were already known to scholars and had been attributed in ancient times to Posidippus. If there had been multiple authors, Dr. Gutzwiller said, their names would more than likely have appeared in the text.

In the opening and longest section, the subject is stones, particularly the luminosity of gemstones and the delicacy of the engraver's workmanship in creating out of them miniaturist art. As Dr. Peter Bing of Emory University noted, it may not have escaped Posidippus that the art of gemstones was comparable to epigrams themselves.

Posidippus, Dr. Bing said, may also have been using gemstones and their far-flung origins to chart the political geography of the world from Alexandria's perspective.

At Alexander's death in 323, the empire stretching across to India was divided among surviving generals. The Ptolemies of Macedonia inherited Egypt and adjacent territory, and their rule lasted until the defeat of the illustrious Cleopatra by Rome toward the end of the first century B.C. The Ptolemies made the city of Alexandria a thriving center of Hellenistic culture.

The papyrus reveals that Posidippus, a fellow Macedonian, must have functioned as a court poet, particularly in the reign of Ptolemy II Philadelphus and Arsinoe II, his sister, wife and queen.

In the stone poems, Posidippus seemed to give voice to Ptolemaic aspirations as grand as Alexander's conquests. The poems suggest, Dr. Bing said, that the Ptolemies "were not content just to control the world but also gather together under one political umbrella all the wonders of the world."

Dr. Ann Kuttner, an art historian at the University of Pennsylvania, saw the poems as evidence "about practices in making, owning and looking at things, that is, the object culture in which the poems were made and first read." This collecting impulse had its flowering in the famous museum and library of ancient Alexandria.



Dr. Nita Krevans, a classics professor at the University of Minnesota, called attention to the connection between some of these poems ? especially those about oddly shaped stones, springs that cure diseases and prophetic birds ? and contemporary prose treatises in the same vein.

These "wonder books" in prose, she said, were ancient versions of "Ripley's Believe It or Not." The genre continued to be popular in Roman literature, notably Pliny's encyclopedic "Natural History."

Posidippus was not the first to compose such "didactic" poems, Dr. Sider of N.Y.U. said. Posidippus presumably modeled his on earlier, much longer ones that put factual matter like the weather and the nature of the universe into verse. But until his work emerged, the epigram had not been thought of as a didactic vehicle.

Consciously trying to invent the didactic epigram, Posidippus gave readers a fact or two in a four- to six-line poem. But the form apparently did not appeal to many people, for the didactic epigram seems to have died with him.

Still, Dr. Sider quipped, "Why not consider Posidippus the inventor of the factoid?"

The text of the Milan Papyrus, with translations in Italian and English, has been published by the University of Milan. The book, "Posidippo di Pella: Epigrammi," was edited by Dr. Guido Bastianini and Dr. Claudio Gallazzi in collaboration with Dr. Colin Austin of the University of Cambridge.

The papyrus scroll held one striking surprise: the absence of erotic verse. Judging by his previously known poems, mainly preserved in an anthology from about 100 B.C., Posidippus had a lusty interest in sex. But here, except for veiled allusions to a race between two prominent prostitutes (whose customers are characterized as "colts of the evening just starting to whinny!"), the poet had other things on his mind. "We knew before that Posidippus was mainly interested in poetry, drinking and love-making, also shipwrecks," said Dr. Frank Nisetich, a classicist and Greek translator at Boston University. "For some reason, drinking and love-making had no part in the new poems."

Scholars only responded with worldly smiles to suggestions that the poet's previous reputation for erotica might reflect more on the later anthologist's own selective tastes, or that the newly discovered scroll perhaps collected the oeuvre of Posidippus in old age.



<http://www.nytimes.com/2002/11/26/science/social/26MUMM.html?ei=5062&en=92037b39d5b60d6c&ex=1038978000&partner=GOOGLE&pagewanted=print&position=top>

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| 4961|2002-11-26 13:59:02|Paul Kekai Manansala|\$20 million from Japan to unearth Sun Boat, set up world museum|

<http://www.uk.sis.gov.eg/online/html7/o261122f.htm>

November 26, 2002

\$ 20 million from Japan to unearth Sun Boat set up world museum

The Japanese government submitted a project to the Ministry of Culture to unearth the second sun boats in pyramids area and to establish a museum for displaying the first and second boats with a grant of \$ 20 million from Japan.

The Supreme Council for Antiquities Secretary General Zahi Hawas said that a technical committee has been set up under the council advisor Farouq Al-Baz to study the project, prepare detailed report on it and define the scientific means to be used while restoring the boat.

Farouq Al-Baz pointed out that he asked the Japanese government to prepare more studies on the second sun boat site before unearthing it and to set up a vision of the museum design suggested for displaying the two boats in the pyramid area.

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-----  
| 4962|2002-11-26 15:16:38|Alex Derrick|Honey kills antibiotic-resistant bugs|

<http://www.nature.com/nsu/021118/021118-1.html>

Honey kills antibiotic-resistant bugs



Chronic wounds could benefit from traditional medicine.  
19 November 2002  
KENDALL POWELL

Some companies are already making honey-impregnated bandages for treating wounds.  
GettyImages

Honey could help to treat wounds that refuse to heal. Researchers seeking scientific support for honey's legendary medicinal properties have found that it stops bacteria from growing - even strains that are resistant to some antibiotics<sup>1</sup>.

Records of people covering wounds in honey stretch back to \*\*ancient Egypt.\*\* Until recently it was believed that honey's syrupy consistency kept air out of wounds, and that its high sugar content slowed bacterial growth. The new evidence suggests that honey must also have other properties that kill bacteria.

Compared with an artificial honey solution of the same thickness and sugar concentration, natural honey kills bacteria three times more effectively, Rose Cooper, a microbiologist at the University of Wales Institute, Cardiff, and colleagues have shown. They are not sure what the active ingredients are.

Some types of honey, when diluted, form hydrogen peroxide, which kills bacteria and can be used to clean wounds. But Cooper's team rules out the possibility that hydrogen peroxide is the only force at play.

Both pasture honey, which generates hydrogen peroxide, and manuka honey, which does not, stop bacteria from growing in the lab, they demonstrate. They used strains of *Staphylococcus* and *Enterococcus* that can withstand 'last resort' antibiotics, such as methicillin and vancomycin. The microbes were collected from wounds and hospital surfaces.

Honey may be antimicrobial because of enzymes secreted by the bees that make it; alternatively, its activity could be due to its acidity or to chemicals from the original plant nectar, Cooper speculates. "It's a traditional remedy that has been overlooked," she says. "To reintroduce it, we must have evidence to support its antibacterial and healing properties."



Andrea Nelson, a nurse researcher who has worked on chronic wound healing at the University of York, UK, agrees. To convince sceptical doctors, clinical trials must be carried out applying honey to patients' wounds, she says.

Infected wounds cause pain, result in extra time in hospital, are costly to treat and can lead to complications and even death. Treating them has become a problem, as prolonged use of antibiotics can result in the emergence of resistant strains of bacteria.

Clinical trials must be carried out  
Andrea Nelson  
University of York

For this reason, other alternative remedies are also being explored, says Nelson. These include iodine, silver-based compounds and 'larval therapy', in which maggots are applied to the wound to eat away dead tissue and break down bacteria.

While scientists continue to scratch their heads over honey's secrets, some companies are already making sterilized tubes of honey and honey-impregnated bandages for treating wounds.

Cooper is careful to add a warning: "We're not suggesting that anyone should rush out and buy honey in supermarkets to treat wounds." The heat-processing of store-bought honey would probably eliminate any antibacterial properties, she says - anyone with a stubborn wound should seek professional treatment.

#### References

Cooper, R. A., Molan, P. C. & Harding, K. G. The sensitivity to honey of Gram-positive cocci of clinical significance isolated from wounds. *Journal of Applied Microbiology*, 93, 857 - 863, (2002). |Article|

<http://www.blackwell-synergy.com/links/doi/10.1046/j.1365-2672.2002.01761.x>

| 4963|2002-11-26 15:29:13|mansu\_musa|Re: Honey kills antibiotic-resistant bugs|

--- In Ta\_Seti@y..., "Alex Derrick" wrote:

> <http://www.nature.com/nsu/021118/021118-1.html>

> Honey kills antibiotic-resistant bugs

> Chronic wounds could benefit from traditional medicine.

> 19 November 2002



> KENDALL POWELL

>

>

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> treating wounds.

> GettyImages

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> seeking scientific support for honey's legendary medicinal

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> are resistant to some antibiotics<sup>1</sup>.

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> costly to treat and can lead to complications and even death.

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> Andrea Nelson

> University of York

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> and honey-impregnated bandages for treating wounds.

>

> Cooper is careful to add a warning: "We're not suggesting that

anyone

> should rush out and buy honey in supermarkets to treat wounds." The

> heat-processing of store-bought honey would probably eliminate any

> antibacterial properties, she says - anyone with a stubborn wound

> should seek professional treatment.

>

>

> References

> Cooper, R. A., Molan, P. C. & Harding, K. G. The sensitivity to

honey

> of Gram-positive cocci of clinical significance isolated from

wounds.

> Journal of Applied Microbiology, 93, 857 - 863, (2002). |Article|

>

> [http://www.blackwell-synergy.com/links/doi/10.1046/j.1365-](http://www.blackwell-synergy.com/links/doi/10.1046/j.1365-2672.2002.01761.x)

> 2672.2002.01761.x

Doesn't the smith and ebers papyrus record wounds being treated by  
honey, which is what the documentary the Lost mummy of Imhotep talks  
about.

I also read somewhere that the ancient kemetians used bred molds to  
cure sores, is this true also ???

| 4964|2002-11-26 15:31:15|mansu\_musa|Question about a diodorus quote |  
According to Diodorus, the 'Ethiopian' practice of mummification is  
at least as old as the Egyptian

Do you have the exact quote about this ???

| 4965|2002-11-26 20:30:25|Manu Ampim|Re: Honey kills antibiotic-resistant bugs|

>Doesn't the smith and ebers papyrus record wounds being treated by

>honey, which is what the documentary the Lost

mummy of Imhotep talks

>about.

Alberto,



The "Edwin Smith" Papyrus outlines the use of honey which is applied to various wounds and head injuries to prevent or eliminate pus and bacteria. This procedure is described in a number of the 48 cases of this medical papyrus.

The Ancient Egyptian medical text, known as the so-called "Edwin Smith" Papyrus, is the oldest surgical text in the world

and it was translated by James Henry Breasted.

Manu Ampim

---

> Some companies are already making honey-impregnated bandages for

> treating wounds.

> GettyImages

>

>

>

> Honey could help to treat wounds

that refuse to heal. Researchers

> seeking scientific support for honey's

legendary medicinal

properties

> have found that it stops bacteria

from growing - even strains that

> are resistant to some

antibiotics<sup>1</sup>.

>

> Records of people covering wounds in honey

stretch back to

\*\*ancient

> Egypt.\*\* Until recently it was believed

that honey's syrupy

> consistency kept air out of wounds, and that its

high sugar content

> slowed bacterial growth. The new evidence suggests

that honey must

> also have other properties that kill

bacteria....

>

> While scientists continue to scratch their heads

over honey's

> secrets, some companies are already making sterilized

tubes of

honey

> and honey-impregnated bandages for treating

wounds.



| 4966|2002-11-26 22:37:21|mansu\_musa|Re: Honey kills antibiotic-resistant bugs|  
--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>  
> >Doesn't the smith and ebers papyrus record wounds being treated by  
> >honey, which is what the documentary the Lost mummy of Imhotep

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> >about.

>

>

>

> Alberto,

>

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>

> Manu Ampim

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>

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> > treating wounds.

> > GettyImages

> >

> >

> >

> > Honey could help to treat wounds that refuse to heal. Researchers

> > seeking scientific support for honey's legendary medicinal

> properties

> > have found that it stops bacteria from growing - even strains

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> > are resistant to some antibiotics1.  
> >  
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> > \*\*ancient  
> > Egypt.\*\* Until recently it was believed that honey's syrupy  
> > consistency kept air out of wounds, and that its high sugar

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> > slowed bacterial growth. The new evidence suggests that honey

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> > also have other properties that kill bacteria....  
> >  
> > While scientists continue to scratch their heads over honey's  
> > secrets, some companies are already making sterilized tubes of  
> honey  
> > and honey-impregnated bandages for treating wounds.

Thank you very much for the reference. I am also curious if you have any information on the use of bread mold in ancient kmt as treating wounds????

| 4967|2002-11-27 10:01:42|Loring Edward|Testing ADSL|

Disregard.

This is only a first-mail test of my new ADSLBroad-Band installation on a newPentium IV PC.

Ed Loring

| 4968|2002-11-27 13:15:27|omari maulana|Interesting Link|

Some may find this link helpful:

[http://www.sfu.ca/archaeology/dept/fac\\_bio/dandrea/](http://www.sfu.ca/archaeology/dept/fac_bio/dandrea/)

---

Tired of spam? Get advanced junk mail protection with MSN 8.

<http://join.msn.com/?page=features/junkmail>

| 4969|2002-11-28 10:24:57|Djehuti Sundaka|Stolen statuettes go home|

[http://www.news24.com/contentDisplay/level4Article/0,1113,2\\_1287889,00.html](http://www.news24.com/contentDisplay/level4Article/0,1113,2_1287889,00.html)

Stolen statuettes go home

Bamako - Eighteen 13th-century statuettes which were illicitly removed from the west African state of Mali, apparently after clandestine digs, have found their way home, the local media reported on Wednesday.



The small figures, 16 of them in terra cotta and the others carved in wood, were stolen from the Niger river delta region in the central Bandiagara region, the government daily L'Essor reported.

The director of the National Museum in the capital Bamako, Samuel Sidibe, expressed delight at the return of the "family heirlooms", which were believed to have been found in the possession of a private collector and a French antiques dealer.

"The return of these works rewards the major efforts Mali has made in recent years to alert international opinion, the police and customs services to the looting of our heritage," Sidibe said.

A few years ago, French President Jacques Chirac returned to Mali a terra-cotta figure of a ram which had been given to him as a birthday present by one of his aides. An investigation showed that it had been taken illicitly from Mali. - Sapa-AFP

| 4970|2002-11-28 10:31:31|Djehuti Sundaka|Wesley cracks ancient quest|

<http://news.scotsman.com/international.cfm?id=1321792002>

Wesley cracks ancient quest

By *MICHAEL HOWIE*

AN amateur archaeologist has stunned seasoned experts by unearthing "treasure" they had been hunting for years.

Wesley Bradd was in the middle of a Raleigh International trip to Africa when he discovered a clutch of rare and ancient ostrich eggs which could be tens of thousands of years old.

Archaeologists are astonished at the find by the 22-year-old from Dunbar because they have been hunting for similar prized items in vain for years.

Academics are particularly excited because the eggs carry engravings by bushmen and the shells have been expertly turned into water bottles.

Mr Bradd, who is a volunteer with youth development charity Raleigh International, was taking a break from working on environmental projects in the south-west of the country when he explored a crevasse under a rock overhang and found the three rare egg water bottles.

The bottles were used by San [bushmen] people - the original inhabitants of the area - who drilled a hole in one side of a fresh egg, cleaned it out and, once filled with water, plugged the holes with a mixture of beeswax and grass.

The discovery was made while Wesley was working in the Sperrgebiet, an unpopulated and heavily restricted diamond area.

Two of the eggs were decorated with engravings, with one being additionally touched up with an application of red ochre.

Mr Bradd said he was delighted with the surprise discovery.



"It was fantastic enough to be in the Sperrgebiet, but to come across the eggs as well - that just made the three-week visit all the better.

"I've always been interested in archaeology, and the find was really lucky," he said.

"I like to explore my surroundings, which is why I crawled into the crack under the rock, and I was as surprised as anyone to see the eggs neatly stacked behind it. I didn't realise they were so important until the archaeologist told us what they were used for, how difficult they are to find and that they have been looking for a whole egg for quite a while."

Dr Deiter Noli, of the Namibian National Monuments Council, said: "They may have been there for hundreds of years, but could have also been hidden thousands or tens of thousands of years ago as, under the right conditions, ostrich eggshell is all but indestructible."

It is thought the cache of bottles was left by the San for the return leg of a long journey, but were never retrieved by them. These "nests" were usually abandoned due to a change of route, and are only very occasionally discovered.

In fact, experts say there have only been four similar finds.

A Raleigh International spokeswoman said: "In this particular area, archaeologists have been searching for ten years for an intact egg, and none have been found until now." As the eggs are not threatened by their current location, they have been replaced again, and left in situ pending further investigation by experts. As well as the water bottles, the group also discovered some previously unknown rock paintings, depicting a gemsbok [antelope], hunting bags and a larger, unidentified animal.

Two bushman shelters, pottery, stone tools and a possible implement for hanging meat, as well as a burial site, were also uncovered.

Mr Bradd is playing down the chances of making a similar discovery - but is not leaving anything to chance.

"I'm on a 220km trek for the next three weeks, so I doubt I'll come across anything like that again, but I'll be keeping my eyes peeled."

Mr Bradd is part of a three-month Raleigh International expedition taking place in Namibia where more than 100 volunteers, mainly from Scotland but also from Namibia, China and Ireland, are working on several projects including the construction of a visitor centre in a petrified forest, a recycling scheme and plant surveys.

| 4971|2002-11-28 10:45:18|Manu Ampim|Re: Honey kills antibiotic-resistant bugs|

> >Doesn't the smith and ebers papyrus record wounds being treated by  
> >honey, which is what the documentary the Lost mummy of Imhotep  
>>talks about.



- > Alberto,
- >
- > The "Edwin Smith" Papyrus outlines the use of honey which is

applied to various wounds and head injuries to prevent or eliminate pus and bacteria. This procedure is described in a number of the 48 cases of this medical papyrus.

- >
- > The Ancient Egyptian medical text, known as the so-called "Edwin

Smith" Papyrus, is the oldest surgical text in the world

- > and it was translated by James Henry Breasted.

- >
- > Manu Ampim

- >
- > -----

- >Thank you very much for the reference. I am also curious if you have
- >any information on the use of bread mold in ancient kmt as treating
- >wounds????

I am not aware if there are examples of this type of treatment, but if so it was definitely not common.

Bread mold typically produces penicillin, which kills germs which infect wounds, and thus if physicians in KMT applied bread mold to their patients' wounds, then Alexander Fleming's discovery of penicillin in 1928 should be re-examined.

I have a copy of the comprehensive "Edwin Smith" Papyrus and to my knowledge none of the 48 cases describe the use of bread mold to treat patients' wounds. Likewise, I don't recall the "Ebers" Papyrus describing its use.

On the other hand, I have seen general secondhand information about the alleged use of "rotten bread" in KMT as an effective treatment on wounds, but I have not seen any \*source materials\* to substantiate this claim.

Alberto, this might be a good research project for you to pursue. If you are interested, I will help you locate mdw ntr sources.

Manu Ampim

| 4972|2002-11-28 10:49:28|Djehuti Sundaka|Khufu and the chamber of secrets |



[http://www.iol.co.za/index.php?click\\_id=588&art\\_id=iol103848627813P653&set\\_id=1](http://www.iol.co.za/index.php?click_id=588&art_id=iol103848627813P653&set_id=1)

Khufu and the chamber of secrets

By Owen Coetzer

History calls it a tomb. Yet no mummy was ever found in it.

It is attributed to the 4th Dynasty pharaoh Khufu, (Cheops in Greek) yet the only reference to his name is upside-down in red paint on some quarry blocks discovered by sheer accident in an almost totally inaccessible pressure-relieving vault high above the so-called King's Chamber.

In fact, no inscriptions of any kind appear anywhere in the Great Pyramid.

And absolute proof is still needed - after some 4 500 years - to attribute its building to Khufu. More, that it is his tomb.

The one inescapable fact - and just about the only one - is that the pyramid exists.

This month Egypt's antiquities chief Zahi Hawass will dispatch his men up the sides of the pyramid seeking clues which, he hopes, will prove whether the so-called "air shafts" from the "Queen's" chamber deep inside this architectural wonder actually reach the outside.

If they do not, says Hawass, it will indicate another mysterious and unknown chamber within the pyramid.

In September a tiny robot, equipped with a video camera, crawled up one of the shafts to a strange, small door, discovered some four years ago.

While the world waited - the adventure was filmed live by National Geographic - the robot broke through ... to find yet another mysterious door



blocking its path some  
65m up the shaft.

All work was halted - and Hawass said he would  
consider his  
next move.

The men will now look for the shaft's exit point  
on the outside -  
if it exists.

Hawass's choice of words - if there is no exit, it will indicate an  
unknown chamber -  
mark an extraordinary change in his attitude towards people he once  
branded  
"Pyra-mad-ologists".

He now takes tea with engineer Robert Bauval (who says Egyptian  
civilisation is  
more than 12 000 years old: it's in the stars) and Graham Hancock  
(the constellation  
of Orion mirrors the Giza Plateau) and John Anthony West (the  
Sphinx was  
damaged by constant rain and floods 15 000 years ago), and  
entertains the theories  
he once found laughable.

Why the change?

The small door in the pyramid shaft. It should never have been  
there.

Hawass and the supreme council of antiquities agreed some four  
years ago to allow  
the first experimental robot up the shaft.

They didn't expect to find anything, putting paid to further  
schemes by  
Pyra-mad-ologists to probe what everyone knew was a mere tomb. But  
the robot  
found the door. To Hawass, who lives and breathes the Giza complex,  
it was an  
astounding revelation and a reminder that the complex still held  
secrets.

Academics had also raised questions about mysterious unknown secret



chambers  
hidden within the pyramid.

In 1984, French architects Jean Patric Goidin and Gilles Dormion,  
part of a French  
archaeological mission to do an architectural analysis of the  
horizontal passage  
leading to the Queen's Chambe", found themselves amazed and elated.  
What they  
had found was extraordinary.

The language of their official report is somewhat dry - but the  
facts are fascinating:  
"There can scarcely be any doubt at this stage that beyond the  
walls of the  
horizontal corridor, there exists, by design, one or more  
cavities."

What they had noticed was a simple matter of different types of  
stone. The corridor  
has a step, and the stones that comprise it and surround it were of  
a different cut  
and size to the rest.

They said: "In December 1985 we advised the French Ministry of  
Foreign Affairs of  
the various unusual features we had observed in the Great Pyramid  
...

"Microgravity tests were carried out in May 1986. They revealed an  
undeniable and  
significant variation of density ...

"The amplitude of the phenomenon detected implies a large cavity...  
In August, 1986,  
drilling by representatives of the French electricity board  
revealed, to everyone's  
surprise, a layer of fine sand."

The architects' conclusions, reported a year later: "There can  
scarcely be any doubt  
... that beyond the walls of the horizontal corridor there exists  
by design one or more  
cavities.

"A main cavity is situated to the south-west of the corridor,



corresponding to the  
maximum measurement by microgravity instruments ... This main  
cavity could link  
with a gallery running along the west side of the horizontal  
corridor ... a symmetrical  
gallery may even exist on the east side.

"Whatever the nature of these cavities - they are surely untouched;  
they have  
probably an important purpose as they are carefully concealed, a  
complex and heavy  
system used to mask or close off the access."

Modestly, the French mention that the technique they had used was a  
"first" in the  
field of archaeology.

Did this, too, convince Hawass that the pyramid held more secrets?

The Greek historian Herodotus catalogued Egyptian history, which  
was as old to him  
when he arrived at the Giza plateau as he is to us today. He  
remarks that he had  
been told that  
the body of Cheops still reposed on an island below the pyramid,  
surrounded by a  
lake.

But the pyramid is built on a granite outcrop, and is remote from  
the river Nile.

However, architect Hans Hansen - another member of the French team  
- wrote that  
perhaps another, secret, entrance exists on the western side of the  
pyramid along  
the 35th layer of stones. (The main entrance is on the northern  
side.)

Also, he says, at a point 57,59m along that western base line, the  
passage  
mentioned by Herodotus may yet actually be found, descending to the  
Nile's  
low-water mark at the time of Khufu.

No more work has been done on the French findings - yet. But it is  
significant that



the camera in the recent robot probe up the Queen's Chamber shaft  
"saw" fine white  
sand - just like that discovered by the Frenchmen in the horizontal  
corridor.

I visited the pyramid late on a hot Friday afternoon, and watched  
happy Egyptian  
family groups sitting on the huge stones in front of the main  
entrance or picnicking  
on rugs.

But I was about to fulfil a dream, and climbed up the narrow "new"  
stairs to the main  
entrance, and down into a long, sloping passage, bending over to  
escape damaging  
my head.

And there, inside, was the magic I knew would exist - a tingling,  
almost weightless  
light-headed electric sensation. Levitation came to mind and it was  
all I could do not  
to throw myself into the air and float. At the bottom of the  
sloping passage was an  
iron grille - cutting off access to the chamber far below ground.  
No one is allowed  
there anymore.

Minutes later I was outside the portal of the Queen's Chamber -  
where the  
Frenchmen had found their "cavity", and from where the tiny robot  
had clawed its  
way up the "air" shaft to the mysterious doors blocking its  
journey.

I was, too, at the foot of the immense Grand Gallery, with its  
massive corbelled roof  
and wooden staircase, leading upwards to the King's Chamber.  
Another forced  
genuflection to get beneath a huge stone in the ante-room, and I  
was there, alone,  
with the "sarcophagus" for which there is no explanation. Time had  
no meaning. I  
was light-headed with the Power.

Napoleon spent a night here alone. He would never, ever, talk about  
it other than to



say the visions nearly drove him mad. Author Paul Brunton also spent the night alone in this chamber. When he did not emerge in the morning, a team went in search of him, finding him comatose and unable to walk, speaking of "great visions".

My plan to lie on the floor in the swirling, roaring silence was thwarted by a loud American who stumbled into the chamber, shouting "Goddamn!" Had I the power to curse, he would instantly have become a horned toad.

Outside again, the world continued. Wet with perspiration, I sat shakily on a huge stone and fumbled for a Camel, forcing the ethereal, whispering, swirling voices to recede in the comfort of the everyday. And disappear into the dust of the Giza evening.

The dream fulfilled - but not yet satisfied....

| 4973|2002-11-29 04:10:09|Loring Edward|Info from Ta\_Seti|

I always forward interesting info from Ta\_Setians to specialist friends. Here is a note from (Dr.) Berni Gardi, Africa Curator in the Museum of Cultures, Basel. It seems that he participated in the CD-Rom mentioned. He has good Photos of the terracottas and he loves engraved Bushman eggs! He has a problem with "leidennetwork". Does anyone know about this?

This is just to show that Ta\_Seti is getting to mainstream people in Europe.

By the way, I'm now on-line all day (0800-2200 CET) with a broadband internet connection (512 down/128 up). I also now have a new computer (to try to keep up with Alex D.) Pentium IV 2.8 and internet is now very open to me, so I can visit all those sites many of you list. I also now have a CD-ROM burner and could make copies of our databank system GALEXYS. I don't know how many of you are outside the USA. In any case, if he agrees, I would make Alex D. distributor for the USA.

For those of you outside the USA who would like a copy, please give me a mailing address. I would propose for this and other similar distributions that the national distributor make copies and distribute them at cost to other members or interested parties. I am placing this material in the public domain, because I believe that knowledge belongs to everyone, and it may not be used commercially. Any of you who are interested in the development of intelligent data systems are invited to participate in the further development. The owner of all rights to the system and its further



development is Dr.habil. hist. Galina Alexandrovna Belova in Moscow. Galina, the daughter of Gen. Alexander Zhivchikov who in WWII charged Nazi tanks on horseback, the great granddaughter of Leo Tolstoj, is the mother of modern Russian egyptology and my partner in all things. She has dedicated her life to humanism in Russia. We both dedicate our work to humanism in the whole world.

Cheers

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: <[Bernhard.Gardi@bs.ch](mailto:Bernhard.Gardi@bs.ch)>

To: <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Sent: Friday, November 29, 2002 8:19 AM

Subject: Hab' Dank

Lieber Edward

Hab' Dank fr deine Mails.

Afrika-Fotos: das ist jene CD-Rom, an der auch ich beteiligt war.

Terrakottas von Mali: dieselbe message wurde mir von anderswo her zugeschickt. Absender war leidennetwork. Hingegen, wenn ich leidennetwork anklike, kann ich es nicht □□en. ↙ rigens: Ich habe gute Fotos in meinem B□□ von den Terrakotten (sie waren vom franz. Zoll beschlagnahmt worden; der Direktor in Mali wartete seit einem Jahr darauf, dass sie zurckgegeben wrden).

Sch□□ auch die Geschichte der Bushmen-eggs. ich selber liebe diese gravierten Eier ganz besonders.

Gruss

Bernhard

P.S. Regnete es bei Dir auch des □□rn in den letzten Tagen?

| 4974|2002-11-29 08:47:37|omari maulana|Nekhen News Link|

<http://www.hierakonpolis.org/resources/NN%201998.pdf>

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<http://join.msn.com/?page=features/junkmail>

| 4975|2002-11-29 10:12:54|omari maulana|Amelia's legacy |

\*\*\*I thought Egypt was a "distinctive African culture" as well (Eurocentrism) \*\*\*



## Amelia's legacy

The Egypt Exploration Fund was founded 120 years ago. Jill Kamil traces some of the highlights of its achievements from the pioneering era to today's meticulously planned investigations

---

[Click to view caption](#)

Clockwise from top: Flinders Petrie at Abydos sorting out small objects; polychrome glass vessel in the shape of a fish; bronze lamp from an X-group burial at Qasr Ibrim (from the British Museum); objects discovered in the cellar of a house at Tanis; Edouard Naville lording over excavations at Deir Al-Bahari

---

It took an amateur to launch the Egypt Exploration Fund -- known since 1919 as the Egypt Exploration Society (EES). Amelia Edwards, the daughter of a British army officer best known for her book, *A Thousand Miles up the Nile*, published in 1877, journeyed to the Second Cataract and was shocked at the wanton destruction of monuments caused by rapacious locals and foreign collectors. Her book awakened public concern and helped her to establish the institution whose continuing aim is to preserve the monuments of Egypt. As secretary of the fund she did much to promote the work of William Flinders Petrie, the renowned English Egyptologist regarded as the founder of modern archaeology whose method and technique were revolutionary in his day.

**DELTA SITES:** Given the importance of the Bible to European cultures, it is not surprising that early scholars should have had a special interest in the Delta. They sought to identify monuments that confirmed biblical sources and Edouard Naville, the Swiss Egyptologist and biblical scholar working for the fund, excavated the "treasure-cities Pithom and Raames" (mentioned in the first chapter of Exodus) at Tel Al- Maskuta near Ismailiya. The discovery excited public attention: here was the enigmatical "land of Goshen". Naville later surveyed Tanis (San Al-Hagar). France's Pierre Montet had earlier excavated what was then thought (wrongly) to be the "bond city" of Zoan.

Petrie first came to Egypt to make a survey of the pyramids of Giza for the fund, but soon enough also turned his attention to the Delta. He excavated Naucratis in the western Delta and was able to unravel the mystery of the Greek settlement about which Herodotus had been "somewhat misinformed". He also excavated Tel Al- Fara'un, the ancient site of Buto, which played an important part at the beginning of Egyptian history. There were few sites in



Egypt where Petrie, an acute observer and incredibly energetic scholar, did not lay his hand. He carried out even more excavations, it is said, than France's Françoise Mariette, and he made more major discoveries than any other archaeologist. More important, by systematically arranging predynastic Egyptian material, he invented sequence dating.

**SCHOLARLY DIFFERENCES:** Petrie was outspoken about what he regarded as the incompetence of many of his colleagues, and the difference between his approach to archaeology and that of the brilliant French civil engineer, archaeologist and geologist Jacques de Morgan, is worth mentioning. Both scholars worked at Naqada, one of the most important predynastic cultures in Upper Egypt and located in the desert west of the modern village of that name. In this vast area covering some 17 acres was a staggering number of graves -- more than 2000, packed closely together. Petrie excavated there in 1895 and de Morgan unearthed a huge mastaba tomb in 1897. The latter contained ivory tablets, pottery fragments and clay seals bearing the name of King Aha. In contrast to Petrie's small and highly structured crews who worked meticulously under his watchful eye, de Morgan tended to post squads of workers at key positions at the site where they dug somewhat haphazardly.

Similar differences in approach are evident between Flinders Petrie and Edouard Naville -- had bulldozers been invented, the latter would certainly have used them! At Deir Al-Bahari on the Theban necropolis were the remains of the temples of Mentuhotep II, Hatshepsut and Tuthmosis III, which had been briefly studied in the 19th century. When Naville was given the grant to excavate there. Petrie considered it ludicrous to entrust the area to someone like him who, as far as he was concerned, would ignore the site's small objects and fail to recognise their significance. Petrie made it clear to the EES that it would be more appropriate to send Naville to Karnak where he could find massive statues and inscriptions, rather than allow him to set his hand to what Petrie regarded as still a virgin site. Naville, of course, knew that Petrie was critical of his work, but never before had he seen him so openly hostile. He sent a letter to the Fund offering his resignation -- but it was no more than a gesture. He did excavate the necropolis and the results of his work at Deir Al-Bahari over six seasons resulted in seven volumes of reports.

**TEL AL-AMARNA:** Within a large crescent- shaped plain more than four kilometres long and about 800 metres wide on the eastern bank of the Nile, across the river from the modern village of Deir Mawas, is Akhet-Aten, "The Horizon of Aten", present day Tel Al-Amarna. This was the site chosen by the Pharaoh Akhenaten (1360- 1343 BC) for his capital. In 1887, a peasant woman was digging for sebak, the earth rich in accumulated debris of ancient houses and refuse heaps deposited around dwelling areas and widely used as a fertiliser, when she unearthed 300 clay tablets, now known as the Amarna letters. Such of them as have survived are now divided between the British



Museum, the Berlin Museum, and Cairo Museum. These objects are of immense interest and historical value. They are letters written by Egypt's vassal princes and governors in Syria, and give a first-hand picture of the various kings of Babylonia, Mittani, Hatti and Assyria and their relations with the Pharaoh of Egypt.

Discovery of the tablets aroused intense interest among archaeologists, and first on the scene was Petrie. From 1891-2 he excavated the South Palace, the Great Temple of the Aten, and the city centre. More tablets were found, and glass factories, as well as a whole residential quarter. The second phase of the EES work at Al-Amarna started in 1931 under the direction of John Pendlebury. This was when the so-called House of the North, Nefertiti's house, was excavated. Describing his excavations at the site in 1935, Pendlebury wrote: "one of the most fascinating points about the work is that we are concerned with the private lives of the whole population, slave and nobleman, workman and official and the royal family itself. So strong is this homely atmosphere that we feel we really know as individuals the people whose houses we are excavating. Alike as these houses are in plan, each one shows little variations indicating the tastes as well as the profession of the owner."

The next phase of the work was entrusted to Barry Kemp, who has now worked on the site for nearly a quarter of a century. When the EES renewed its concession at Al-Amarna, it was decided to remedy the lack of a large-scale plan showing all the sites uncovered at various times by both British and German missions and carry out a complete and coordinated survey to evaluate past efforts, as well as to assess the site's future potential. Entrusted with this exacting task, Kemp undertook the preparation of a 1:5000 scale map of the whole area, and a 1:2500 scale map of the main city site. Over the two seasons during which this work was carried out, some small but significant discoveries were made, and a palace bakery was found among the storerooms south of the Great Temple. Al-Amarna is unquestionably one of the best studied and understood urban sites of ancient Egypt, and work there continues.

**SAQQARA:** The EES mission at Saqqara peaked between 1965 and 1970, when Walter Emery decided to search the necropolis for the tomb of Imhotep, vizier of the Pharaoh Djoser (2654-2635 BC) and builder of the Step Pyramid. He chose a site in north Saqqara, west of the 3rd-Dynasty tombs, which he believed to be the centre of a popular healing cult in later times. His dig revealed shaft burials and a network of underground catacombs dating from Graeco- Roman times. Mummified ibises and hawks were found stacked from rock-bed to ceiling. The ibis birds were encased in clay pots, some with their wrappings beautifully decorated with images of deities. He also found shafts containing mummified baboons and a cemetery of cows -- the mothers of the sacred Apis bulls; one skull was intact, in a decorated clay plaster



casing. The tomb of Imhotep was not found. After Emery's death, Harry Smith classified his material in preparation for publication and also began a survey on the eastern edge of the Saqqara escarpment, adjacent to the pyramid of Teti.

In 1975, Geoffrey Martin and Hans Schneider, in a joint expedition sponsored by the EES and the National Museum of Antiquities in Leiden, embarked on the relocation of the already documented New Kingdom tombs at Saqqara. They were searching, in particular, for that of an official called Maya who served in the reign of Tutankhamun (1343-1333 BC). Luck would have it that they located the important tomb of Horemhab that same year.

Horemhab was the army general who made his first appearance on the political scene in the reign of Akhenaten; he served also under Tutankhamun and, after the short reign of Aye, himself became Pharaoh of Egypt (1328-1298 BC). Finding this tomb was, therefore, an unexpected and valuable reward; it was built when he was still a general, before excavation of his royal tomb in the Valley of the Kings was begun. One inscribed block of stone discovered at Saqqara bears parts of the cartouches of Tutankhamun which were usurped by Horemhab, thus settling any possible controversy of the date of the tomb. Museums around the world, especially the Museum of Leiden, which possess fragments of blocks from the tomb, have sent plaster casts to Egypt to enable as complete a restoration as possible.

**NUBIA:** Between 1960 and 1969 the stretch of the river Nile known as Nubia witnessed the most spectacular and concentrated archaeological salvage operation of all time. Scholars, architects and engineers from some 30 countries laboured against time to conserve or excavate ancient monuments, settlements and cemeteries doomed to destruction by the rising waters of Lake Nasser following the completion of the High Dam at Aswan. The EES took responsibility for the dismantling of the Buhen temple, one of the most important in Nubia, and its relocation in Khartoum. Another two temples, at the Semna fortresses, though small, had survived the ages well and had finely executed reliefs and historically important texts; these were reexamined in the light of modern scholarship before removal by a joint EES and Brown University project. The EES also studied X-Group tomb concentrations in Lower Nubia, at Kalabsha and Qasr Ibrim, under the direction of Walter Emery. At the latter site Emery had the good fortune to find two storerooms overlooked by the plunderers. They yielded a fine collection of bronze vessels, lamps and glassware of the same types as those he had unearthed at Ballana 30 years before.

**QASR IBRIM:** Riding above the waters of Lake Nasser, about 15 kilometres north of Abu Simbel, is the island of Qasr Ibrim, all that remains of an important frontier post in Roman times when it was still part of the mainland. Excavations directed by J M Plumley began in 1963-4 and continued



until 1976. Qasr Ibrim, a great rock and possibly a holy place, commanded a view of the Nile valley and desert for miles around. Founded in the early 12th dynasty as one of a chain of Nubian forts, it was regarded between 30 BC and AD 395, during the Roman occupation of Egypt, as the official border between Egypt and Nubia.

The stronghold of Qasr Ibrim by the Roman general Petronius is well documented. His task was to contain the Blemmys and the Nobodai tribes of the Eastern and Western Deserts. Later, the kingdom of Napata-Meroe, a continuation of the Egyptian-influenced Napatan culture and a distinctive African culture, spread northwards as far as Qasr Ibrim and a temple was built there -- possibly on the site of an earlier temple of 25th- dynasty Kushite King Taharqa. Meroitic grave- stelae in the cemeteries show that people using the Meroitic language were buried there.

Christianity spread to Nubia at the beginning of the 6th century, and the inhabitants converted to the new faith. The ruined temple was converted into a church. A great cathedral was later built on the site in the 12th century. During his excavations in the 1960s, Plumley uncovered a body clad in the Episcopal robes of the Eastern Church: in its folds were two long scrolls written in Arabic and Coptic. Qasr Ibrim was besieged when Nubia was invaded by Turan Shah, the elder brother of Salaheddin. The Moeroites were defeated, the town destroyed, and a Muslim garrison was set up, manned, so it was said, by Bosnians.

This unique site, so rich in history, has proved to be a worthwhile field for archaeological research. Among the most important discoveries so far made there are ancient documents written in a host of languages: Old Nubian, Arabic, Coptic, and Greek; they are private and official letters, legal documents and petitions dating from the end of the 8th to the 15th centuries. Mark Horton, working for the EES, excavated the ruined town and fortress, and restoration of the cathedral is envisioned.

**MEMPHIS:** Despite its importance and continuous occupation for thousands of years, only a small part of the central city of ancient Memphis has ever been excavated -- not more than 10 per cent. The first comprehensive study of the site was by Petrie in 1908-13. This was followed by several excavations by the Egyptian Antiquities Service and the University of Pennsylvania, but after 1955 excavations were sporadic and short-lived.

A survey of Memphis by the EES was carried out in 1981-82 under the directorship of David Jeffreys, with Harry Smith initiating the fieldwork. The long-term goal is ambitious: to draw up a stratified map of ancient Memphis giving, where possible, ground plans of different structures at various stages of history. One early task was to locate the original course of the river and trace its slow movement eastward throughout the life of the



city. In the mid-1990s, Jeffreys and Liza Giddy carried out work at Tel Rabia, to the north of the small temple of Ptah, and they anticipate being able to excavate from the Late Period to the Middle Kingdom before hitting the water table. Pumping would only give another metre or so, still in the Middle Kingdom strata, so only geophysical survey and drill cores will reveal what still lies beneath.

For the great part of its 120 years, the EES's work in Egypt has been financed wholly from funds provided by its members -- some of whom have borne the costs of complete excavations. After World War II the society received funds for fieldwork from the British government through the British Academy. Nevertheless, it is the support it continues to receive from private and institutional members that enables it to continue its ambitious programme of activities.

#### Practical information

The Egypt Exploration Society's office in Cairo is at the premises of the British Council, 192 Shara Al-Nil, Agouza. In addition to assisting expeditions facilitate formalities, it organises an interesting education programme of lectures, courses, and site visits for its Cairo members. Tel: 301 8319. Fax: 344 3076.

#### Recommended reading

Excavating in Egypt: The Egypt Exploration Society 1882-1982, Ed. TGH James, British Museum Publications Ltd. 1982.

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| 4976|2002-11-29 10:32:42|kcamm23063@aol.com|The Origins of Racism |

I received the following from one of my lists, thought you might enjoy it:

The Origins of Racism  
by Debay Tadesse  
PhD Student  
Howard University

It is now an accepted fact that Africa is the birthplace of Man and Human Societies and the birthplace of civilisation. Nonetheless, for a very long time European academicians and historians denied Africa any achievement. They argued first that the Africans were sub-human creatures not capable of building any form of civilisation. However, these Europeans came later to accept the humanity of the African but as a



primitive man without past or future. Why did the Europeans hold these views about Africa and the Africans? Why were the Africans considered sub-human and primitive?

These views were the product of two eras: The era of the Atlantic Slave trade (16th to the 19th century) and the era of European colonisation of Africa (19th to 20th century). The era of the Atlantic Slave Trade witnessed the forceful removal of millions of Africans to be sold into slavery in the New World where they worked in mining industries and the agricultural plantations that capitalists of Europe developed there. Indeed, the enslavement of Africans grew rapidly to become the most dominant factor in the economic system of Europe so much so that Europe owed its subsequent prosperity and power to the labour of these African victims of slavery. Henceforth, the Europeans became interested in the African as a commodity, and as chattel. The African was thus seen as sub-human, an animal that worked under the whip for the European master.

It was during the period of the Slave Trade and later in the nineteenth century that more than one hundred books about Africa and Africans appeared in Europe. The authors of these books, many of whom were slavers themselves, had a vested interest in the continuation of the Atlantic Slave Trade. Therefore, their biased writings bristled with stereotypes and myths about the Africans that they deliberately invented. For example, the slave trader, John Houston, wrote that the Africans "exactly resemble their fellow creatures and natives, the monkeys." Even the Scottish philosopher, David Hume, described the African as "naturally inferior to the white." A summary of these views was given by the German philosopher, Hegel, in the famous Jena lectures (Berlin 1830), wherein he declared that the Africans were sub-human and thus had no history. Yet these Europeans were not ignorant of the African past and culture. In fact the Axum civilisation in Ethiopia, civilisation of the Ghana, Mali, and Songhay empires in West Africa and the civilisation of great Zimbabwe in southern Africa were very familiar to Europeans, but they deliberately suppressed all information that pointed to African civilisations and achievements.

The attitude of Europeans towards Africa and its people during the era of the slave trade can be captured in the quotes below:

William Bosman: "a New and Accurate Description of the Coast of Guinea" (1704) were: "They tell us that in the beginning God created Black as well as white men, and they tell us that God having created these two sets of men, offered two sorts of gifts, gold and the knowledge of reading and writing. Giving the blacks the first election they chose gold, and left the knowledge of letters to the whites. God granted their request, but being incensed at their avarice, resolved that the whites should forever, be their masters, and that they were obliged to wait on them as their slaves."

From a map published in Paris in 1761 we read: "It is true that the centre of the continent is filled with burning sands, savage beasts and almost inhabited deserts. The scarcity of water forces the different animals to come together to the same place to drink. It happens that finding themselves together at a time when they are in heat, they have intercourse with another, paying regard to the difference between species. Thus are produced those monsters which are to be found there in greater numbers than in any other part of the world." David Hume enlightenment philosopher wrote in 1768:

"I am apt to suspect the Negroes to be naturally inferior to the white. There never was a civilised nation of any other complexion than white.

6th Century A.D. Jewish interpretation of Genesis: "Now I cannot beget the fourth son whose children I would have ordered to serve you and your brothers. Therefore, it must be Canaan, your first born, whom they enslave. And since you have disabled me doing ugly things in the blackness of night, Canaan children shall be born ugly and black. Moreover, because you twisted your head around to see my nakedness, your childrens hair shall be twisted in kinks and their eyes red. Again, because lips jested at my misfortune, theirs shall swell. And because you neglected my nakedness, they shall go naked and their male members shall be shamefully elongated. Men of this race are called Negroes. Their forefather, Canaan, commanded them to love theft and fornication; to be banded together in hatred of their masters and never to tell the truth."

The German philosopher Hegel whom I quoted earlier and who had never been to Africa was of the



opinion that:

"In Negro life the Characteristic point is the fact that he has not yet attained the realisation of any substantial objective existence-as for example, God and religion the Negro exhibits the natural man in his completely wild and untamed state. There is nothing harmonious with humanity to be found in this type of character Africa should never be mentioned for it is no historical part of the world. What we properly understand by Africa is the unhistorical, undeveloped spirit, still in the conditions of mere nature. Africa had to be presented here only as on the threshold of the world's history. The Negro has no movement or development to exhibit."

The colonial period is generally considered to have begun in earnest from 1884-1885 and continued until African nations obtained their independence in the early 1960's. During this period, Europeans exploited Africa's human and natural resources in as late as 1923. The views of the European historians and academicians during the colonial period could be summed up in a lecture by Professor A.P. Newton delivered that year. Professor Newton, who was invited to address the Royal African Society on the topic "Africa and Historical Research" began his lecture with the categorical statement:

"Africa had no history before the coming of the Europeans. History only begins when men take to writing. And since Africa had no knowledge of writing, information of African history could be found only in material remains, in language and in primitive culture. These are the concerns of linguists, archaeologists and anthropologists and not the concern of historians."

This statement was reproduced some 40 years later by Professor Trevor-Roper - Professor of History at Oxford University who in 1963 said with equal pomposity and arrogance:

"Nowadays, undergraduates demand that they should be taught African History. Perhaps in the future there will be some African History to teach. But at the present there is none; there is only the history of Europeans in Africa. The rest is darkness, and darkness is not a subject of history. Please do not misunderstand me I do not deny that man existed even in dark countries and dark centuries the present world is one that is dominated by European techniques, European examples, and European ideas. It is these which have shaken the non-European world out of its past, out of barbarism in Africa. The history of the world, for the last five centuries, is so far as it has significance, has been European History. The study of History must therefore be Europe-centric we cannot, thus, afford to amuse ourselves with the unrewarding gyrations of barbarous tribes in picturesque but irrelevant corners of the globe."

The impact of these attitudes was that, on the one hand, while colonial history was accepted as a field worthy of study, African History was not. Moreover the study of colonial History of Africa (i.e., the study of the History of the white man in Africa) was not only studied and taught in schools but represented or became African History. This so-called African History was studied under three major themes:

- (a) History of European colonial activities;
- (b) What Europe brought to Africa;
- (c) History of European settlers;

Therefore the study of Africans and the African past was left to the anthropologists. On their part, the anthropologist concerned themselves with the study of what they called "primitive societies" untouched by civilisation. They searched for the small and isolated African ethnic groups, which they called tribes, and made them the subject of their study. These small and isolated groups were taken as representative of the whole continent. And when they studied the groups, the anthropologists stressed their static nature rather than their dynamic nature. They did not bother to examine the larger and more complex societies, such as Ethiopians in East Africa, the Bantu of central and the southern half of the continent, the Hausa, the Mande (Mandinka) or the Songhay of West Africa. Having studied these small groups, the anthropologists concluded that African societies were timeless entities, without past or future. Naturally, this kind of study of African people was convenient to the European and British colonial administrations, specially the British who went about inventing chiefs to suit the colonial system they called Indirect Rule. Small wonder anthropology was viewed with suspicion by educated Africans as the handmaiden of colonialism.

One may ask the question why the anthropologists reached such conclusions. In general, the European anthropologists of the colonial period were attempting to justify the colonisation of Africa by Europe: First, they were telling their audience in Europe that the superior white men with his superior culture were



justified in colonising the so-called inferior and primitive African. Only then would the African be guided to Christianity and civilisation. Secondly, the anthropologists were conveying to the European coloniser that the African was primitive and weak and would never have the strength to challenge them effectively. Thirdly, the anthropologists were confirming to the colonisers that Africans were children who were incapable of growing up, but were dangerous and had to be subjugated by force.

Having exhausted the study of the small isolated African societies, the anthropologists were faced with the larger and more complex African societies. They came to realise that some of these complex political, economic and social systems were comparable and at times more advanced than those developed in Europe. In spite of the evidence, they denied these African achievements to the Africans, and looked for their origins outside the continent. Their immediate reaction was that the civilisations of Egypt (KMT), Meroe, Axum, Zimbabwe, Ghana, Mali, Songhay, etc., must have been developed by invaders from the outside. These so-called invaders they called "Hamites" whom they described as white, inherently culturally superior, nomads who came to Africa in successive waves in the course of which they conquered the Africans who were then living in settled agricultural communities, and galvanized them into civilisation.

The chief exponent of the "Hamitic Myth" was the British anthropologist, C.G. Seligman who in 1930 wrote in his *Races of Africa*, that "the civilisations of Africa are the civilisations of the Hamites. Its history is the record of these people and of their interaction with the two African stocks, the Negro and the Bushman the incoming Hamites were pastoral Europeans, arriving in wave after wave, better armed as well as quicker outwitted than the dark agricultural negroes." Today, of course, we know better. African historiography since the attainment of independence in the 1960s has completely shattered the Hamitic myth and allied European racist writing on Africa and the Africans masquerading as science. Ethiopia is an ancient polity that managed to sustain an unbroken civilisation free of foreign influences. Like ancient Egypt, and other civilisation in Africa, Ethiopian civilisation was systematically de-Africanised in Western literature. As anthropologists were faced with the larger and complex societies, they looked for external influences when faced with our civilisation. Accordingly, in the case of Ethiopia, they came up with a new lie called the Semitic hypothesis. According to the Semitic hypothesis or myth the Ethiopians are actually not an African but a member of a group of Semitic-speaking peoples of the Near East who settled by the Red Sea. In saying this they included and still include, for example Professor Greenberg's thesis in *The Languages of Africa* (1954), the Ethiopian alphabet with Afro-Asiatic languages that includes the Arabic and Hebrew. In addition they say these Semitic people were the Habshit ethnic group with an alphabet called Ge'ez which they used for writing. Therefore they associated the current Amharic alphabet which evolved from Ge'ez with the Habsha people who live in Ethiopia today are called or Semites. Habshit (Semite). However, this myth or hypothesis is completely false because there is no evidence to prove it. In fact neither the Habshit people nor the Ge'ez alphabet exists in any part today's of Near East (Middle East) where they claim to have originated but only in Ethiopia. Ethiopians (Africans) invented the alphabet Ge'ez between 2000-5000 B.C by Ethiopians in Ethiopia according to the clergy who kept the record in Ethiopia for thousands of years.

#### Conclusion

The period after World War II, (1945), is considered a turning point in the writing of African History. During the era of the Slave Trade, Africa was not considered as a historical part of the world and the African was regarded as sub-human. In the colonial period, the Europeans academics recognised the humanity of the Africans but still considered them an inferior and primitive without a history worthy of study. Hence, the African history that existed was "the history of Europeans in Africa" i.e. is colonial history. However, with the struggle for independence after 1945, the reconstruction, decolonisation, and rehabilitation, of African history began, and are still progressing. The last 50 years have witnessed the establishment of Research Institutes, and the establishments of departments and Centres specialising in African Studies (including African history) not only in Africa but in all parts of the world. By 1963 thirty or forty universities in the U.S.A were offering courses in African History. This was followed by the setting up of special programs for graduate study and research in Africa. In Africa itself, the independent nations began to build their national archives in which historical data is made available for researchers and museums to preserve and project their cultural heritage. International conferences on African History were organised in Africa, Europe, Asia, and the Americas. Books including text books on African History as well as journals specialising in African History filled the shelves of libraries and bookstores. African history has come of



age. Nonetheless, the mistakes of the past still linger on in the writings of some historians of Africa and in the minds of some of us. Many but not all European academics and historians have forgotten the racist notion that "Africa has no History." We have indeed come a long way but there is still much to be done, beginning with the decolonisation of our minds. "We learn the past to predict the future and to form the present"

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 4977|2002-11-29 13:15:45|Loring Edward|Re: The Origins of Racism|

?

----- Original Message -----

**From:** [kcamm23063@aol.com](mailto:kcamm23063@aol.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, November 29, 2002 7:32 PM

**Subject:** [Ta\_Seti] The Origins of Racism

I received the following from one of my lists, thought you might enjoy it:

The Origins of Racism

by Debay Tadesse

PhD Student

Howard University

Thanks! The article is a well written objective introduction to the racial problems discussed on this site, especially for interested whites such as myself. Now at last I know that the "Hamitic" problem is. When I went to school, the term Semito-hamitic was still used. I always found it suspect, but never really knew what the "hamitic" part meant. That has caused me some communications problems in Ta\_Seti in the past. I am sending the article on to my daughter, Claudia, who is an activist in minority anti-discrimination in Germany (Hamburg)

Cheers

Ed Loring

| 4978|2002-11-29 13:43:53|mansu\_musa|Re: The Origins of Racism|

--- In Ta\_Seti@y..., "Loring Edward" wrote:

>

> ----- Original Message -----

> From: [kcamm23063@aol.com](mailto:kcamm23063@aol.com)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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>

> Cheers

>

> Ed Loring

Semito-hamitic was still used. I always found it suspect, but never really knew what the "hamitic

The so called hamitic race was first coined by a german anthropologist,who said that so called mythical white race of people came into africa and civilized the savage negroes. Everything from accomplishments in sub sahara to above the sahara of Africans fell victim of the hamitic myth.

Which is one of the reasons the ethnicity of the ancient kemites still goes on in academia.

I noticed everybody has attacked those from the African centred perspective,from marry lefortwitz to nonb historian clinton e crawford,but nobody has stepped up and admitted the anthropology and racial classification system the europeans used in the 19th century started by blumebach was wrong.

Anthropologists have even tried to classify the tuaregs,nubians,fulani,and even tibbu in libya as hamites and pseudo white people,even though the fulani clearly speak a niger congo dialect,and was not even hamitic in the first place,and the hausa who are classified as hamites speak an afro asiatic language which is known as chadic,and closely related to even the other afro asiatic including the ancient kemetian language and its modern descendant coptic.

The only person I think still continues the legacy of the hamitic myth is Cloring Brace who believes that somalis and nubians are dark caucasians and their dark skin is due solely to climatic features.



| 4979|2002-11-29 13:55:22|mansu\_musa|Re: Amelia's legacy|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> \*\*\*I thought Egypt was a "distinctive African culture" as well

> (Eurocentrism) \*\*\*

>

>

>

>

> Amelia's legacy

> The Egypt Exploration Fund was founded 120 years ago. Jill Kamil

traces some

> of the highlights of its achievements from the pioneering era to

today's

> meticulously planned investigations

> -----

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>

>

> Click to view caption

> Clockwise from top: Flinders Petrie at Abydos sorting out small

objects;

> polychrome glass vessel in the shape of a fish; bronze lamp from an

X-group

> burial at Qasr Ibrim (from the British Museum); objects discovered

in the

> cellar of a house at Tanis; Edouard Naville lording over

excavations at Deir

> Al-Bahari

> -----

-----

>

> It took an amateur to launch the Egypt Exploration Fund -- known

since 1919

> as the Egypt Exploration Society (EES). Amelia Edwards, the

daughter of a



> British army officer best known for her book, A Thousand Miles up  
the Nile,  
> published in 1877, journeyed to the Second Cataract and was shocked  
at the  
> wanton destruction of monuments caused by rapacious locals and  
foreign  
> collectors. Her book awakened public concern and helped her to  
establish the  
> institution whose continuing aim is to preserve the monuments of  
Egypt. As  
> secretary of the fund she did much to promote the work of William  
Flinders  
> Petrie, the renowned English Egyptologist regarded as the founder  
of modern  
> archaeology whose method and technique were revolutionary in his  
day.  
>  
> DELTA SITES: Given the importance of the Bible to European  
cultures, it is  
> not surprising that early scholars should have had a special  
interest in the  
> Delta. They sought to identify monuments that confirmed biblical  
sources and  
> Edouard Naville, the Swiss Egyptologist and biblical scholar  
working for the  
> fund, excavated the "treasure-cities Pithom and Raames" (mentioned  
in the  
> first chapter of Exodus) at Tel Al- Maskuta near Ismailiya. The  
discovery  
> excited public attention: here was the enigmatical "land of  
Goshen". Naville



> later surveyed Tanis (San Al-Hagar). France's Pierre Montet had

earlier

> excavated what was then thought (wrongly) to be the "bond city" of

Zoan.

>

> Petrie first came to Egypt to make a survey of the pyramids of Giza

for the

> fund, but soon enough also turned his attention to the Delta. He

excavated

> Naucratis in the western Delta and was able to unravel the mystery

of the

> Greek settlement about which Herodotus had been "somewhat

misinformed". He

> also excavated Tel Al- Fara'un, the ancient site of Buto, which

played an

> important part at the beginning of Egyptian history. There were few

sites in

> Egypt where Petrie, an acute observer and incredibly energetic

scholar, did

> not lay his hand. He carried out even more excavations, it is said,

than

> France's Fran<sup>se</sup>se Mariette, and he made more major discoveries

than any

> other archaeologist. More important, by systematically arranging

predynastic

> Egyptian material, he invented sequence dating.

>

> SCHOLARLY DIFFERENCES: Petrie was outspoken about what he regarded

as the

> incompetence of many of his colleagues, and the difference between

his



> approach to archaeology and that of the brilliant French civil

engineer,

> archaeologist and geologist Jacques de Morgan, is worth mentioning.

Both

> scholars worked at Naqada, one of the most important predynastic

cultures in

> Upper Egypt and located in the desert west of the modern village of

that

> name. In this vast area covering some 17 acres was a staggering

number of

> graves -- more than 2000, packed closely together. Petrie excavated

there in

> 1895 and de Morgan unearthed a huge mastaba tomb in 1897. The

latter

> contained ivory tablets, pottery fragments and clay seals bearing

the name

> of King Aha. In contrast to Petrie's small and highly structured

crews who

> worked meticulously under his watchful eye, de Morgan tended to

post squads

> of workers at key positions at the site where they dug somewhat

haphazardly.

>

> Similar differences in approach are evident between Flinders Petrie

and

> Edouard Naville -- had bulldozers been invented, the latter would

certainly

> have used them! At Deir Al-Bahari on the Theban necropolis were the

remains

> of the temples of Mentuhotep II, Hatshepsut and Tuthmosis III,

which had



> been briefly studied in the 19th century. When Naville was given

the grant

> to excavate there. Petrie considered it ludicrous to entrust the

area to

> someone like him who, as far as he was concerned, would ignore the

site's

> small objects and fail to recognise their significance. Petrie made

it clear

> to the EES that it would be more appropriate to send Naville to

Karnak where

> he could find massive statues and inscriptions, rather than allow

him to set

> his hand to what Petrie regarded as still a virgin site. Naville,

of course,

> knew that Petrie was critical of his work, but never before had he

seen him

> so openly hostile. He sent a letter to the Fund offering his

resignation --

> but it was no more than a gesture. He did excavate the necropolis

and the

> results of his work at Deir Al-Bahari over six seasons resulted in

seven

> volumes of reports.

>

> TEL AL-AMARNA: Within a large crescent- shaped plain more than four

> kilometres long and about 800 metres wide on the eastern bank of

the Nile,

> across the river from the modern village of Deir Mawas, is Akhet-

Aten, "The

> Horizon of Aten", present day Tel Al-Amarna. This was the site

chosen by the



> Pharaoh Akhenaten (1360- 1343 BC) for his capital. In 1887, a

peasant woman

> was digging for sebak, the earth rich in accumulated debris of

ancient

> houses and refuse heaps deposited around dwelling areas and widely

used as a

> fertiliser, when she unearthed 300 clay tablets, now known as the

Amarna

> letters. Such of them as have survived are now divided between the

British

> Museum, the Berlin Museum, and Cairo Museum. These objects are of

immense

> interest and historical value. They are letters written by Egypt's

vassal

> princes and governors in Syria, and give a first-hand picture of

the various

> kings of Babylonia, Mittani, Hatti and Assyria and their relations

with the

> Pharaoh of Egypt.

>

> Discovery of the tablets aroused intense interest among

archaeologists, and

> first on the scene was Petrie. From 1891-2 he excavated the South

Palace,

> the Great Temple of the Aten, and the city centre. More tablets

were found,

> and glass factories, as well as a whole residential quarter. The

second

> phase of the EES work at Al-Amarna started in 1931 under the

direction of

> John Pendlebury. This was when the so-called House of the North,



Nefertiti's

> house, was excavated. Describing his excavations at the site in

1935,

> Pendlebury wrote: "one of the most fascinating points about the

work is that

> we are concerned with the private lives of the whole population,

slave and

> nobleman, workman and official and the royal family itself. So

strong is

> this homely atmosphere that we feel we really know as individuals

the people

> whose houses we are excavating. Alike as these houses are in plan,

each one

> shows little variations indicating the tastes as well as the

profession of

> the owner."

>

> The next phase of the work was entrusted to Barry Kemp, who has now

worked

> on the site for nearly a quarter of a century. When the EES renewed

its

> concession at Al-Amarna, it was decided to remedy the lack of a

large-scale

> plan showing all the sites uncovered at various times by both

British and

> German missions and carry out a complete and coordinated survey to

evaluate

> past efforts, as well as to assess the site's future potential.

Entrusted

> with this exacting task, Kemp undertook the preparation of a 1:5000

scale



> map of the whole area, and a 1:2500 scale map of the main city

site. Over

> the two seasons during which this work was carried out, some small

but

> significant discoveries were made, and a palace bakery was found

among the

> storerooms south of the Great Temple. Al-Amarna is unquestionably

one of the

> best studied and understood urban sites of ancient Egypt, and work

there

> continues.

>

> SAQQARA: The EES mission at Saqqara peaked between 1965 and 1970,

when

> Walter Emery decided to search the necropolis for the tomb of

Imhotep,

> vizier of the Pharaoh Djoser (2654-2635 BC) and builder of the Step

Pyramid.

> He chose a site in north Saqqara, west of the 3rd-Dynasty tombs,

which he

> believed to be the centre of a popular healing cult in later times.

His dig

> revealed shaft burials and a network of underground catacombs

dating from

> Graeco- Roman times. Mummified ibises and hawks were found stacked

from

> rock-bed to ceiling. The ibis birds were encased in clay pots, some

with

> their wrappings beautifully decorated with images of deities. He

also found

> shafts containing mummified baboons and a cemetery of cows -- the



mothers of

- > the sacred Apis bulls; one skull was intact, in a decorated clay

plaster

- > casing. The tomb of Imhotep was not found. After Emery's death,

Harry Smith

- > classified his material in preparation for publication and also

began a

- > survey on the eastern edge of the Saqqara escarpment, adjacent to

the

- > pyramid of Teti.

- >

- > In 1975, Geoffrey Martin and Hans Schneider, in a joint expedition

sponsored

- > by the EES and the National Museum of Antiquities in Leiden,

embarked on the

- > relocation of the already documented New Kingdom tombs at Saqqara.

They were

- > searching, in particular, for that of an official called Maya who

served in

- > the reign of Tutankhamun(1343-1333 BC). Luck would have it that

they located

- > the important tomb of Horemhab that same year.

- >

- > Horemhab was the army general who made his first appearance on the

political

- > scene in the reign of Akhenaten; he served also under Tutankhamun

and, after

- > the short reign of Aye, himself became Pharaoh of Egypt (1328-1298

BC).

- > Finding this tomb was, therefore, an unexpected and valuable

reward; it was

- > built when he was still a general, before excavation of his royal



tomb in

> the Valley of the Kings was begun. One inscribed block of stone

discovered

> at Saqqara bears parts of the cartouches of Tutankhamun which were

usurped

> by Horemhab, thus settling any possible controversy of the date of

the tomb.

> Museums around the world, especially the Museum of Leiden, which

possess

> fragments of blocks from the tomb, have sent plaster casts to Egypt

to

> enable as complete a restoration as possible.

>

> NUBIA: Between 1960 and 1969 the stretch of the river Nile known as

Nubia

> witnessed the most spectacular and concentrated archaeological

salvage

> operation of all time. Scholars, architects and engineers from some

30

> countries laboured against time to conserve or excavate ancient

monuments,

> settlements and cemeteries doomed to destruction by the rising

waters of

> Lake Nasser following the completion of the High Dam at Aswan. The

EES took

> responsibility for the dismantling of the Buhen temple, one of the

most

> important in Nubia, and its relocation in Khartoum. Another two

temples, at

> the Semna fortresses, though small, had survived the ages well and

had



> finely executed reliefs and historically important texts; these

were

> reexamined in the light of modern scholarship before removal by a

joint EES

> and Brown University project. The EES also studied X-Group tomb

> concentrations in Lower Nubia, at Kalabsha and Qasr Ibrim, under

the

> direction of Walter Emery. At the latter site Emery had the good

fortune to

> find two storerooms overlooked by the plunderers. They yielded a

fine

> collection of bronze vessels, lamps and glassware of the same types

as those

> he had unearthed at Ballana 30 years before.

>

> QASR IBRIM: Riding above the waters of Lake Nasser, about 15

kilometres

> north of Abu Simbel, is the island of Qasr Ibrim, all that remains

of an

> important frontier post in Roman times when it was still part of

the

> mainland. Excavations directed by J M Plumley began in 1963-4 and

continued

> until 1976. Qasr Ibrim, a great rock and possibly a holy place,

commanded a

> view of the Nile valley and desert for miles around. Founded in the

early

> 12th dynasty as one of a chain of Nubian forts, it was regarded

between 30

> BC and AD 395, during the Roman occupation of Egypt, as the

official border



> between Egypt and Nubia.

>

> The stronghold of Qasr Ibrim by the Roman general Petronius is well

> documented. His task was to contain the Blemmys and the Nobodai

tributes of

> the Eastern and Western Deserts. Later, the kingdom of Napata-

Meroe, a

> continuation of the Egyptian-influenced Napatan culture and a

distinctive

> African culture, spread northwards as far as Qasr Ibrim and a

temple was

> built there -- possibly on the site of an earlier temple of 25th-

dynasty

> Kushite King Taharqa. Meroitic grave- stelae in the cemeteries show

that

> people using the Meroitic language were buried there.

>

> Christianity spread to Nubia at the beginning of the 6th century,

and the

> inhabitants converted to the new faith. The ruined temple was

converted into

> a church. A great cathedral was later built on the site in the 12th

century.

> During his excavations in the 1960s, Plumley uncovered a body clad

in the

> Episcopal robes of the Eastern Church: in its folds were two long

scrolls

> written in Arabic and Coptic. Qasr Ibrim was besieged when Nubia

was invaded

> by Turan Shah, the elder brother of Salaheddin. The Moeroites were

defeated,

> the town destroyed, and a Muslim garrison was set up, manned, so it



was

> said, by Bosnians.

>

> This unique site, so rich in history, has proved to be a worthwhile

field

> for archaeological research. Among the most important discoveries

so far

> made there are ancient documents written in a host of languages:

Old Nubian,

> Arabic, Coptic, and Greek; they are private and official letters,

legal

> documents and petitions dating from the end of the 8th to the 15th

> centuries. Mark Horton, working for the EES, excavated the ruined

town and

> fortress, and restoration of the cathedral is envisioned.

>

> MEMPHIS: Despite its importance and continuous occupation for

thousands of

> years, only a small part of the central city of ancient Memphis has

ever

> been excavated -- not more than 10 per cent. The first

comprehensive study

> of the site was by Petrie in 1908-13. This was followed by several

> excavations by the Egyptian Antiquities Service and the University

of

> Pennsylvania, but after 1955 excavations were sporadic and short-

lived.

>

> A survey of Memphis by the EES was carried out in 1981-82 under the

> directorship of David Jeffreys, with Harry Smith initiating the

fieldwork.

> The long-term goal is ambitious: to draw up a stratified map of

ancient



> Memphis giving, where possible, ground plans of different structures at

> various stages of history. One early task was to locate the original course

> of the river and trace its slow movement eastward throughout the life of the

> city. In the mid-1990s, Jeffreys and Liza Giddy carried out work at Tel

> Rabia, to the north of the small temple of Ptah, and they anticipate being

> able to excavate from the Late Period to the Middle Kingdom before hitting

> the water table. Pumping would only give another metre or so, still in the

> Middle Kingdom strata, so only geophysical survey and drill cores will

> reveal what still lies beneath.

>

> For the great part of its 120 years, the EES's work in Egypt has been

> financed wholly from funds provided by its members -- some of whom have

> borne the costs of complete excavations. After World War II the society

> received funds for fieldwork from the British government through the British

> Academy. Nevertheless, it is the support it continues to receive from

> private and institutional members that enables it to continue its ambitious

> programme of activities.

>



> Practical information

>

> The Egypt Exploration Society's office in Cairo is at the premises

of the

> British Council, 192 Shara Al-Nil, Agouza. In addition to assisting

> expeditions facilitate formalities, it organises an interesting

education

> programme of lectures, courses, and site visits for its Cairo

members. Tel:

> 301 8319. Fax: 344 3076.

>

> Recommended reading

>

> Excavating in Egypt: The Egypt Exploration Society 1882-1982, Ed.

TGH James,

> British Museum Publications Ltd. 1982.

>

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I guess these people forgot to mention that the 12th dyansty was founded by a half nubian and a upper kemetian father.

Plus you are right eurocentrism in reguard to Kmt is still alive because they refused to aknowladge the african and even nubian elements in kemetian culture. A nubian godess name anquet was whorshipoed as early as the old kingdom and was considered the wife of khnum.

This is why I am anoyed when they only refer to sub saharan africa as strickly black africa,because they ignore all the obviously black people such as myself who dwell above the sahara,which is why some academics need some fine tunning and the dyanstic race and other elemnts like pusedo hamitic myth need to be flushed away to cleart



away the bias.

It is almost as if the old scholars donot want to admit they did any wrong so they send around spin doctors who spin the truth and fail to then aknowledge kmt as a african culture.

What gets me also is that you can look in mainstream egyptology books and see the scenes of kemetians and nubians fighting each other,but rarely do they mention the times whgen the two africna people got along and married each other,such as the case with kemsit,and there is even mainstream books who refer to these queen as concubines when they were the royal wives of mentuhotep II,and also the nubian queen kawair.

They will of course show the sandals of trampled nubians,and also the nasty remarks of senworset III,but they also fail to mention that he himself was of distant nubian heritage.

| 4980|2002-11-29 14:00:09|mansu\_musa|Re: Nekhen News Link|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> <http://www.hierakonpolis.org/resources/NN%201998.pdf>

>

>

>

>

>

>

---

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Know the problem with this site is that you have a well esteemed egyptologist named Joann Fletcher who of any sanity through hair sample tests said that the hair most found in nekhen was of caucasoid type,but you have earlier egyptologist who have said pre dyanstic sites were mostly africoid hair samples,but whaty is the catch.

Don't people realize that kemetian civilization clearly came form the south,and if people claim kemetians modern day people living there look very different form the ancients,then we obviously have problems with her findings.

Most opf the people in upper egypt look african,and many of them could easily be mistaken for black people in America.

Except for his curly black hair, with its hint of African negro



blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the

<http://www.washington-report.org/backissues/0390/9003045.htm>

| 4981|2002-11-29 14:05:54|omari maulana|Re: Amelia's legacy|

Furthermore,

I think they sometimes arbitrarily label "some" ancient Nile valley inhabitants "Nubian" based on nothing more than stereotyped physiologies. They often present no proof that these subjects are indeed "Nubian" other than how they look. Africans with broad African features have been present in AE from predynastic times to current. The boundaries of Nubia and AE waxed, waned and overlapped.

>I guess these people forgot to mention that the 12th dynasty was

>founded by a half Nubian and a Upper Egyptian father.

>

> Plus you are right Eurocentrism in regard to Kmt is still alive

>because they refused to acknowledge the African and even Nubian

>elements in Egyptian culture. A Nubian goddess name Anquet was

>worshiped as early as the Old Kingdom and was considered the wife

>of Khnum.

> This is why I am annoyed when they only refer to sub-Saharan Africa

>as strictly black Africa, because they ignore all the obviously black

>people such as myself who dwell above the Sahara, which is why some

>academics need some fine-tuning and the dynastic race and other

>elements like pseudo Hamitic myth need to be flushed away to clear



>away the bias.

>

> It is almost as if the old scholars donot want to admit they did  
>any wrong so they send around spin doctors who spin the truth and  
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> What gets me also is that you can look in mainstream egyptology  
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>kemsit,and there is even mainstream books who refer to these queen as  
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>the nubian queen kawair.

>

> They will of course show the sandals of trampled nubians,and also  
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>he himself was of distant nubian heritage.

>

>

>

---

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| 4982|2002-11-29 14:14:02|mansu\_musa|Re: The Origins of Racism|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Loring Edward" wrote:

> >

> > ----- Original Message -----

> > From: kcam23063@a...

> > To: Ta\_Seti@y...

> > Sent: Friday, November 29, 2002 7:32 PM

> > Subject: [Ta\_Seti] The Origins of Racism

> >

> >

> > I received the following from one of my lists, thought you

might

> enjoy it:

> >

> > The Origins of Racism

> > by Debay Tadesse

> > PhD Student

> > Howard University



> >

> > Thanks! The article is a well written objective introduction to  
> the racial problems discussed on this site, especially for

interested

> whites such as myself. Now at last I know that the "Hamitic"

problem

> is. When I went to school, the term Semito-hamitic was still used.

I

> always found it suspect, but never really knew what the "hamitic "  
> part meant. That has caused me some communications problems in  
> Ta\_Seti in the past. I am sending the article on to my daughter,  
> Claudia, who is an activist in minority anti-discrimination in  
> Germany (Hamburg)

> >

> > Cheers

> >

> > Ed Loring

>

>

> Semito-hamitic was still used. I always found it suspect, but never  
> really knew what the "hamitic

>

> The so called hamitic race was first coined by a german  
> anthropologist,who said that so called mythical white race of  
> people came into africa and civilized the savage negroes. Everything  
> from accomplishments in sub sahara to above the sahara of Africans  
> fell victim of the hamitic myth.

> Which is one of the reason the ethnicity of the ancient kemites  
> still goes on in academia.

> I noticed everybody has attacked those from the African centred  
> perspective,from marry lefortwitz to nonb historian clinton e  
> crawford,but nobody has stepped up and admitted the anthropology

and

> racial classification system the europeans used in the 19th century  
> started by blumebach was wrong.

>

> Anthropologist have even tried to classify the  
> tuarege,nubians,fulani,and even tibbu in libya as hamites and

pusedo



- > white people,even though the fulani clearly speak a niger congo
- > dialect,and was not even hamitic in the first place,and the hausa

who

- > are classified as hamitespeak an afro aSIATIC language which is
- > known as chadic,and closely related to even the other afro asiatic
- > including the ancient kemetian language and it's modern desedant
- > coptic.
- >
- > The only person I think still continues the legacy of the

hamitic

- > myth is Cloring Brace who believes that somalians and nubians are
- > dark caucasians and their dark skin is due solely to climatic
- > features.

The Hamitic concept thus conceals differences rather than revealing similarities, and reflects the non-linguistic racist theory that taller and lighter negroes constituted a unified and superior racial stock through caucasoid in-mixing.

2. Historical Implications: The unviability of the Hamitic linguistic group discredits the racist theory that caucasoid Hamites with a common language or language group penetrated into Eastern Africa to bring superior leadership - and productive technology (cf. Haddon The Races of Man and Seligman Races of Africa for ethnological theories along this line).

[http://web.syr.edu/~mdlattim/e\\_dox/africa/lang\\_African.html](http://web.syr.edu/~mdlattim/e_dox/africa/lang_African.html)

examples of the hamitic myth

| 4983|2002-11-29 14:14:37|omari maulana|Re: Nekhen News Link|

I agree, black people in Africa today have a wide range of hair textures. I don't agree with C. Loring Brace's end analysis - but even he stated that the tropically adapted populations in NE Africa weren't the result of mixing with non-African populations. His argument was that NE African's aren't related to West African's (which we know isn't true).

- >Know the problem with this site is that you have a well esteemed
- >egyptologist named Joann Fletcher who of any sanity through hair
- >sample tests said that the hair most found in nekhen was of caucasoid
- >type,but you have earlier egyptologist who have said pre dyanstic
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- >



---

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| 4984|2002-11-29 15:52:24|Loring Edward|Re: The Origins of Racism|

----- Original Message -----

**From:** [mansu\\_musa](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, November 29, 2002 10:43 PM

**Subject:** [Ta\_Seti] Re: The Origins of Racism

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

>

> ----- Original Message -----

> From: [kcamm23063@a...](mailto:kcamm23063@a...)

> To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

> Sent: Friday, November 29, 2002 7:32 PM

> Subject: [Ta\_Seti] The Origins of Racism

>

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> by Debay Tadesse

> PhD Student

> Howard University

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part meant. That has caused me some communications problems in Ta\_Seti in the past. I am sending the article on to my daughter, Claudia, who is an activist in minority anti-discrimination in Germany (Hamburg)

>

> Cheers

>

> Ed Loring

The so called hamitic race was first coined by a german anthropologist, who said that so called mythicallogical white race of people came into africa and civilized the savage negroes.



The only person I think still continues the legacy of the hamitic myth is C Loring Brace who believes that somalians and nubians are dark caucasians and their dark skin is due solely to climatic features.

(EL).....that's absurd. Who is this fellow Brace who uses my old family name in such a context?

There have been Loring in America since the 17th century, but my father was a Yorkshireman born in Kirkstall in 1885 and came to America in 1905. My brother, John (design director of Tiffany & Co in NY), my daughter Claudia (who is German because I was stationed at SHAPE in Heidelberg in the early '60s) and I are the last members of the real Loring (Lorynge) family dating to the 11th century in England.

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| 4985|2002-11-29 16:04:54|mansu\_musa|Re: The Origins of Racism|

--- In Ta\_Seti@y..., "Loring Edward" wrote:

>

> ----- Original Message -----

> From: mansu\_musa

> To: Ta\_Seti@y...

> Sent: Friday, November 29, 2002 10:43 PM

> Subject: [Ta\_Seti] Re: The Origins of Racism

>

>

> --- In Ta\_Seti@y..., "Loring Edward" wrote:

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>> ----- Original Message -----

>> From: kcam23063@a...

>> To: Ta\_Seti@y...

>> Sent: Friday, November 29, 2002 7:32 PM

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>  
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Cloring Brace is a bioanthropologist who publicises his results, and he designed a machine using cranimorphical traits and picks and chooses what samples he wants from sub saharan africans, and thus excluding those in tropical africa who seem to have narrow noses and quote european features in his opinion, and he says that nubians and somalians are really tropically adapted caucasians.

| 4986|2002-11-29 16:12:50|saakhuba|(no subject)|

I remember reading in one of Gerald Massey's books that the name AETHERIA was one of the names the Greeks called AFRIKA would this be a mispronunciation of HETHERU that is AFRIKA as the house or place of HERU

Also in the same books he mentions ATR-ANTU as the name for the primal 7 nomes of Kemet.....can anyone corroborate these facts...

Just recently i was studying a book which mentioned that the nome



which the GP stands in was called AYAN.....now recently i have become acquainted with a young SOMALI girl and her name is .....AYAN.....curious.....

| 4987|2002-11-29 16:13:59|Loring Edward|Re: The Origins of Racism|

----- Original Message -----

**From:** [mansu\\_musa](mailto:mansu_musa)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, November 29, 2002 11:14 PM

**Subject:** [Ta\_Seti] Re: The Origins of Racism

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "mansu\_musa" <[alberto34482@y...](mailto:alberto34482@y...)> wrote:

> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

> >

> > ----- Original Message -----

> > From: [kcamm23063@a...](mailto:kcamm23063@a...)

> > To: [Ta\\_Seti@y...](mailto:Ta_Seti@y...)

> > Sent: Friday, November 29, 2002 7:32 PM

> > Subject: [Ta\_Seti] The Origins of Racism

> >

> >

> > I received the following from one of my lists, thought you might

> > enjoy it:

> >

> > The Origins of Racism

.....

The Hamitic concept thus conceals differences rather than revealing similarities, and reflects the non-linguistic racist theory that taller and lighter negroes constituted a unified and superior racial stock through caucasoid in-mixing.  
2. Historical Implications: The unviability of the Hamitic linguistic group discredits the racist theory that caucasoid Hamites with a common language or language group penetrated into Eastern Africa to bring superior leadership - and productive technology (cf. Haddon The Races of Man and Seligman Races of Africa for ethnological theories along this line).

(EL) .....while rejecting this "Herrenrasse" concept, I am beginning to see that there is no reason why the Semitic language group did not begin in Africa, perhaps in the Sahara, and move eastward.

| 4988|2002-11-29 17:31:16|mansu\_musa|Re: The Origins of Racism|

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Loring Edward" wrote:

>

> ----- Original Message -----

> From: mansu\_musa



> To: Ta\_Seti@y...  
> Sent: Friday, November 29, 2002 11:14 PM  
> Subject: [Ta\_Seti] Re: The Origins of Racism  
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>  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>> --- In Ta\_Seti@y..., "Loring Edward" wrote:  
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>>> ----- Original Message -----  
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>>> To: Ta\_Seti@y...  
>>> Sent: Friday, November 29, 2002 7:32 PM  
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>



> (EL) .....while rejecting this "Herrenrasse" concept, I am

beginning to see that there is no reason

> why the Semitic language group did not begin in Africa, perhaps

in the Sahara, and move eastward.

Linguist Joseph H. Greenberg and most linguists to my knowledge agree that the homeland of the Afro-Asiatic language is in the highlands of Ethiopia and some propose it originated somewhere between the Red Sea and what is modern-day Sudan.

Larry Angel, a bioanthropologist, proposes that it was Africans who moved this language into what is now the so-called Middle East, which many branches of Afro-Asiatic branched off that included Chadic, which is spoken in what is now northern Nigeria to certain parts of Cameroon.

| 4989|2002-11-30 09:26:53|Peter Gray|Re: (unknown)|

Ht Heru (abode of Heru) is indeed the name of Hathor. I think it may have been Massey who proposed an etymological interpretation of Af-Rui-Ka as inner Africa, but to my knowledge such usage is not attested. Please correct me if I'm wrong.

Peter Gray

[[atenergy@hotmail.com](mailto:atenergy@hotmail.com)]

>From: "saakhuba"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: Ta\_Seti@yahoogroups.com

>Subject: [Ta\_Seti] (unknown)

>Date: Sat, 30 Nov 2002 00:12:47 -0000

>

>I remember reading in one of Gerald Massey's books that the name

>AETHERIA was one of the names the Greeks called AFRIKA would this be

>a mispronunciation of HETHERU that is AFRIKA as the house or place

>of HERU

>Also in the same books he mentions ATR-ANTU as the name for the

>primal 7 nomes of Kemet.....can anyone corroborate these facts...

>

>Just recently I was studying a book which mentioned that the nome

>which the GP stands in was called AYAN.....now recently I have

>become acquainted with a young SOMALI girl and her name

>is .....AYAN.....curious.....

>



---

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| 4990|2002-11-30 10:51:25|omari maulana|"Dr." Joann Fletcher|  
Her so called work is ridiculous. Joann Fletcher refers to certain hair textures as negroid and others caucasoid. Yet, at the same time they seem to admit a broad range of indigenous physical traits in Africa. I don't know if Zahi Hawass is reflective of a holocene African type. From what I have read in Keita's work on the northern coastal types they had values that plotted between tropical African's and European's. Perhaps Anwar Sadat would be an example of this northern coastal type.

Has Fletcher posted her research in any credible anthropology journals? It is of interest to note that she is affiliated with Renee Friedman and Hawass. She also seems to be affiliated with the late Michael Hoffman. Hoffman denied an African origin to AE civilization in his first publication of "Egypt Before the Pharaohs", until they discovered maceheads at Kadero. Here is a post from the Royal Ontario Museum regarding her "work":

## People of Ancient Egypt

Ialab and Wife Khuaut

Painted limestone

73.5 x 31 x 34.8 cm.

Leipzig, Ägyptisches Museum der Universität 3684.

4th dynasty (c. 2620-2500 BC)

Who were the people of Ancient Egypt?

What did they look like? What evidence can we get from archaeology and anthropology? Can Ancient Egyptian statues and paintings tell us what people really looked like in the Age of the Pyramids?

The ancient population of Egypt has never been extinguished nor replaced, but is in fact ancestral to most of the modern population of Egypt. Ancient Egyptians looked very much like modern Egyptians; the faces on the walls of tombs and temples can be matched by the faces to be seen on the streets of modern Cairo. It's good to keep this in mind when watching movies set in Ancient Egypt, such as The Ten Commandments., Stargate or the Mummy. The actors in such films are usually Americans or Europeans, and seldom give a good idea of what Ancient Egyptians looked like.

Egypt is located on the African continent. Egyptians are an African people, but not all African nations look alike, nor do all Africans have the same colour of skin. Kofi Annan, the United Nations Secretary General, former South African President Nelson Mandela, the actor and model, Imam, and Egyptian archaeologist Zahi Hawass are all Africans.



Archaeology and anthropology can tell us a great deal about Ancient Egyptians. There are many mummified remains of Ancient Egyptians, though far fewer from the Age of the Pyramids than from later times. The scientific study of mummies reveals interesting and surprising things about the ancient peoples. At the site of ancient Nekhen, for example, archaeologists of the Hierakonpolis Expedition have discovered many well preserved bodies, with hair intact. This hair is being studied by Dr. Joann Fletcher. Most of the hair samples are cynotrichous (Caucasian) in type as opposed to heliotrichous (Negroid). Though most hair found is a natural dark brown and wavy, one ancient man had curly, naturally red hair. People used henna, and added artificial lengths of hair to create elaborate hairdos more than five thousand years ago. You can keep up to date on the discoveries at Nekhen by visiting [www.hierakonpolis.org](http://www.hierakonpolis.org).

Zahi Hawass also been studying ancient bodies. The graves of the skilled workers at Giza - the men and women who built the pyramids - have yielded skeletons of people who averaged 5'7" to 6' tall - much taller than previous estimates of the average height of Ancient Egyptians. They also showed, through the wear and tear still visible on their bones, the tremendous human effort required to erect pyramids. You can follow the work of Dr. Hawass and the Supreme Council for Antiquities at his official website, the Plateau, <http://guardians.net/hawass/index.htm>.

Ancient Egyptian artists usually (but not always) represent Egyptian men with reddish brown skin, and Egyptian women with a yellowish skin tone. (This may reflect the fact that men's work more often took them outside in the sun, and women's work more often kept them in the shade or in the home.) Now, as then, Egyptians tend to have darker skin the in the South, and lighter in the North. In fact, Ancient Egyptian art shows us a people who were "variety itself" as Gambol Mother wrote in General History of Africa II: Ancient Civilizations (UNESCO International Scientific Committee for the Drafting of a General History of Africa [Berkely, California, 1981,] p.15)

Slab Stele of Prince Wep-em-nefer

Painted limestone relief

45 x 66 cm. Berkeley, Phoebe Hearst Museum of Anthropology 6-19 825.

4th dynasty (c. 2620-2500 BC)

Ancient Egyptian artists distinguished themselves from Nubians, whose skin they usually show as black or dark yellowish brown, and from people from West Asia, whom they depict with light yellowish skin, the men with heavy dark beards. The people to the west, the Libyans, are usually shown with pale skin and reddish-brown hair. These skin colours probably reflect a



relative difference in skin tone, but they are conventional, and do not refer to any particular Libyans, Syrians, or Nubians, whose skin might have been much darker or much lighter than the stereotype.

The Ancient Egyptians, like most people in the world, thought that they alone were truly civilized, and that their neighbours were rather barbaric. However, foreigners who assimilated into Egyptian society by learning the language and living an Egyptian lifestyle seem, at all levels, to have been accepted.

Please send your comments to [info@rom.on.ca](mailto:info@rom.on.ca) Royal Ontario Museum

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| 4991|2002-11-30 11:38:41|Paul Kekai Manansala|Re: "Dr." Joann Fletcher|  
I'd like to see the actual data of her work.

Many times the statistical methods get schewed when dealing with "controversial" issues like these and the direction is in favor of the Eurocentric viewpoint.

For example, from the cranial viewpoint I'll repost some measurements made by Roland Dixon:

Bosk. Afa. 6836 Taf. Proto-Negr. Alp. Med.

Nas. In. 59.65 53.6 55.3 52.1 55.6 44 43.3

Cr. In. 72.15 74.6 72.9 74.5 72 85.06 71.05

#### Abbreviations

Nas. In. - Nasal Index

Cr. In. - Cranial Index

Bosk. - Boskop (from Stone Age and Neolithic South Africa)

Afa. - Afalou (from Neolithic coastal North Africa)

6836 - from Sudan Mesolithic/Neolithic

Taf. - Taforalt (from North Africa)



Proto-Negr. - "Proto-Negroid", as defined by Roland Dixon  
Alp. - Alpine, as defined by Roland Dixon  
Med. - Mediterranean, as defined by Roland Dixon

Notice with regard to the all-important nasal index as viewed from the Eurocentric view, that the N. African Afalou, Taforalt and 6836 skulls all cluster closely with "Proto-Negroid" as compared to Alpine or Mediterranean.

They don't fall into any intermediary position either especially when you consider the normal standard of deviation for these types of studies.

Yet, in specific studies of N. African prehistory the means are thrown out and the extreme Negro type come in. An assumption of "intermixture" is made.

Slight deviations from the extreme type are then viewed either as mixed types when they fall very close to "Forest Negro" or dark whites when the deviation is a bit greater.

I've noticed this from previous hair studies, which still recognized either a majority of "mulatto" hair or substantial percentages of "Negroid" hair.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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| 4992|2002-11-30 12:25:23|Djehuti Sundaka|Stolen Ancient Relics Returned to Egypt|

[http://abcnews.go.com/wire/World/ap20021129\\_1340.html](http://abcnews.go.com/wire/World/ap20021129_1340.html)

Stolen Ancient Relics Returned to Egypt

Stolen Ancient Relics Returned to Egypt After

Eight-Year Absence

The Associated Press

CAIRO, Egypt Nov. 29 ? Four works of ancient Egyptian art were returned

Friday after being stolen and sold

to a Swiss collector eight years ago, an antiquity official said.

The relics were stolen in 1994 from Karnak Temple, in the southern Egyptian city of Luxor, and



spirited out of Egypt, said Abdel Karim Abu Shanab, an official with the Supreme Council of Antiquities.

A Swiss art collector who had three of the works offered to return them to Egypt after seeing a bulletin through the Egyptian Interpol, Abu Shanab said. No legal action was taken against the unidentified collector.

The pieces date back to Egypt's Late Dynastic period (1085 B.C. to 332 B.C.) and were discovered in the 1970s.

They include a 16-inch black basalt relief of a woman with her hands on her husband's shoulder, and three plaques.

"They are very beautiful pieces," Abu Shanab told The Associated Press in Cairo. "We will have to find out their religious significance. The relief taken out of the Karnak Temple must have a religious significance."

A department of returned antiquities was created six months ago to track relics stolen from Egypt.

Abu Shanab said another pharaonic plaque, located in Germany, is expected to be returned to Egypt on Saturday.

| 4993|2002-11-30 13:51:17|mansu\_musa|Re: "Dr." Joann Fletcher|  
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Once again I will point out that upper egypt where nekhen is most of the people donot have wavy hair,and matter of fact most upper egyptainsd have africoid features

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the



men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the

<http://www.washington-report.org/backissues/0390/9003045.htm>

Kent Weeks who is a mainstream Egyptologist even said that red hair was rare, so I honestly doubt you would find red hair in KMT that early, but maybe in latter dynasties due to the fact that Kemetians took in Libyan captives.

Second Kemetians considered Libyans or Tamhu to be savages, not Nubians.

I don't know if you ever read one of Joann Fletcher's books but it makes it as if the ancient Kemetians hated the Nubians. She unlike Frank Yurco does not mention the fact that during the Hyksos time the Nubians teamed up with them, and Kemetians after they drove the Hyksos out went on a rampage and started war with the Nubians and colonized them, but it was not racially motivated.

If you ever read her book *The Intimate Life of Amenhotep III*, you will see the pictures of the African captives she shows, which people who made the ancient Kemetians are not black. Web site showcase them and are still obviously using the definition of the true Negro which has plagued anthropology since the 19th century.

Of course we know people like Breasted translated *pa neshsi* into Negro when it really did not mean that.

| 4994|2002-11-30 13:57:21|mansu\_musa|Re: "Dr." Joann Fletcher|



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[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)

there is her email adress if you are interested  
| 4995|2002-11-30 13:57:27|mansu\_musa|Re: "Dr." Joann Fletcher|  
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> --- In Ta\_Seti@y..., "omari maulana" wrote:  
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[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)

there is her email address if you are interested

| 4996|2002-12-01 10:56:05|Paul Kekai Manansala|Fwd: Paleopathology of ancient Egyptian  
 mummies and skeletons. (The|  
 Pathologie 2002 Sep;23(5):379-85



[Paleopathology of ancient Egyptian mummies and skeletons.  
Investigations on the occurrence and frequency of specific diseases  
during various time periods in the necropolis of Thebes-West]

[Article in German]

Nerlich AG, Rohrbach H, Zink A.

Institut für Pathologie, Krankenhaus München-Bogenhausen,  
Englschalkingerstrasse 77, 81925 München, Germany.  
[Andreas.Nerlich@extern.lrz-muenchen.de](mailto:Andreas.Nerlich@extern.lrz-muenchen.de)

The scientific investigation of mummies and skeletons provides considerable data for the reconstruction of the living conditions and diseases of past populations. We describe the data on four completely analyzed tomb complexes from the huge necropolis of Thebes-West in Upper Egypt dating to different time periods. A total of 211 individuals from the so-called "Middle Kingdom" (MK, c. 2050-1750 BC) were compared to 273 individuals from the "New Kingdom" (NK) to "Late Period" (LP, in total 1550-500 BC). The age at death and the sex ratio were comparable between both groups. There was a high rate of early death with a maximum between the 2nd and 3rd decade of life but infant/adolescent burials were comparably rare. This early death is assumed to be due to an elevated prevalence of various infectious diseases. Likewise, a high rate of tuberculosis infections was seen in those individuals regardless of which time period they came from. Metabolic disorders with osseous manifestations, such as scurvy, osteomalacia and chronic anemia (cribra orbitalia, porotic hyperostosis) were found with a high frequency in the MK populations but significantly less in the NK-LP populations. On the other hand signs of trauma were comparably high, and lesions due to degenerative joint and vertebral diseases were significantly higher in LP than in MK or NK individuals suggesting a higher mechanical load in the later populations. Cases of malignant (secondary) bone tumors and various soft tissue/organ diseases indicate that "civilization" disorders were present when the living conditions assured survival into advanced age. In summary, we provide circumstantial evidence that the systematic and concise analysis of mummy and skeletal remains can allow a reconstruction of major aspects of life and disease in historic populations, although a complete reconstruction is not possible.

| 4997|2002-12-01 11:51:23|omari maulana|Re: "Dr." Joann Fletcher|

One of the problems is that most people in the "west" aren't familiar with African's from the Sahelian region today. Many if not most (Fulani, Teda, Tuareg, Nubian, Somali, Bedja, etc) seem to be very thin, dark skinned populations with straight, wavy and curly hair. Most of the African's



presented on t.v. are not from these regions. I was looking at an article in the current National Geographic and there was an image of a group of Hausa speakers from Libya. These Hausa have a rich brown color and broad features, but they seem to have wavy or straight hair texture. The diversity in Africa truly amazes me. It's lovely!

Paul can you provide me with a list of references on AE hair studies, if possible.

Thanks

>I've noticed this from previous hair studies, which still recognized  
>either a majority of "mulatto" hair or substantial percentages  
>of "Negroid" hair.  
>  
>Regards,  
>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>

---

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| 4998|2002-12-01 11:55:51|omari maulana|Re: "Dr." Joann Fletcher|

And even if they did have wavy hair that doesn't mean they were not tropical African! Diop mentions that even when the hair is wavy or straight it is so thick and dark that it would not be a Caucasoid texture. Europe is much smaller than Africa and humans have been living in Africa much longer. Greater variability would be found in Africa.

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| 4999|2002-12-01 11:59:21|omari maulana|Re: Fwd: Paleopathology of ancient Egyptian mummies and skeletons. |



I wonder if there is a correlation between the high level of disease and the possible population shifts and wars with Hyksos and/or Kushites during this period?

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| 5000|2002-12-01 12:54:01|omari maulana|Egypt In the old kingdom|

I especially like this link because of the very Afrocid statues of the time:

[http://www.thebritishmuseum.ac.uk/compass/ixbin/hixclient.exe? IXDB =compass& IXFIRST =1& IXMAXHITS =1& IXSPFX =graphical/gt/lin/bib& IXtour=ENC11043&\\$+with+all\\_u nique\\_id\\_index+is+\\$=ENC11043&submit-button=summary](http://www.thebritishmuseum.ac.uk/compass/ixbin/hixclient.exe? IXDB =compass& IXFIRST =1& IXMAXHITS =1& IXSPFX =graphical/gt/lin/bib& IXtour=ENC11043&$+with+all_u nique_id_index+is+$=ENC11043&submit-button=summary)

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| 5001|2002-12-01 12:56:54|omari maulana|Re: Egypt In the old kingdom|

<http://www.thebritishmuseum.ac.uk/compass/ixbin/goto?id=ENC11043&tour=lin>

>From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

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| 5002|2002-12-02 00:01:29|mansu\_musa|oldest paved road Ancient Kmt fayyum depression |  
There is an article titled " Ancient Egyptian Road" Hailed as  
Landmark of Engineering" at:  
<<http://www.nando.net/healthscience/story/0,1080,51168-82188-583218-0,00.html>> The articles notes that a4,500-year-old Egyptian road has  
been added to a world list of "landmarks of engineering" which  
includes the Eiffel Tower and the Statue of Liberty. The three-mile  
long road lies 50 miles southwest of Cairo. A press officer of the  
American Society for Civil Engineers has stated in a press release  
that it is the oldest surviving paved road in the world.

**EARTH'S OLDEST PAVED ROAD**

Forty-three miles southwest of Cairo lies a basalt quarry favored by  
ancient Egyptian artisans. Old Kingdom craftsmen laboriously cut this  
hard, black, glassy rock into royal sarcophagi and pavements for the  
mortuary temples at Giza just outside Cairo.

To transport the heavy blocks of basalt from the quarry to Giza, the  
Egyptians built a quay on Lake Moeris, which then had an elevation of  
66 feet above sea level and was located 7 miles southeast of the  
quarry. (The Lake is now much smaller and 148 feet below sea level,  
indicating a large climate change.) Then, when the Nile flooded and  
its waters reached a gap in the hills separating the Lake and the  
Nile, the Egyptians were able to float the blocks of basalt over to  
the Nile and down to Cairo.

Good thinking! But how did they transport the heavy blocks 7 miles  
from quarry to quay? The answer: What was apparently the first paved  
road on the planet. This 4,600-year-old engineering feat averaged 6  
feet wide and was paved with thousands of slabs of sandstone and



limestone, with some logs of petrified wood thrown in. Since the slabs show no grooves, it is thought that the stone-laden sleds moved on rollers.

(Wilford, John Noble; "The World's Oldest Paved Road Is Found near Egyptian Quarry," New York Times, May 8, 1994. Also: Maugh, Thomas H., III; "Earth's Oldest Highway," San Francisco Chronicle, May 22, 1994. Cr. J. Covey)

| 5003|2002-12-02 07:56:28|omari maulana|Fwd: RE: AE hair|  
Smile!

>From: "Joann Fletcher" <[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)>

>Reply-To: <[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)>

>To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

>Subject: RE: AE hair

>Date: Mon, 2 Dec 2002 13:21:21 -0000

>

>Ms/Mr.Maulana,

>

>> I recently read a article that attributed this comment to you: "ancient  
>> Egyptian hair texture from Hierkonopolis was caucoid, not negroid".

>If

>this is true

>

>I can only report on what I found, and so as far as I am aware it is  
>'true'.

>

>>can you please:

>> 1) Provide me with a reference to your work in an anthropology journal

>or

>book so that I can review?

>

>Although I provided a reading list with the article in question, I enclose

>a

>more extensive list of the works I have consulted on my ongoing studies  
>into

>ancient hair from Egypt and now, working with palaeopathologist Prof. Don  
>Brothwell, we are also examining hair from the Yemen and South America etc.  
>Many of the findings on Egyptian hair will be published in a forthcoming  
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>As I am an Egyptologist working with scientists, my work has so far  
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>Having worked on ancient Egyptian hair samples since 1986, I've used a  
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>I have also studied differences in hair colour - natural colours as opposed  
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>  
>> 2) Explain to me how you were able to distinguish between the natural  
>variability in tropical African hair textures and European hair textures.  
>  
>I do not believe I have ever made any comparisons with 'tropical African  
>hair textures' or indeed 'European' as you term it, - I simply describe  
>the



>hair I have personally examined microscopically in terms of heliotrichous  
>('negroid') and cynotrichous ('caucasoid') (as well as leiotrichous which  
>some refer to as 'mongoloid').  
>In my study of North African ie. Egyptian hair, I can indeed explain to you  
>how I was able to distinguish between the hair types by comparing my own  
>caucasian-type hair with hair kindly donated by my Egyptian family with  
>whom  
>I live when in Egypt. The structure of their hair differs markedly to mine.  
>  
>> For example many Nubians today have straight or wavy hair. Yet, their  
>hair is thicker than European (caucasoid) hair.  
>  
>Of course it is thicker - much Caucasian hair is generally finer in  
>texture.  
>  
>I hope the references cited above prove useful.

---

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| 5004|2002-12-02 08:32:14|a.manansala@attbi.com|Re: Fwd: RE: AE hair|  
Dear Ms. Fletcher,

Could you provide us with specific details of your studies or tell us where to find this data?

I'm copying this to the Ta-Seti discussion group so your response will also be public.

Please identify your sample along with the observation data. Also could you tell us what range you used to classify the hair?

Was your study made with the presumption that changes would not occur over the period dating from mummification? Although I know there are some claims made that mummified hair is identical to that of the living person, I believe this proposition can easily be refuted.

You mention the finding of blond hair in Nubian mummies. Do you believe this indicates that these mummies were "Caucasian?"

I should note that many earlier studies of human hair (Strohal, Titbachova et al., etc.) have mentioned either the "mulatto" characteristics of the hair or at least admitted to a substantial percentage of "Negroid" hair.



However, you don't specifically address this issue. Did you find anything similar in your studies?

Regards,  
Paul Kekai Manansala

> Smile!  
>  
>>From: "Joann Fletcher"  
>>Reply-To: <[joann@jfeegypt.demon.co.uk](mailto:joann@jfeegypt.demon.co.uk)>  
>>To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
>>Subject: RE: AE hair  
>>Date: Mon, 2 Dec 2002 13:21:21 -0000  
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>>Ms/Mr.Maulana,  
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>>I can only report on what I found, and so as far as I am aware it is  
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> > hair I have personally examined microscopically in terms of heliotrichous  
> > ('negroid') and cynotrichous ('caucasoid') (as well as leiotrichous which  
> > some refer to as 'mongoloid').  
> > In my study of North African ie. Egyptian hair, I can indeed explain to you  
> > how I was able to distinguish between the hair types by comparing my own  
> > caucasian-type hair with hair kindly donated by my Egyptian family with  
> > whom  
> > I live when in Egypt. The structure of their hair differs markedly to mine.  
> >  
> > > For example many Nubians today have straight or wavy hair. Yet, their  
> > hair is thicker than European (caucasoid) hair.  
> >  
> > Of course it is thicker - much Caucasian hair is generally finer in  
> > texture.  
> >  
> > I hope the references cited above prove useful.

---

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| 5005|2002-12-02 08:46:16|omari maulana|Fwd: RE: AE hair|

> From: "Joann Fletcher" <[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)>  
> Reply-To: <[joann@jfegypt.demon.co.uk](mailto:joann@jfegypt.demon.co.uk)>  
> To: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
> Subject: RE: AE hair  
> Date: Mon, 2 Dec 2002 16:44:27 -0000

> > > I do not believe I have ever made any comparisons with 'tropical  
> > African  
> > hair textures' or indeed 'European' as you term it, - I simply  
> > describe the hair I have personally examined microscopically in terms  
> of  
> > heliotrichous > ('negroid') and cynotrichous ('caucasoid') (as well as  
> > leiotrichous > which > some refer to as 'mongoloid').  
> > > In my study of North African ie.



>  
>  
>> I was unaware that terms like "negroid" and "caucasoid" were  
>> still used in modern bio-anthropological circles.  
>  
>Since they are still used in certain circles, at least in the UK, then I  
>like to give all variations of such terms so as many people as possible  
>understand to what I refer.  
>I generally like to give the broadest terminology ie.  
>cynotrichous/'caucasoid'.  
>  
>  
>  
>> Given the size of Africa, the ecological variability and the time  
>> depth of human occupation in Africa versus Europe shouldn't we assume  
>great  
>> variability in African populations?  
>  
>And indeed in European too I would have thought - eg. Scandinavian as  
>opposed to Celt, etc.  
>  
>  
>  
>> Limb ratios for pre and early dynastic upper Egyptians indicate tropical  
>> origins. Cultural artifacts indicate saharan/Sahelian and middle Nile  
>origins.  
>> The Afro-Asiatic language has been traced back to the region  
>> between Meroe and Asmara.  
>> Modern tropical ("negroid") Africans such as Teda/Kanuri, Fulani,  
>Somali,  
>> Tuareg, Nubians, Hausa speakers, etc. all are very black/negroid,  
>> yet have wavy, straight or curly hair. Their hair is all thicker than  
>Caucasian  
>> hair.  
>> Don't you feel that by labeling these sort of populations "Caucasian"  
>is  
>misleading?  
>  
>'Caucasian' ???  
>The term I actually have used when giving all such terms is 'caucasoid', in  
>conjunction with the term cynotrichous.  
>  
>But since I've never actually done that then I really couldn't say.  
>  
>>>> For example many Nubians today have straight or wavy hair. Yet,  
>their



> > > hair is thicker than European (caucasoid) hair.  
> > >  
> > > Of course it is thicker - much Caucasian hair is generally finer in  
> texture.  
> >  
> >  
> > So you are stating that ancient Egyptian hair texture was  
> > naturally thin and straight and NOT thick and wavy, correct?  
>  
> Not at all - I'm merely stating that some hair which certain  
> anthropologists  
> still refer to as 'caucasoid' is fine in texture.

---

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| 5006|2002-12-02 08:57:14|a.manansala@attbi.com|The Cro-Magnoid/Khoisanoid Theory|

Many changes have occurred in Western Egyptological thought with regard to Ancient Egypt. The African-centered school has contributed in no small way to these changes.

It now is generally admitted that tropical Africans played a major if not the major role in the formation of the Egyptian state. Hardly anyone suggests that a "New Race" from Asia/Europe entered Egypt just before the dynastic or pre-dynastic period.

However, a variation of the New Race idea still persists and I see this as the last bastion of the Eurocentric line on Ancient Egypt.

There are two versions of the theory and both rest on the idea that there was an invasion/migration from Europe/Asia into North Africa at a much earlier period.

The older version of this theory suggests that "Cro-Magnoids" invaded North Africa from Europe somewhere between the Paleolithic and the Neolithic.

I think this version has mostly been abandoned since little evidence exists to back it up.

The new variation on the theme is that a 'Proto-Khoisan' invasion/migration from Asia into N. Africa occurred around the same period.

Furthermore, these Proto-Khoisans are characterized as, surprise, "Caucasoids" or "Asiatic Caucasoids."



By understanding, this line of thought, it is possible to know the general direction of the future regarding the Ancient Egypt debate. More later.

Regards,

Paul Kekai Manansala

<http://home.attb.com/~a.manansala/afro.htm>

| 5007|2002-12-02 09:08:46|omari maulana|Re: The Cro-Magnoid/Khoisanoid Theory|

[http://hpgl.stanford.edu/publications/AJHG\\_2002\\_v70\\_p1197-1214.pdf](http://hpgl.stanford.edu/publications/AJHG_2002_v70_p1197-1214.pdf)

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] The Cro-Magnoid/Khoisanoid Theory

>Date: Mon, 02 Dec 2002 16:45:53 +0000

>

>Many changes have occurred in Western Egyptological though with regard to

>Ancient Egypt. The African-centered school has contributed in no small way

>to

>these changes.

>

>It now is generally admitted that tropical Africans played a major if not

>the

>major role in the formation of the Egyptian state. Hardly anyone suggests

>that a "New Race" from Asia/Europe entered Egypt just before the dynastic

>or

>pre-dynastic period.

>

>However, a variation of the New Race idea still persists and I see this as

>the

>last bastion of the Eurocentric line on Ancient Egypt.

>

>There are two versions of the theory and both rest on the idea that there

>was

>an invasion/migration from Europe/Asia into North Africa at a much earlier

>period.

>

>The older version of this theory suggests that "Cro-Magnoids" invaded North

>Africa from Europe somewhere between the Paleolithic and the Neolithic.

>

>I think this version has mostly been abandoned since little evidence

>exists

>to back it up.

>

>The new variation on the theme is that a 'Proto-Khoisan' invasion/migration

>from Asia into N. Africa occurred around the same period.



>  
>Furthermore, these Proto-Khoisans are characterized as, surprise,  
>"Caucasoids"  
>or "Asiatic Caucasoids."  
>  
>By understanding, this line of thought, it is possible to know the general  
>direction of the future regarding the Ancient Egypt debate. More later.  
>  
>Regards,  
>Paul Kekai Manansala  
><http://home.attb.com/~a.manansala/afro.htm>

---

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<http://join.msn.com/?page=features/junkmail>  
| 5008|2002-12-02 09:50:32|a.manansala@attbi.com|Re: Fwd: RE: AE hair|  
Dr. Fletcher,

Thank you for your prompt response.

Another point I wanted to mention.

You stated that most of the hair you examined was dark brown. I believe that generally it is regarded that present-day Egyptians both from Lower and especially from Upper Egypt have rather black hair. Do you agree?

If you do agree, why do you think the mummy hair is mostly dark brown. Was this due to demographic change?

Regards,  
Paul Kekai Manansala  
| 5009|2002-12-02 10:04:44|Paul Kekai Manansala|Re: The Cro-Magnoid/Khoisanoid Theory|  
--- In Ta\_Seti@y..., "omari maulana" wrote:  
> [http://hpgl.stanford.edu/publications/AJHG\\_2002\\_v70\\_p1197-1214.pdf](http://hpgl.stanford.edu/publications/AJHG_2002_v70_p1197-1214.pdf)  
>  
>

The main genetic argument for the Asian back migration is based on what is known as the YAP+ haplotype of the Y chromosome. According to Hammer, this originates in Mongolia.

The Nostratic theory is the linguistic base of the theory and the postulation is that Proto-Afroasiatic is an offshoot of Nostratic



(from around Anatolia).

There is no sound argument from the arena of physical anthropology. In fact, even Carleton Coon saw a clear South African precedent for the "Khoisanoid" type.

When one hears words like Tasian, Mecta-Afalou, Mechtoid even 'Proto-Nubian' the reference is often to this Proto-Khoisan migration and the implication is "Caucasoid."

To be continued.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5010|2002-12-02 10:12:00|omari maulana|Re: Fwd: RE: AE hair|

Paul

Did you intend to leave off the response to your question?

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

>Subject: RE: [Ta\_Seti] Fwd: RE: AE hair

>Date: Mon, 02 Dec 2002 17:50:32 +0000

>

>Dr. Fletcher,

>

>Thank you for your prompt response.

>

>Another point I wanted to mention.

>

>You stated that most of the hair you examined was dark brown. I believe

>that

>generally it is regarded that present-day Egyptians both from Lower and

>especially from Upper Egypt have rather black hair. Do you agree?

>

>If you do agree, why do you think the mummy hair is mostly dark brown. Was

>this due to demographic change?

>

>Regards,

>Paul Kekai Manansala

>



---

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| 5011|2002-12-02 10:15:17|omari maulana|Re: The Cro-Magnoid/Khoisanoid Theory|  
the "Proto-Khoisan" migration theory is of interest given the fact that  
according to Stringer San people have limb ratios that are less tropically  
adapted than AE. It would be interesting to juxtapose limb ratios for  
mesolithic Afro-Asiatic speakers compared to Nilo-Saharan speakers.

>

>When one hears words like Tasian, Mecta-Afalou, Mechtoid even 'Proto-

>Nubian' the reference is often to this Proto-Khoisan migration and

>the implication is "Caucasoid."

>

---

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| 5012|2002-12-02 10:19:44|a.manansala@attbi.com|Response from Joann Fletcher|  
Dear Paul Kekai Manansala,

> Could you provide us with specific details of your studies or tell us

where to find this data?

Yes - I'm currently working on a forthcoming book on Egyptian hair (included  
below) so will be putting all the relevant data in there, together with hair  
I'm currently looking at from the Yemen and elsewhere in the ancient world.  
In the meantime, these are the main works I've drawn on since I began my  
hair research in 1986.

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Survival of Human Hair - the Impact of the Burial Environment, *Human Remains: conservation, retrieval and analysis* (ed. E. Williams), *BAR International Series* 934, p.119-127



> I'm copying this to the Ta-Seti discussion group so your response will also be public.

\*\*\*\*As long as my email address is not made public\*\*\*\*\*

I've purposefully never made it public to any discussion groups as I receive so many emails regarding all manner of Egyptology enquiries to which I simply cannot respond.

> Please identify your sample along with the observation data. Also could you tell us what range you used to classify the hair?

Please see my forthcoming publication which will also include hair we're currently analysing.

> Was your study made with the presumption that changes would not occur over the period dating from mummification? Although I know there

are some

> claims made that mummified hair is identical to that of the living person,

I

> believe this proposition can easily be refuted.

Yes indeed.

The way in which hair deteriorates and changes colour over time depending upon the conditions in which it has been deposited is also something I'm very keen to pursue, following on from initial work by Brothwell and now continuing with A. Wilson at Bradford, with whom I have also consulted. His work on hair and its survival is very much leading the way in hair studies, at least in the UK.

> You mention the finding of blond hair in Nubian mummies. Do you believe this indicates that these mummies were "Caucasian?"

I wouldn't have thought so.

Hrdy's paper refers to the finding of blond hair amongst the Sudanese Nubian population, something which Petrie also claims to have found at Gurob. His belief that this must indicate that the individual in question was of Greek (ie. 'Caucasian') origin is something I actually wanted to test, especially since Petrie also claimed that this person had then worn a black wig to hide their actual hair colour, to 'hide the foreign token' as he puts it.

But in the analysis we did on both the blond hair and the so-called black



wig, we actually found that far from wanting to hide the blond hair, the individual had enhanced it with an artificial yellow colorant and the black wig was actually a dark blue cap of wool.

> I should note that many earlier studies of human hair (Strohal,  
> Titbachova et al., etc.) have mentioned either the "mulatto"

characteristics of

> the hair or at least admitted to a substantial percentage of "Negroid"

hair.

>

> However, you don't specifically address this issue. Did you find anything

similar in your studies?

Well certainly in the wigs for example, which is where I began my studies, the difference in the hair used for the wig of Meryt in Turin is very different to that employed to make the wig of the fan bearer Maiherpera - the two extremes of hair type are very noticeable.

I'm also pursuing the styling methods used to create Egyptian hairstyles, both the use of dyes/artificial colourants and the means of creating curls/waves on otherwise straight hair, something traditional Egyptology tends not to deal with yet which had a great deal of importance for the ancients themselves (both male and female).

Regards,  
Jo Fletcher

PS: just to reiterate, please do not make my email address public, thanks.  
| 5013|2002-12-02 11:23:04|Mickel Hendrix|Re: The Cro-Magnoid/Khoisanoid Theory|  
Hotep,

What I find so funny is that when anthropologists examine the skulls that have been found in Afro-Asia and then compare them to the known peoples of the world, they find themselves facing the closest similarities of the skulls with those of black or Cushite people.

To placate this, they come up with all kinds of names that they, themselves, will only understand, as though they are codewords for black, Cushite or Afruikan.

P.E.A.C.E. Progress Everytime Afruikans Cultivate  
Enlightenment!



--- Paul Kekai Manansala <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

wrote:

> --- In Ta\_Seti@y..., "omari maulana"

> wrote:

> >

>

[http://hpgl.stanford.edu/publications/AJHG\\_2002\\_v70\\_p1197-1214.pdf](http://hpgl.stanford.edu/publications/AJHG_2002_v70_p1197-1214.pdf)

> >

> >

>

> The main genetic argument for the Asian back  
> migration is based on

> what is known as the YAP+ haplotype of the Y  
> chromosome. According

> to Hammer, this originates in Mongolia.

>

> The Nostratic theory is the linguistic base of the  
> theory and the

> postulation is that Proto-Afroasiatic is an offshoot  
> of Nostratic

> (from around Anatolia).

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> There is no sound argument from the arena of  
> physical anthropology.

> In fact, even Carleton Coon saw a clear South  
> African precedent for

> the "Khoisanoid" type.

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> When one hears words like Tasian, Mecta-Afalou,  
> Mechtoid even 'Proto-

> Nubian' the reference is often to this Proto-Khoisan  
> migration and

> the implication is "Caucasoid."

>

> To be continued.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

>



---

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| 5014|2002-12-02 11:36:19|Mickel Hendrix|Re: The Cro-Magnoid/Khoisanoid Theory|  
Hotep,

The minute the Eurocentrists figured, or came to the conclusion, that the so-called Cro-Magnon type was their ancestor, they quickly jumped on the bandwagon about some Caucasoids having migrated to ancient Kemet, because of, what they tell us are, Cro-Magnon skulls that have been found at the ancient sites of Kemet. But, they haven't really proved that the so-called Cro-Magnon type was a Caucasian. Where is the ancient type that represents the ancestor of the black tribes or peoples who have narrow noses and thin lips, just like most Caucasian people? So, the question is, was the so-called Cro-Magnon type during the Palaeolithic Age Cushitic or Caucasian. And, if it is the ancestor of modern Caucasian people, when did it take on its pale-skinned complexion? It didn't happen over night.

P.E.A.C.E. Progress....

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

- > Many changes have occurred in Western Egyptological
- > though with regard to
- > Ancient Egypt. The African-centered school has
- > contributed in no small way to
- > these changes.
- >
- > It now is generally admitted that tropical Africans
- > played a major if not the
- > major role in the formation of the Egyptian state.
- > Hardly anyone suggests
- > that a "New Race" from Asia/Europe entered Egypt
- > just before the dynastic or
- > pre-dynastic period.
- >
- > However, a variation of the New Race idea still
- > persists and I see this as the
- > last bastion of the Eurocentric line on Ancient
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- >



> There are two versions of the theory and both rest  
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>  
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> I think this version has mostly been abandoned  
> since little evidence exists  
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>  
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> 'Proto-Khoisan' invasion/migration  
> from Asia into N. Africa occurred around the same  
> period.  
>  
> Furthermore, these Proto-Khoisans are characterized  
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> or "Asiatic Caucasoids."  
>  
> By understanding, this line of thought, it is  
> possible to know the general  
> direction of the future regarding the Ancient Egypt  
> debate. More later.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attb.com/~a.manansala/afro.htm>  
>

---

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| 5015|2002-12-02 11:44:16|Milos Bogdanovic|Sample of Masai speech, or something like that!

Does anybody have some Nilo-Saharan language  
sample of speech in wav or realaudio format?

Im am very interested for sample whith their  
specific melody and accent.



Please, help me!

Milos Bogdanovic

| 5016|2002-12-02 12:01:21|Derrick, Alexander|Re: Honey kills antibiotic-resistant bugs|

I assume the bread mold would be an early form of penicillin(sp).

Alberto, you might want to check out a book called,

Imhotep, God of Medicine. by J B Hurry., M.A.,M.D. Dover Books.

Hurry documents Imhotep's life and some ancient Egyptian medical practices compared with modern European. I read the book a couple years ago and thought it was very interesting. It's filled with references and footnotes that will feed your imagination and help you hunt down facts.

On the subject of Imhotep. There is a picture of a bald headed African Imhotep. Where is the reference on this? Is this an authentic OK image from the time of Imhotep? I am sure you know the image I am talking about, as it is standard Afrocentric ammunition.

Why is this image used consistently without a source... :(

It seems like good evidence.

Alex Derrick

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-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, November 26, 2002 10:37 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Honey kills antibiotic-resistant bugs

Thank you very much for the reference. I am also curious if you have any information on the use of bread mold in ancient kmt as treating wounds????

| 5017|2002-12-02 12:03:43|Derrick, Alexander|Re: Battlefield palette & cro-magnoids|

[http://www.highculture.8m.com/Files/blue\\_crown/battlefield.jpg](http://www.highculture.8m.com/Files/blue_crown/battlefield.jpg)

**Battlefield palette**

Late Predynastic Period ca. 3150 BCE

The British Museum, EA 20791

This palette is interesting. In this image the lion is symbolic of the pharaoh and the figures are described as being "Semitic." An interesting designation as the figures all clearly share a similar hair style or wig (afro). Are these Afro-Semites, or could the figures be incorrectly labeled as Semites in an attempt to de-Africanize Narmer who has a similar look

Perhaps these are Khoi types?

<http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>

**Heru Narmer palette.**

Late Predynastic Period.

Comments?

Alex Derrick

| 5018|2002-12-02 12:10:24|Derrick, Alexander|Info from Ta\_Seti / GALEXYS|



Ed, do you still have my address?

-----Original Message-----

**From:** Loring Edward [mailto:gnosarch@bluewin.ch]

**Sent:** Friday, November 29, 2002 4:10 AM

**To:** Ta\_Seti@yahoogroups.com

**Cc:** Claudia Loring; Matilde Borla; Hans van den Berg

**Subject:** [Ta\_Seti] Info from Ta\_Seti

I always forward interesting info from Ta\_Setians to specialist friends.

Here is an note from (Dr.) Berni Gardi, Africa Curator in the Museum of Cultures, Basel. It seems that he participated in the CD-Rom mentioned.

He

has good Photos of the terracottas and he loves engraved Bushman eggs!

He

has a problem with "leidennetwork". Does anyone know about this?

This is just to show that Ta\_Seti is getting to mainstream people in Europe.

By the way, I'm now on-line all day (0800-2200 CET) with a broadband internet connection (512 down/128 up). I also now have a new computer (to try to keep up with Alex D.) Pentium IV 2.8 and internet is now very open to me, so I can visit all those sites many of you list.

I also now have a CD-ROM burner and could make copies of our databank system GALEXYS.

I don't know how many of you are outside the USA. In any case, if he agrees,

I would make Alex D. distributor for the USA.

[Alex Derrick]

Of course. If you recall Ed, my computer was offline for a few weeks because I installed a damaged CD-Burner. But I have fixed the situation and have burning access in the office now. I can distribute in the US.

For those of you outside the USA who would like a copy, please give me a mailing address. I would propose for this and other similar distributions that the national distributor make copies and distribute them at cost to other members or interested parties. I am placing this material in the public domain, because I believe that knowledge belongs to everyone, and it may not be used commercially. Any of you who are interested in the development of intelligent data systems are invited to participate in the further development. The owner of all rights to the system and its further development is Dr.habil. hist. Galina Alexandrovna Belova in Moscow. Galina, the daughter of Gen. Alexander Zhivchikov who in WWII charged Nazi tanks on horseback, the great granddaughter of Leo Tolstoj, is the mother of modern Russian egyptology and my partner in all things. She has dedicated her life to humanism in Russia. We both dedicate our



work  
to humanism in the whole world.

| 5019|2002-12-02 12:26:53|Mickel Hendrix|Re: "Dr." Joann Fletcher|  
Hotep,

And even if they did have wavy hair that doesn't mean they weren't black like Afruikans-n-Amerikkka. Like I've said, and I'll continue to exert with the utmost vigor until my time on the planet ends, hair texture doesn't determine if the ancient Kemites were black. The wavy hair thing is something that Caucasian scholars are still using as a last deseparate resort to de-blackify the ancient Kemites. They've seduced so many black people with, and propagated the illusion about, the mythological stereotypical notion that woolley hair defines black people, that psychologically and even technically in their minds, the ancient Kemites were not black.

And let it be known or noticed that when they claim that the ancient Kemites were Afruikans, they really don't literally mean black. They mean Afruikan, somewhat, geographically, but not black, as in black people of Amerikkka. They mean Afruikan with wavy hair, as opposed to black with woolley hair. Ask any Eurocentric scholar, who professes to be an authority on ancient Kemet, were its ancient inhabitants black. Chances are that most of them will say no. The ones that won't, the ones that claim to be non-Aryanist, will, at least, say a good portion of the population was black, as though black people are supposed to feel elated or some sense of pride that a good portion of the population was black.

Then, let us inquire of them what was the ethnic origin of the rest of the ancient Kemetic population. They'll, most likely, throw at us such terms as Mediterranean, Semitic, and Cro-Magnon, as though none of the above were not black. But, when we size them up by turning to the numerous black populations of Afruika and pointing out that the features of a so-called ancient Mediterranean, Semite, and Cro-Magnon can be found among them, they are left holding the bag. There must come a time when Afruikan people must define themselves for themselves.

P.E.A.C.E. Progress....



--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

- > And even if they did have wavy hair that doesn't
- > mean they were not tropical
- > African! Diop mentions that even when the hair is
- > wavy or straight it is so
- > thick and dark that it would not be a Caucasoid
- > texture. Europe is much
- > smaller than Africa and humans have been living in
- > Africa much longer.
- > Greater variability would be found in Africa.
- >
- >
- >>Once again I will point out that upper egypt where
- > nekhen is most of
- >>the people donot have wavy hair,and matter of fact
- > most upper
- >>egyptainsd have africoid features
- >
- >
- >

- 
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| 5020|2002-12-02 12:36:33|omari maulana|Re: Battlefield palette & cro-magnoids|

We obviously need the specifics of her data to evaluate it. But I find it interesting that the AE would choose hairsyles and wigs that tend to indicate woolly hair if they were a straight haired lot.

- >This palette is interesting. In this image the lion is symbolic of the
- >pharaoh and the figures are described as being "Semitic." An interesting
- >designation as the figures all clearly share a similar hair style or
- >wig(afro). Are these afro-semities, or could the figures be incorrectly
- >labeled as Semites in an attempt to de-Africanize Narmer who has a similar
- >look
- >



>Perhaps these are Khoi types?

>

> <<http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>>

><http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>

>Heru Narmer palette.

>Late Predynastic Period.

>

>

>Comments?

>

>

>

>Alex Derrick

>

>

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| 5021|2002-12-02 12:46:46|omari maulana|Fwd: RE: AE hair|

Omari:

Do you view the straight hair in predynastic Egypt (Hierkonopolis) as being the result of incoming Asians or Europeans.

Joann Fletcher:

I would doubt that!!!!

Omari:

Or do you see this hair texture on ancient and modern black populations as an indigenous tropical African hair trait?

Joann Fletcher:

From the sources that I'm familiar with I see no reason to imagine it had anything to do with either Europeans or 'Asians' ie. the old dynastic race theory etc.

---

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| 5022|2002-12-02 13:37:03|mansu\_musa|Joann Fletcher hair fellahin hair ???|

Joann Fletcher claims to have used an Egyptain family when testing the hair. I am curious however from where was this family from???



I am a upper egyptain and Most upper egyptains haver a dark brown complexion and donot have wavy hair,matter of fact their hair is sometimes more course than the rest of the population further north.

I will post this exert from this book one more time,about the fellahin population.

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the

<http://www.washington-report.org/backissues/0390/9003045.htm>

it would seem that pre dyanstic neken would test as the same as upper egyptains today,which the claim is that egyptains look no different from the pre dyanstic ones,which I donot undertstand.

| 5023|2002-12-02 13:42:48|Mickel Hendrix|Re: Battlefield palette & cro-magnoids| Hotep Brother Alex,

As I gazed at the black men on the Narmer Palette I just laughed, because of the joke that's being played on the unsuspecting of the masses, especially black people. If that palette had been found in west Afruika and dated to the eleventh century, the black men in that scene would have been called Negroes by the worst Eurocentric scholar walking the planet.

During my research on ancient black civilizations the



world over, I began to notice the same double talk, where the Eurocentrists would refer to similar looking people as Semites, then turn around, rather forgetful, and state they are Negroes or Negroid-looking, the latter, of which, is only one of those partially admitting they were black expressions.

So, it dawned on me that what they called a Semite was one and the same as black, simply being a disguise or codeword for black, beyond the usual overstanding of what the term Semite constitutes from a linguistic viewpoint. In otherwords, there was a segment or portion of the black people who built the ancient kingdoms in Asia that spoke a so-called Semitic language, as is represented on the Narmer Palette. And the way it looks, they were Semitic-speaking black people with woolly or strongly-curved hair. And isn't it strange how the Eurocentrists, who refer to them as Semites, haven't given one word to the type of hair texture of the men that are depicted on the Narmer Palette? If they had lived in the Amerikkkan south during the days of the sixties, they would have been called N\*\*\*\*\*.

P.E.A.C.E. Progress Everytime...

--- "Derrick, Alexander"

<[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)> wrote:

>  
>

<[http://www.highculture.8m.com/Files/blue\\_crown/battlefield.jpg](http://www.highculture.8m.com/Files/blue_crown/battlefield.jpg)>

>

[http://www.highculture.8m.com/Files/blue\\_crown/battlefield.jpg](http://www.highculture.8m.com/Files/blue_crown/battlefield.jpg)

> Battlefield palette  
> Late Predynastic Period ca. 3150 BCE  
> The British Museum, EA 20791  
>  
> This palette is interesting. In this image the lion  
> is symbolic of the  
> pharaoh and the figures are described as being  
> "Semitic." An interesting  
> designation as the figures all clearly share a  
> similar hair style or  
> wig(afro). Are these afro-semities, or could the



> figures be incorrectly  
> labeled as Semites in an attempt to de-Africanize  
> Narmer who has a similar  
> look  
>  
> Perhaps these are Khoi types?  
>  
>  
>  
<<http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>>  
> <http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>  
> Heru Narmer palette.  
> Late Predynastic Period.  
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> Comments?  
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>  
> Alex Derrick  
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| 5024|2002-12-02 13:53:11|Paul Kekai Manansala|Re: Battlefield palette & cro-magnoids|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> <[http://www.highculture.8m.com/Files/blue\\_crown/battlefield.jpg](http://www.highculture.8m.com/Files/blue_crown/battlefield.jpg)>  
> [http://www.highculture.8m.com/Files/blue\\_crown/battlefield.jpg](http://www.highculture.8m.com/Files/blue_crown/battlefield.jpg)  
> Battlefield palette  
> Late Predynastic Period ca. 3150 BCE  
> The British Museum, EA 20791  
>  
> This palette is interesting. In this image the lion is symbolic of

the

> pharaoh and the figures are described as being "Semitic." An

interesting



> designation as the figures all clearly share a similar hair style or  
> wig(afro). Are these afro-semities, or could the figures be

incorrectly

> labeled as Semites in an attempt to de-Africanize Narmer who has a

similar

> look

>

> Perhaps these are Khoi types?

>

> <<http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>>

> <http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>

> Heru Narmer palette.

> Late Predynastic Period.

>

>

> Comments?

>

>

I don't see anything "Semitic" about these types. If their height is correctly proportioned then they certainly have Khoi-like stature. Not enough detail to say for sure, but the hair alone tells a story.

Regards,

Paul Kekai Manansala

| 5025|2002-12-02 14:08:50|Derrick, Alexander|Re: Battlefield palette & cro-magnoids|  
[Agreed. If the ancient egyptians weren't africoid, they loved african style and fashion above all else.](#)

["According to R. Germer, H. Kischkewitz, M. Lning, SAK 21\(1994\), p. 86 \(with further literature\), the supposed red hair of Ramses II is due to post-mortem degradation of the organic substance - he was not red in life. "](#)

Source EEF

From: "Joachim Quack" [quack@zedat.fu-berlin.de](mailto:quack@zedat.fu-berlin.de)

Sent: Monday, September 02, 2002 12:21 PM

Subject: EEF Re: Red Hair (mummies, Rameses I and Hetephres)

[The above reference might provide leads on degradation of hair substance. Ancient Egyptians just like modern Africans put lots of chemicals in their hair. Animal fat, fragrance, greases, berry and juices, etc. Budge's \\_The Mummy\\_ has a section focused on funerary cosmetics. I'd be interested in conducting some experiments.](#)

[The Mummy](#), E. A. Wallis Budge. Reprint April 1989. Dover Books.

[From my own personal observation black hair also tends to turn brown rather quickly. Take a look at](#)



Rastas in Jamaica. The ends of some of their dreads are beginning to lighten on some Rastas. I don't know what is the cause of the blinding. But I do know that most Rastas shun western cosmetics, and use local herbs and plant extracts to wash and condition hair and scalp. Aloe Vera and horsetail being two herbs I am sure they use.

Alex

-----Original Message-----

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

**Sent:** Monday, December 02, 2002 12:37 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** Re: [Ta\_Seti] RE: Battlefield palette & cro-magnoids

We obviously need the specifics of her data to evaluate it. But I find it interesting that the AE would choose hairstyles and wigs that tend to indicate woolly hair if they were a straight haired lot.

| 5026|2002-12-02 14:19:28|omari maulana|Fwd: RE: AE hair|

Omari:

> > But why still use antiquated terminology like "Caucusoid hair"?

> > The Black and Caspian seas are quite a distance from Hierakonpolis. You

> > don't adhere to the Nostratic origin theory due you?

Joann Fletcher:

>No - but as I've said several times, I use the range of terminology I find

>in the literature; in the same way I get annoyed when certain terms are

>used

>(eg. queen when they mean female king).

---

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| 5027|2002-12-02 14:22:13|mansu\_musa|ostrich eggs and symbolism in modern day and ancient Kmt |

Fifteenth-century ostrich egg found Archaeologists unearth memorial covered in Arabic text. 2 December 2002 JOHN WHITFIELD

Archaeologists have uncovered a 500-year-old ostrich egg covered in Arabic poetry. The verses mourn the death of a loved one.

The egg was found in the Red Sea port of Quseir, Egypt. In the fifteenth century, Quseir was a hub for trade between the Middle East and India, and a stop on the pilgrim route between North Africa and



Mecca.

"It was probably a fairly workaday place with mud-brick buildings," says archaeologist David Peacock of the University of Southampton, UK, whose team found the egg.

Quseir was built on the remains of a Roman port that occupied the same site a millennium before. "During the Roman period there may have been ostriches in that part of Egypt," says Peacock. "The egg seems to have become a sacred item."

The shell is covered with quotations from the Koran and poetry: "It describes the soul's journey from death to life," says historian Dionisius Agius, of the University of Leeds, who is analysing the text.

Eggs bearing Arabic writing are rare, although another was found in Quseir 20 years ago. The ancient Egyptians used ostrich eggs for perfume containers and drinking cups, and the country's Coptic Christians hung them as lanterns in their churches. Agius suggests that the egg's symbolism passed through Egypt's religious traditions. No name is mentioned, but translation team believes the writings commemorate a young man. He must have been wealthy to have such a memorial, says Agius.

The fragments were found in the remains of a mausoleum that is currently being excavated. The egg is in storage in Egypt, awaiting further study.

Nature News Service / Macmillan Magazines Ltd 2002

<http://www.nature.com/nsu/021125/021125-11.html>

| 5028|2002-12-02 14:25:24|omari maulana|Re: Battlefield palette & cro-magnoids|

I have always been amazed how some "Eurocentric" scholars deem ancient Ghana, Mali and Songhai as "Black African" civilizations and deem Ancient Egypt non-Black because of the diversity in AE. Yet, medieval Ghana, Mali and Songhai were just as diverse - everyone from Tuareg, Zenaga, Fulani, Mande, Hausa, Kanuri and Arab were all subjects to the rules of these medieval empires. They, like AE had a range of peoples with different hair textures, skin tones and languages within their borders. There were even Turkish (white) slaves in Songhai! So whats the difference?

>As I gazed at the black men on the Narmer Palette I  
>just laughed, because of the joke that's being played  
>on the unsuspecting of the masses, especially black  
>people. If that palette had been found in west Afruika  
>and dated to the eleventh century, the black men in  
>that scene would have been called Negroes by the worst  
>Eurocentric scholar walking the planet.



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| 5029|2002-12-02 14:26:14|mansu\_musa|Chemistry reveals mummies' secrets|

Chemistry reveals mummies' secrets

Ancient embalming not to be sniffed at.

25 October 2001

TOM CLARKE

Archaeologists thought they had mummification wrapped up. But a new analysis of ancient Egyptian embalming suggests that they have underestimated this sophisticated funerary practice.

Pharaonic undertakers used a wealth of oils, waxes and fats, say Stephen Buckley and Richard Evershed at the University of Bristol, UK. They are the first to study several mummies from different periods using modern analytical chemistry<sup>1</sup>.

"This will be an eye-opener for archaeologists and Egyptologists everywhere," says Jaap Boon, a chemist at the FOM Institute for Atomic and Molecular Physics in Amsterdam, the Netherlands.

The ancient Egyptians guarded the techniques of mummification closely. "Its sacred nature made them very protective," says Buckley.

No written descriptions remain other than second-hand accounts by Greek and Roman historians. Information is also scant because the law protects mummies as rare historical artefacts and as human remains.

As modern chemistry requires only tiny samples, it does little damage to artefacts. "Curators all over the world should be excited about this," says archaeologist Sarah Wisseman of the University of Illinois in Urbana-Champaign.

The variation of ingredients used may reveal important information about the ancient Egyptian economy. Just like today, the sophistication of ancient funerals went "according to their families pocket-books", says Wisseman. And changes in embalming practices through the ages might reflect shifts in trade routes throughout the ancient world.

Hardening evidence

The duo studied 13 mummies from the XII Egyptian dynasty (1985 BC) to Roman times (30 BC onwards), when the preservation practice fell from fashion.

They found evidence of many 'drying oils'. These substances would have been liquid when applied and then self-polymerized, hardening over time. The embalmers seem to have used these oils "a bit like a 'Ronseal' to prevent moisture from getting in," says Buckley. This waterproof coating protected mummies from the humidity of underground tombs.

The researchers also found traces of precious plant resins. Although these probably also had a spiritual or cultural significance, they are now known to contain natural antibacterial agents. So they most



likely served as preservatives, Evershed argues. Beeswax is present only in later mummies. It may have been used more frequently as its anti-bacterial properties became appreciated, says Buckley. It might not be coincidence, he suggests, that the word for wax in the Coptic language - derived from ancient Egyptian - is 'mum'. The Bristol researchers hope to convince other curators to make their mummies available for analysis. "I'm the first to admit that we've just begun to scratch the surface," says Evershed.

#### References

Buckley, S. A. & Evershed, R. P. Organic chemistry of embalming agents in Pharaonic and Graeco-Roman mummies. Nature <<http://www.nature.com/doifinder/10.1038/35101588>>, 413, 837 - 841, (2001).

Bahn, P. G. The making of a mummy. Nature <<http://www.nature.com/nature>>, 356, 109, (1992).

Nature News Service / Macmillan Magazines Ltd 2001  
| 5030|2002-12-02 14:52:27|mansu\_musa|Re: Battlefield palette & cro-magnoids|  
--- In Ta\_Seti@y..., "omari maulana" wrote:  
> I have always been amazed how some "Eurocentric" scholars deem

ancient

> Ghana, Mali and Songhai as "Black African" civilizations and deem

Ancient

> Egypt non-Black because of the diversity in AE. Yet, medieval

Ghana, Mali

> and Songhai were just as diverse - everyone from Tuareg, Zenaga,

Fulani,

> Mande, Hausa, Kanuri and Arab were all subjects to the rules of

these

> medieval empires. They, like AE had a range of peoples with

different hair

> textures, skin tones and languages within their borders. There

were even

> Turkish (white) slaves in Songhai! So whats the difference?

>

>

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>>just laughed, because of the joke that's being played



- > >on the unsuspecting of the masses, especially black
- > >people. If that palette had been found in west Africa
- > >and dated to the eleventh century, the black men in
- > >that scene would have been called Negroes by the worst
- > >Eurocentric scholar walking the planet.
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I think it is because there is evidence both archeological and other sources that Ancient Egyptians taught the Greeks much of their knowledge and this in turn is the formation of western civilization. They have to in vain turn ancient Egyptians white to justify their white supremacist nature, which you can see in much earlier Egyptology works from Petrie to Breasted to others had the need to lighten and whiten ancient Egyptians so they can say it was white people civilizing white people i.e. the ancient Greeks.

The other problem is however on the reverse side is that many African-centered scholars made bogus claims like George M. James and this is used as a strawman tactic of people like Lefkowitz and Guy McLean Rodgers who wrote the book *Black Athena Revisited*, and this has caused much trouble in mainstream academia.

Basil Davidson put it clear the blackness of the ancient Egyptians has been denied since the 18th century, and even then there were attempts to even whitewash ancient Nubia, which many tried to claim were nothing more than vassals to the ancient Egyptians, and they were even subject to caucasianization.

This whole scenario goes back to the Hegelian school of thought who said not one single high culture originated in Africa, thus also the native Africans have no indigenous manufacture of their own.

Anyway truth will be revealed and I hope I am alive to see the demise of all bias in academia, but until then I will have to wait and see. Egyptology does not have a good field record of telling the truth, but know it seems their tactic is to mask over lies and use scientific data to back up their lies.



I wish some scholar was man enough to debunk the dynastic race once and for all

| 5031|2002-12-02 15:02:17|omari maulana|Re: Battlefield palette & cro-magnoids|

I concur that the myth of a white or Asian AE Sumeria is/was used to justify the "civilizing" (colonialism) of Africa and Asia.

However, given the resources at his disposal I believe G James did a decent job of exposing western philosophies debt to Africa and Asia.

---

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| 5032|2002-12-02 15:27:40|Paul Kekai Manansala|Re: Battlefield palette & cro-magnoids|

--- In Ta\_Seti@y..., "Paul Kekai Manansala" wrote:

>

> I don't see anything "Semitic" about these types. If their height

is

> correctly proportioned then they certainly have Khoi-like stature.

> Not enough detail to say for sure, but the hair alone tells a

story.

>

> Regards,

> Paul Kekai Manansala

Note that there are plenty Old Kingdom sculpture that clearly show "Khoisanoid" features including the Narmer head, or the sculpture identified as such by Petrie.

<http://home.attbi.com/~a.manansala/narmer.gif>

Regards,

Paul Kekai Manansala

<http://home.attbi.com>

| 5033|2002-12-02 15:58:08|Derrick, Alexander|Re: Battlefield palette & cro-magnoids|

Dr. C.A. Diop has debunked the caucasoid dynastic race theory. His work receives the academic silent treatment. many of the people you run into on racial mythsor the EEF(elec. Egyptologist forum) haven't even read his work.



Civ. or Barb, and other works from Diop rely only on the European's sources. Diop simply points out the contradictions, unifies their own writings and uses modern technique to validate his theory.

Lufkowitz and her ilk focus on *\_Stolen Legacy\_* and authors like Dr. Ben A.A. Jochanan. These were early black works by right minded Africans but simply lacked the citations and credentials to be taken seriously.

Our primary objective should be to use the best tools of science and academic rigor to build on Diop's foundation.

The second objective is to promote the science behind black Egyptians in our community. Diop knew the pan-african Egyptian heritage would help unite modern Africa. (this is the big problem, bigger than blacks teaching the greeks)

Why waste time battling some insane internet personalities when the most important battle is within our own African community?

*You can lead an Egyptologist to water, but you can't make them **think***  
Alex

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, December 02, 2002 2:52 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Battlefield palette & cro-magnoids

I wish some scholar was man enough to debunk the  
dynastic race once  
and for all

| 5034|2002-12-02 16:01:33|Mickel Hendrix|Re: "Dr." Joann Fletcher|  
Hotep Brother Omari,

You're exactly right! Her work is ridiculous.

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

- > Her so called work is ridiculous. Joann Fletcher
- > refers to certain hair
- > textures as negroid and others caucasoid. Yet, at
- > the same time they seem
- > to admit a broad range of indigenous physical traits
- > in Africa. I don't
- > know if Zahi Hawass is reflective of a holocene
- > African type. From what I
- > have read in Keita's work on the northern coastal
- > types they had values that
- > plotted between tropical African's and European's.
- > Perhaps Anwar Sadat
- > would be an example of this northern coastal type.
- >
- > Has Fletcher posted her research in any credible
- > anthropology journals?



- > It is of interest to note that she is affiliated
- > with Renee Friedman and
- > Hawas. She also seems to be affiliated with the
- > late Michael Hoffman.
- > Hoffman denied an African origin to AE civilization
- > in his first publication
- > of "Egypt Before the Pharohs", until they discovered
- > maceheads at Kadero.
- > Here is a post from the Royal Ontario Museum
- > regarding her "work":
- >
- > People of Ancient Egypt
- >
- >
- > Ialb and Wife Khuaut
- > Painted limestone
- > 73.5 x 31 x 34.8 cm.
- > Leipzig, Agyptisches Museum der Universitat 3684.
- > 4th dynasty (c. 2620-2500 BC)
- > Who were the people of Ancient Egypt?
- > What did they look like? What evidence can we get
- > from archaeology and
- > anthropology? Can Ancient Egyptian statues and
- > paintings tell us what people
- > really looked like in the Age of the Pyramids?
- >
- > The ancient population of Egypt has never been
- > extinguished nor replaced,

Yeah, she's correct. It hasn't And you can find the most authentic of the descendants of the ancient Kemites in southern Kemit, where they are blacker than a trillion midnights, with wide noses and full or thickish lips.

- > but is in fact ancestral to most of the modern
- > population of Egypt. Ancient Egyptians looked very
- > much like modern Egyptians;

Only in her mind, are the ancient Kemites the ancestors of most of the modern population, which wields the impression that the light, bright damn near pale-skinned Arabs, who reside mainly in the north, are the best representatives of the ancient Kemites. She clearly knows that this is what the unsuspecting,



face value accepting of the masses will think when they read her work.

Or let us say that she generalizes so no one group can have priority over the other, so we can come away with the schewed belief that the ancient Kemites were a mixed ethnic group, which is what the average Eurocentric scholar will give away to before he or she submits to black Kemites. At least they've gone from white Kemites to mixed Kemites.

- > the faces on the walls of
- > tombs and temples can be matched by the faces to be
- > seen on the streets of
- > modern Cairo. It's good to keep this in mind when
- > watching movies set in
- > Ancient Egypt, such as The Ten Commandments.,
- > Stargate or the Mummy. The
- > actors in such films are usually Americans or
- > Europeans, and seldom give a
- > good idea of what Ancient Egyptians looked like.

Then, there must be some dark-skinned, wide-noses, thick-lipped modern Kemites strolling the streets of Cairo. But, we know that she probably means: the light-skinned segment of the population of Cairo, who refer to themselves as Arabs and not Afrikaners, ethnically, but geographically. Somehow, she managed to look at the human images on the Kemetic monuments and reached her conclusion. Actually, it was the blinkers, as Diop would say.

And I guess she scored some brownie points with us, and we're supposed appreciate or be elated that she gives attention to what we've been pointing out about Hollywood inaccurately portraying the ancient Kemites as Caucasians, starring Yul Brenner.

- > Egypt is located on the African continent. Egyptians
- > are an African people,
- > but not all African nations look alike, nor do all
- > Africans have the same
- > colour of skin. Kofi Annan, the United Nations
- > Secretary General, former
- > South African President Nelson Mandela, the actor
- > and model, Imam, and



> Egyptian archaeologist Zahi Hawass are all Africans.

Yeah, she's right again. Kemet is located in Afruika. And the ancient Kemites, and Mandela and the rest of the brothers were and are Afruikans, just like the Afruikans-n-Amerikkka. If any of the Pharaohs would have been protesting like Mandela did in the middle of last century, they would have been thrown in prison too, for fighting against a racist white supremacist system, one, in which, Amerikkkan academics still supports.

But, let us really notice or be made aware that she employs the term Afruikan not like we mean black. She's really trying to parlay that they were Afruikans by nationality, which is why she says the ancient Kemites were ancestral to the modern inhabitants of Kemet, who are Afruikans by nationality, that Kemet is located on the Afruikan continent, and nor do all Afruikan nations look alike or have the same tint of skin.

> Archaeology and anthropology can tell us a great  
> deal about Ancient  
> Egyptians.

She's right again. They can. And they have, that they were black to the core, at the roots, that they were related in all aspects of their culture to the modern black tribes of Afruika, that they had physical anatomies from head to toes that resembled modern black. And I might add that the comparative process, on a theological scale, will enforce our position even more.

> There are many mummified remains of  
> Ancient Egyptians, though far  
> fewer from the Age of the Pyramids than from later  
> times. The scientific  
> study of mummies reveals interesting and surprising  
> things about the ancient  
> peoples.



They only reveal surprising things to the scholarly Eurocentrists because of the false notion that the ancient Kemites were Caucasians. So, they should be surprised to find out that the mummies were those of black people. And the only thing that's interesting is that she makes sure she points out what she does right below. Why?

- > At the site of ancient Nekhen, for example,
- > archaeologists of the
- > Hierakonpolis Expedition have discovered many well
- > preserved bodies, with
- > hair intact. This hair is being studied by Dr. Joann
- > Fletcher. Most of the
- > hair samples are cynotrichous (Caucasian) in type as
- > opposed to
- > heliotrichous (Negroid). Though most hair found is a
- > natural dark brown and
- > wavy, one ancient man had curly, naturally red hair.
- > People used henna, and
- > added artificial lengths of hair to create elaborate
- > hairdos more than five
- > thousand years ago. You can keep up to date on the
- > discoveries at Nekhen by
- > visiting [www.hierakonpolis.org](http://www.hierakonpolis.org).

So, most of the hair samples of the lot of ancient Kemetic mummies that have been found at Nekhen match those of Caucasian people? And the minority of hair samples is so-called Negroid? Thus, it appears that the ancient Kemites, based on hair samples were not black. Or at least those that lived at Nekhen were not.

Well, we can take hair samples from the black, wide-nosed, thick-lipped, straight-haired modern Dravidians or Gypsies of India and conclude the same thing. But, we know the Dravidians or Gypsies are not Caucasians. We can also take hair samples from the dark-skinned native Australian aborigines and come to the same conclusion. But, we know they are not Caucasians either.

As for the so-called minority Negroid type of hair found among the mummies, this only shows that there could have been two types of black tribes living at



Nekhen: one with strongly curled hair and the other with straight, wavy hair. That's if they weren't of the same tribe, with two different hair textures, just as a Yoruban is not the same as a Somalians. But, they're both black tribes.

In addition, let us revert back to the anthropological department, which was mentioned above. I wonder what the results would be between the two different-haired types found among the mummies of Nekhen. And how both groupd match up to the modern black tribes of Afruika.

- > Zahi Hawass also been studying ancient bodies. The
- > graves of the skilled
- > workers at Giza - the men and women who built the
- > pyramids - have yielded
- > skeletons of people who averaged 5'7" to 6' tall -
- > much taller than previous
- > estimates of the average height of Ancient
- > Egyptians. They also showed,
- > through the wear and tear still visible on their
- > bones, the tremendous human
- > effort required to erect pyramids. You can follow
- > the work of Dr. Hawass and
- > the Supreme Council for Antiquities at his official
- > website, the Plateau,
- > <http://guardians.net/hawass/index.htm>.
- >
- > Ancient Egyptian artists usually (but not always)
- > represent Egyptian men
- > with reddish brown skin, and Egyptian women with a
- > yellowish skin tone.
- > (This may reflect the fact that men's work more
- > often took them outside in
- > the sun, and women's work more often kept them in
- > the shade or in the home.)

She really screws herself with the above. If the ancient Kemites usually portrayed themselves a reddish-brown-skinned, how could they be the ancestors of most of the modern population of Kemet? I don't think most of the modern Kemites are reddish-brown-skinned, just as are several Afruikan tribes, who the Eurocentrists, themselves, have classified as Negroes. It's obvious, by now, that she gets herself caught up into double talk.



And in light of the observation that the reddish-brown hue may have been symbolical, then, we have to clean the slate, and reach our verdict as to what was the true skin complexion of the ancient Kemites on the monuments. Could it have been the dark-brown one that can also be seen just as clear as day from night? Or was that symbolical also? Or let me guess, they were the slaves?

- > Now, as then, Egyptians tend to have darker skin the
- > in the South, and
- > lighter in the North. In fact, Ancient Egyptian art
- > shows us a people who
- > were "variety itself" as Gambol Mother wrote in
- > General History of Africa
- > II: Ancient Civilizations (UNESCO International
- > Scientific Committee for the
- > Drafting of a General History of Africa [Berkely,
- > California, 1981,] p.15)

Let us ask why were the ancient inhabitants in the southern half of Kemet darker? And why were the northerners lighter-skinned? And on top of that, what time frame are we talking about? Was it in the earliest period of ancient Kemet's civilization, as known to Eurocentrists? Or was it long after Kemet had become old and gray like an old man, by the time the Indo-European-Caucasian type began to make its present felt?

One of them had to have been the original Kemetic type. And since we know that lighter skin is more prone to be the result of blood-mixing, the odds are in favor of the original type having been, like the other black tribes of modern Afruika, dark-skinned, which is why we still find remnants of them in the southern part of Kemet. And let her show us the pale-skinned Kemites on the monuments, since the human images show us a variety.

- >
- >
- > Slab Stele of Prince Wep-em-nefer
- > Painted limestone relief
- > 45 x 66 cm. Berkeley, Phoebe Hearst Museum of



- > Anthropology 6-19 825.
- > 4th dynasty (c. 2620-2500 BC)
- >
- > Ancient Egyptian artists distinguished themselves
- > from Nubians, whose skin
- > they usually show as black or dark yellowish brown,
- > and from people from
- > West Asia, whom they depict with light yellowish
- > skin, the men with heavy
- > dark beards. The people to the west, the Libyans,
- > are usually shown with
- > pale skin and reddish-brown hair. These skin colours
- > probably reflect a
- > relative difference in skin tone, but they are
- > conventional, and do not
- > refer to any particular Libyans, Syrians, or
- > Nubians, whose skin might have
- > been much darker or much lighter than the
- > stereotype.

In saying the ancient Kemites portrayed themselves as of a different type or hue than the Nubians, and for that matter black people, why didn't she find the space in her work to say, except for the human image of the ancient Kemet as he saw himself, that's portrayed on the wall of the tomb of Ramses IV? Apparently, they saw themselves exactly like the woolly or strongly curled haired, wide nosed, thick lipped, black people who lived in Afruika beyond the borders of Kemet.

And then let us compare that one to the much older images of dark-skinned Kemites, so the Eurocentrists won't try to, or in case they'll, wiggle their way out of the reality of the black image of the ancient Kemite in the Ramses IV tomb, by blaming it on the infiltration of Nubian blood during the New Kingdom.

- > The Ancient Egyptians, like most people in the
- > world, thought that they
- > alone were truly civilized, and that their neighbours
- > were rather barbaric.
- > However, foreigners who assimilated into Egyptian
- > society by learning the
- > language and living an Egyptian lifestyle seem, at



- > all levels, to have been
- > accepted.

This last acknowledgement or conclusion about foreigners becoming assimilated into the indigenous Kemetic society or population is her way of explaining what she was trying to say in so many words, but couldn't. That the ancient Kemites were essentially black, mixing their blood later on down the line of time, such as for instance, during the last millennium B.C. with Caucasian people, who were foreigners in every since of the expression. And that the modern light-skinned people that mainly inhabit the north of Kemet are products of that blood mixing, while those in the south, are the holdovers from the original black population of ancient Kemet.

Afterall, it should be rather rational or reasonable to think that since it was in the north that ancient Kemet was invaded, immigrated to first by non-black foreigners, that the earliest of assimilation would occur, or have its domain in the north on a far much greater scale than in the south, which is the only logical place to turn to, if the country was being invaded from the north by barbaric people.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

- >
- > Please send your comments to [info@rom.on.ca](mailto:info@rom.on.ca) Royal
- > Ontario Museum
- >
- >
- >
- >
- >
- >
- >

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>

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| 5035|2002-12-02 16:11:47|Mickel Hendrix|Re: (unknown)|

Hotep Peter,

Yes, it was Massey that pointed out the Af-rui-ka as the inner abode, the place of heat, the home of the spirit, the root of the ancient Kemite people. Af being the hot, heat, humid. Rui or Rut being the Root as in born from the soil the black soil at that. Ka being, of course, the spirit.

It is interesting how such an Egyptologist could have amassed all the volumes of work over a period above thirty years, and not one Egyptologist past or present has mentioned him in their studies.

And when you test his Egyptological knowledge, it stands strong amid all the so-called Egyptologists that parade around the world as authorities on ancient Kemet. Massey was an honest man for a Caucasian scholar, during his time, which is why he didn't get the credit that he deserved. I've learned much from studying his works, which are, indeed, at least as far as I'm concerned, Egyptological.

P.E.A.C.E. Progress Everytime...

--- Peter Gray <[atenergy@hotmail.com](mailto:atenergy@hotmail.com)> wrote:

---

Ht Heru (abode of Heru) is indeed the name of Hathor. I think it may have been Massey who proposed an etymological interpretation of Af-Rui-Ka as inner Africa, but to my knowledge such



ausage is not attested. Please correct me if I'm wrong.

Peter Gray

[<A  
href="mailto:[atenergy@hotmail.com](mailto:atenergy@hotmail.com)">[atenergy@hotmail.com](mailto:atenergy@hotmail.com)]

>From: "saakhuba"  
<[UWIMANA.ISIS@NTLWORLD.COM](mailto:UWIMANA.ISIS@NTLWORLD.COM)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] (unknown)  
>Date: Sat, 30 Nov 2002 00:12:47 -0000  
>  
>I remember reading in one of Gerald  
Massey's books that the name  
>AETHERIA was one of the names the  
Greeks called AFRIKA would this be  
>a mispronunciation of HETHERU that is  
AFRIKA as the house or place  
>of HERU  
>Also in the same books he mentions  
ATR-ANTU as the name for the  
>primal 7 nomes of Kemet.....can anyone  
corroborate these facts...  
>  
>Just recently i was studying a book  
which mentioned that the nome  
>which the GP stands in was called  
AYAN.....now recently i have  
>become acquainted with a young SOMALI  
girl and her name  
>is .....AYAN.....curious.....  
>

---

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| 5036|2002-12-02 16:21:42|Mickel Hendrix|Re: Battlefield palette & cro-magnoids|  
Hotep Brother Omari,

And Bravo! Word to the Mutha...

P.E.A.C.E. Progress Everytime...

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> I have always been amazed how some "Eurocentric"  
> scholars deem ancient  
> Ghana, Mali and Songhai as "Black African"  
> civilizations and deem Ancient  
> Egypt non-Black because of the diversity in AE.  
> Yet, medieval Ghana, Mali  
> and Songhai were just as diverse - everyone from  
> Tuareg, Zenaga, Fulani,  
> Mande, Hausa, Kanuri and Arab were all subjects to  
> the rules of these  
> medieval empires. They, like AE had a range of  
> peoples with different hair  
> textures, skin tones and languages within their  
> borders. There were even  
> Turkish (white) slaves in Songhai! So whats the  
> difference?  
>  
>  
>>As I gazed at the black men on the Narmer Palette I  
>>just laughed, because of the joke that's being  
> played  
>>on the unsuspecting of the masses, especially black  
>>people. If that palette had been found in west



> Afruika  
> >and dated to the eleventh century, the black men in  
> >that scene would have been called Negroes by the  
> worst  
> >Eurocentric scholar walking the planet.  
>  
>  
>

---

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> FREE\*  
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>  
>

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| 5037|2002-12-02 16:48:57|Derrick, Alexander|Re: (unknown)|

Hotep Mickel,

You make it sound like there are no honest Caucasian scholars ;) There are a few cool white cats out there, remember Dr. King taught to judge by the content of character not coloration. And being color blind is an idea advanced by black folks, not the privileged! I'm always on the look out for cool white folk. They have the money and contacts to get my views into their communities!!!!

Schwaller de Lubicz is another good one. Although he gets tripped up a few times on the "negroid" issue. He claims that the early bushmen founders of *Kmt* might have been pale yellow in color. And he also has a few issues with "negro" emotion vs. logic.

His body of work needs to be examined if you are at all interested in the arts and sciences of ancient world. His knowledge of the Golden Section in relation to *kmt.jw* technique is very thorough. Diop's work compliments Schwaller's theories also.

I learned how to design with the golden section at Art Center College of Design, and Schwaller is correct in regards to its usage in *Kmt* figurative arts. The Greeks also used the section, and perhaps it was taught to them in *Kmt*, as Greek artists went to Egypt to study (copy?). The *kmt.jw* were using the harmonious proportional system even though I have not seen it mentioned specifically in any mdw-ntr. That type of information is passed down toe to toe, shoulder to shoulder. That is how I learned it at art school, and I am still studying it now.

I can't comment on the rest of his work, because I am not yet specialized in those areas to critique him. (I think it would take a series of specialists to critique his work)

alex derrick

-----Original Message-----

**From:** Mickel Hendrix [mailto:Ptah\_Seker\_Ausar777@yahoo.com]



**Sent:** Monday, December 02, 2002 4:12 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] (unknown)

And when you test his Egyptological knowledge, it stands strong amid all the so-called Egyptologists that parade around the world as authorities on ancient Kemet. Massey was an honest man for a Caucasian scholar, during his time, which is why he didn't get the credit that he deserved. I've learned much from studying his works, which are, indeed, at least as far as I'm concerned, Egyptological.

| 5038|2002-12-02 17:55:47|Derrick, Alexander|Re: Battlefield palette & cro-magnoids|  
I agree that the proportions, round noses and round buttocks are african characteristics.

I have designed a 5 point system for identifying wigs that I am using to discuss a similar problem on the EEF. I'll cross post my system on Ta-Seti.

-- Also, if this hair style was a wig or a cap we should expect to find at least one of the following:

- 1) A lip distinguishing the hair from the hair line.
  - 2) The hair to cover the ear.
  - 3) The wig contour to slope back in relation to the curvature of the scalp.
  - 4) Special colouration to distinguish the wig/cap from real hair.
  - 5) A head tie worn just above the brow ridge and below the wig.
- also
- 6) A ceremonial object inserted at hairline.

There is an attachment from the beard behind the ear or in front of the ear (on the lower two figures). The beard is artificial. Based upon the above system I would say that the hair could be classified as natural afro-hair.

It is curious that these figures are not circumcised (Asiatic characteristic??)

These figures are labeled Semites in \_Egypt, World of the Pharaohs\_ 1998. (Don't have a page number or author right now, sorry.) I'll have to look into what system or lack of, is being employed to classify these figures as Semitic.

There are clearly Asiatic types on the bottom of the front of the Narmer palette who have straight noses and a receding foreheads (generic form for Asiatic). As I said before, the Semitic labeling probably is an attempt to de-Africanize Narmer who is similar in appearance.

Alex

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]  
**Sent:** Monday, December 02, 2002 3:28 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Battlefield palette & cro-magnoids

>

> I

don't see anything "Semitic" about these types. If their height is



> correctly proportioned then they certainly have Khoi-like stature.  
> Not enough detail to say for sure, but the hair alone tells a

story.

>

> Regards,

> Paul Kekai

Manansala

Note that there are plenty Old Kingdom sculpture that clearly show "Khoisanoid" features including the Narmer head, or the sculpture identified as such by Petrie.

<http://home.attbi.com/~a.manansala/narmer.gif>

Regards,

Paul Kekai Manansala

<http://home.attbi.com>

| 5039|2002-12-02 18:35:05|mansu\_musa|Re: Battlefield palette & cro-magnoids|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Dr. C.A. Diop has debunked the caucasoid dynastic race theory. His

work

> receives the academic silent treatment. many of the people you run

into on

> racial myths or the EEF (elec. Egyptologist forum) haven't even

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sources.

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Ben A.A.

> Jochanan. These were early black works by right minded Africans

but simply

> lacked the citations and credentials to be taken seriously.

>

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>  
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 >  
 > Why waste time battling some insane internet personalities when the most  
 > important battle is within our own African community?  
 >  
 > You can lead an Egyptologist to water, but you can't make them think > Alex  
 >  
 > -----Original Message-----  
 > From: mansu\_musa [mailto:alberto34482@y...]  
 > Sent: Monday, December 02, 2002 2:52 PM  
 > To: Ta\_Seti@y...  
 > Subject: [Ta\_Seti] Re: Battlefield palette & cro-magnoids  
 >  
 >  
 >  
 > I wish some scholar was man enough to debunk the dynastic race once  
 > and for all

The second objective is to promote the science behind black Egyptians in our community. Diop knew the pan-african Egyptian heritage would help unite modern Africa. (this is the big problem, bigger than blacks teaching the greeks)

I agree with this 100 percent, and we also need to involve Egyptians from Egypt in this process too. We also need to show people that not all Egyptians look like Arabs or so-called Mediterranean



whites, which the media has shown in broadcasts.

I also wish more Egyptians thought of themselves as Africans instead of Arabs.

Tell people about the Fellahin and Upper Egyptians the Al Seed

| 5040|2002-12-02 18:39:16|Derrick, Alexander|Battlefield palette & Cro-Magnoids|

Egyptians in Egypt would be the most important group! I would like to see more Egyptians on Ta-Seti.

There is so much that Egyptians can bring to the table that a foreigner (black or white) would never know.

Are Diop's works even available in Arabic? That seems like the first step.

Alex

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, December 02, 2002 6:35 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Battlefield palette & Cro-Magnoids

I agree with this 100 percent, and we also need to involve Egyptians from Egypt in this process too. We also need to show people that not all Egyptians look like Arabs or so-called Mediterranean whites, which the media has shown in broadcasts.

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Tell people about the Fellahin and Upper Egyptians the Al Seed

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| 5041|2002-12-02 18:48:49|mansu\_musa|Re: Battlefield palette & Cro-Magnoids|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Dr. C.A. Diop has debunked the Caucasoid dynastic race theory. His



work

- > receives the academic silent treatment. many of the people you run

into on

- > racial myths or the EEF (elec. Egyptologist forum) haven't even

read his

- > work.

- >

- > Civ. or Barb, and other works from Diop rely only on the European's

sources.

- > Diop simply points out the contradictions, unifies their own

writings and

- > uses modern technique to validate his theory.

- >

- > Lufkowitz and her ilk focus on \_Stolen Legacy\_ and authors like Dr.

Ben A.A.

- > Jochanen. These were early black works by right minded Africans

but simply

- > lacked the citations and credentials to be taken seriously.

- >

- > Our primary objective should be to use the best tools of science and

- > academic rigor to build on Diop's foundation.

- >

- > The second objective is to promote the science behind black

Egyptians in our

- > community. Diop knew the pan-african Egyptian heritage would help

unite

- > modern Africa. (this is the big problem, bigger than blacks

teaching the

- > greeks)

- >

- > Why waste time battling some insane internet personalities when the

most

- > important battle is within our own African community?

- >

- > You can lead an Egyptologist to water, but you can't make them think

- > Alex



>  
> -----Original Message-----  
> From: mansu\_musa [mailto:alberto34482@y...]  
> Sent: Monday, December 02, 2002 2:52 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: Battlefield palette & cro-magnoids  
>  
>  
>  
> I wish some scholar was man enough to debunk the dynastic race

once  
> and for all

many of the people you run into on racial myths or the EEF (elec.  
Egyptologist forum) haven't even read his work.

Many of them probally have read them,but fail to see the schlastic  
merit in diop writting and they to use diop as a strawman. funny  
thing is ea wallis budge in the egyptain osirus said the same thing  
dio said,and he was the head of egyptasin antiquities at cambirdge  
University.

Hopefully Keita will build off of diop and once and for all the  
hamitic dyanstic race and others will get flushed down the drain and  
seen as bad schoalrship.

The big thing with the white supremacist is they take some barley  
caucasoid looking pictures of kemetians and try to use it for the  
whole population. On racial myths they poisted a picture of miss  
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the coptics,which they post pictures of pale copts,but fail to post  
the pictures of dark brown skinned coptics which live in southern  
egypt.

They also fail to mention that the 12th dyansty was started by a  
half nubian and a upper egyptain.

Here is some eurocentric stragies professionsals often use

Prove the original population was white or caucasoid semetic  
asian,and say the negriod elemnt in egypt came in very late  
especially around the 25th dyansty



2 make up mythical slave trading into the interior of africa to justify how the ancient kemetians modern day desendants are dark brown

3 Use erroneous pictures of modern day egyptians with out showing the diversity of the population

4. makes the nubians a vassal culture to the ancient egyptians and deny any nubian influences from pre dyanstic to dyanstic times

5 Define what a true negriod is and select and chose your samples but exclude certain groups of africans from the data ie people form the horn of africa as well as nilo saharans

6. say the reddish brown apperance of the egyptians is because of being outside an tanning, and the females stayed in doors so they have a yellowish complexion

| 5042|2002-12-02 19:46:23|mansu\_musa|Re: Battlefield palette & cro-magnoids|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Egyptian's in Egypt would be the most important group! I would

like to see

> more Egyptian's on Ta-Seti. There is so much that egyptians can

bring to

> the table that a foreigner (black or white) would never know.

>

> Are Diop's works even available in Arabic? That seems like the

first step.

>

> Alex

>

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Monday, December 02, 2002 6:35 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: Battlefield palette & cro-magnoids

>

>

>

>

> I agree with this 100 percent, and we also need to involve

> Egyptians from Egypt in this process too. We also need to show



people

> that not all egyptains look like arabs or so called meddterean  
> whites, which the media has shown in broadcasts.

>

> I also wish more egyptains thought of themselves as africans  
> instead of arabs.

>

> Tell people about the fellahin and upper egyptains the al seed

>

>

>

>

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> <<http://us.adserver.yahoo.com/l?>

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I am not sure about this, but from what I heard Kwame Nkrumah's son has opened up a study group in modern day Egypt focusing on Diop's works.

Most Egyptians I know know very little about their ancient past, and this is a problem struggling and identity crisis for modern day Egyptians who can't decide what exactly they are Arabs or Africans.

Check out a book called *Who's Pharaoh?* that was put out also check out Brian Fagan's *Rape of the Nile*

.  
| 5043|2002-12-02 20:09:23|mansu\_musa|Re: Battlefield palette & cro-magnoids|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "Derrick, Alexander"  
> wrote:  
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> >  
> > Alex  
> >  
> > -----Original Message-----  
> > From: mansu\_musa [mailto:alberto34482@y...]  
> > Sent: Monday, December 02, 2002 6:35 PM  
> > To: Ta\_Seti@y...  
> > Subject: [Ta\_Seti] Re: Battlefield palette & cro-magnoids  
> >  
> >  
> >  
> >  
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> >

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> >

> >

> >

> >

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> > www.ameriquestmortgage.com/welcome.html?ad=Yahoo01>

> >

> > <<http://us.adserver.yahoo.com/l?>

> M=234081.2711418.4084139.1925585/D=egroupmai

> > l/S=:HM/A=1327986/rand=518815072>

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 > this is a problem struggling and identity crisis for modern day  
 > Egyptians who can't decide what exactly they are Arabs or Africans.  
 >  
 > Check out a book called *Who's Pharaoh?* that was put out also check  
 > out Brian M. Fagan's *Rape of the Nile*  
 >  
 >  
 > .

<http://www.ucpress.edu/books/pages/8825/8825.intro.html>  
 | 5044|2002-12-02 20:36:36|Mickel Hendrix|Re: (unknown)|  
 Hotep Alex,

Of course, there are some honest Caucasian scholars,  
 just like there are some bad black scholars, whom I  
 equally disdain. I've read De Lubicz *Temple In Man*,  
 where he alludes to ancient Kemetic mathematics, and  
 psychological-philosophical thought, which the Greeks  
 learned from. I have several books by Caucasian  
 scholars, whose works can refute anything that  
 so-called authorities on ancient Kemet can put forth.  
 We're at war. It's called psychological warfare.

My point is to get black people to understand how the  
 Caucasian scholars, as a collective group, have  
 steadily maintained their white supremacist system  
 from day one of America's establishment, and how it  
 has kept black people under its lock and key, on a



mental plane. And when you can't think for yourself,  
then you're nothing but a slave!

P.E.A.C.E. Progress Everytime....

--- "Derrick, Alexander"

<[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)> wrote:

- > Hotep Mickel,
- >
- > You make it sound like there are no honest Caucasian
- > scholars ;) There are
- > a few cool white cats out there, remember Dr. King
- > taught to judge by the
- > content of character not coloration. And being
- > color blind is an idea
- > advanced by black folks, not the privileged! I'm
- > always on the look out for
- > cool white folk. They have the money and contacts to
- > get my views into their
- > communities!!!!
- >
- > Schwaller de Lubicz is another good one. Although
- > he gets tripped up a few
- > times on the "negroid" issue. He claims that the
- > early bushmen founders of
- > Kmt might have been pale yellow in color. And he
- > also has a few issues with
- > "negro" emotion vs. logic.
- >
- > His body of work needs be examined if you are at all
- > interested in the arts
- > and sciences of ancient world. His knowledge of the
- > Golden Section in
- > relation to kmt.jw technique is very thorough.
- > Diop's work compliments
- > Schwaller's theories also.
- >
- > I learned how to design with the golden section at
- > Art Center College of
- > Design, and Schwaller is correct in regards to its
- > usage in Kmt figurative
- > arts. The Greeks also used the section, and perhaps
- > it was taught to them
- > in Kmt, as Greek artists went to Egypt to
- > study(copy?). The kmt.jw were
- > using the harmonious proportional system even though



> I have not seen it  
> mentioned specifically in any mdw-ntr. That type of  
> information is passed  
> down toe to toe, shoulder to shoulder. That is how  
> I learned it at art  
> school, and I am still studying it now.  
>  
> I can't comment on the rest of his work, because I  
> am not yet specialized in  
> those areas to critique him.  
> (I think it would take a series of specialist to  
> critique his work)  
>  
> alex derrick  
>  
> -----Original Message-----  
> From: Mickel Hendrix  
> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> Sent: Monday, December 02, 2002 4:12 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: Re: [Ta\_Seti] (unknown)  
>  
>  
>  
> And when you test his Egyptological knowledge, it  
> stands strong amid all the so-called Egyptologists  
> that parade around the world as authorities on  
> ancient  
> Kemet. Massey was an honest man for a Caucasian  
> scholar, during his time, which is why he didn't get  
> the credit that he deserved. I've learned much from  
> studying his works, which are, indeed, at least as  
> far  
> as I'm concerned, Egyptological.  
>  
>  
>

---

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| 5045|2002-12-03 00:08:20|a.manansala@attbi.com|Re: Battlefield palette & cro-magnoids|



Alex wrote:

- > These figures are labeled Semites in \_Egypt, World of the Pharaohs\_ 1998.
- > (Don't have a page number or author right now, sorry.) I'll have to look
- > into what system or lack of, is being employed to classify these figures as
- > Semitic.
- >

They really don't fit for a number of reasons into the classic Asiatic type of latter Egyptian art.

\* The plaited chin beard is distinctly African, although not necessarily "Black." The Asiatic type is usually portrayed with a full beard.

\* The lack of clothing is not typically Asian.

\* These people seem to be portrayed as diminutive. They stand about as tall as the lion's hithers. There is also a certain robustness to their build.

\* As you note the features are more rounded. They certainly are not the typical well-defined narrow features that appear in later Egyptian art portraying Asiatics.

- > There are clearly Asiatic types on the bottom of the front of the Narmer
- > palette who have straight noses and a receding foreheads(generic form for
- > Asiatic).

Are these present in the links you gave?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5046|2002-12-03 07:01:36|Paul Kekai Manansala|Re: The Cro-Magnoid/Khoisanoid Theory|  
The original idea behind the Cro-Magnoid theory was based on the presence of early Stone Age (Paleolithic) tools in Europe. It was thought that these tools originated there and then spread into Africa along with Cro-Magnoids.

However, now these tools appear much earlier in Africa.

So the focus has shifted to a Neolithic migration associated with supposedly Nostratic-speaking farmers from Anatolia.



Although there is no artifact trail for such a migration, the appearance of certain "Asian" grain crops like wheat and barley in N. Africa is often pointed to as evidence for such demographic movements.

The idea is that the Proto-Khoisans (Mechta, Afalou, Tasa, Sudan), who basically resembled large versions of modern Khoi or San people, eventually "evolved" into the present-day "white" North Africans.

In Egypt, these Proto-Khoisan were represented by the prognathous, broad-nosed Tasians.

The "white" Tasians eventually came into contact with "Negroids" who are represented according to this view by the Badarians.

The whole idea of Asiatic Proto-Khoisans evolving into white N. Africans has been demolished by Keita. Even earlier researchers like Coon, who was hardly African-centered, didn't think much of this idea.

One can even make an argument that today's Caucasian N. Africans are closer to the "Negroid" Badarians than to the Mechta-Afalou or Tasians.

Both Badarians and present-day coastal N. Africans display a strong tendency toward long heads with narrow faces. The Tasians/Mechta-Afalou had very broad faces with a large percentage of mesocephalic skulls.

More to come.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

--- In Ta\_Seti@y..., "Paul Kekai Manansala" wrote:  
> --- In Ta\_Seti@y..., "omari maulana" wrote:  
> > [http://hpgl.stanford.edu/publications/AJHG\\_2002\\_v70\\_p1197-1214.pdf](http://hpgl.stanford.edu/publications/AJHG_2002_v70_p1197-1214.pdf)  
> >  
> >



>  
> The main genetic argument for the Asian back migration is based on  
> what is known as the YAP+ haplotype of the Y chromosome. According  
> to Hammer, this originates in Mongolia.  
>  
> The Nostratic theory is the linguistic base of the theory and the  
> postulation is that Proto-Afroasiatic is an offshoot of Nostratic  
> (from around Anatolia).  
>  
> There is no sound argument from the arena of physical  
anthropology.  
> In fact, even Carleton Coon saw a clear South African precedent  
for  
> the "Khoisanoid" type.  
>  
> When one hears words like Tasian, Mecta-Afalou, Mechtoid  
even 'Proto-  
> Nubian' the reference is often to this Proto-Khoisan migration and  
> the implication is "Caucasoid."  
>  
> To be continued.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
| 5047|2002-12-03 07:02:59|Everett Prewitt|Re: Battlefield palette & cro-magnoids|  
Attachments :  
.....

I ran across this Time Magazine article in 1997. I am sure most of you have read it but if not, it is an interesting perspective that speaks to Nubias contributions.

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NUBIA, NOT EGYPT, MAY HAVE BEEN THE FIRST TRUE  
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Sep. 15, 1997

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-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]  
**Sent:** Monday, December 02, 2002 9:49 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Battlefield palette & cro-magnoids

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

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His  
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>  
> The second objective is to promote the science behind black  
  
Egyptians in our  
> community. Diop knew the pan-african Egyptian heritage would  
help  
unite  
> modern Africa. (this is the big problem, bigger than blacks  
  
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> greeks)  
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> Why waste time battling some insane internet personalities when the  
  
most  
> important battle is within our own African community?  
>  
> You can lead an Egyptologist to water, but you can't make them think  
> Alex  
>  
> -----Original Message-----  
> From: mansu\_musa [mailto:alberto34482@y...]  
> Sent: Monday, December 02, 2002 2:52 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: Battlefield palette & cro-magnoids  
>  
>  
>  
> I wish some scholar was man enough to debunk the dynastic



race  
once  
> and for all

many of the people you run into on racial myths or the EEF (elec. Egyptologist forum) haven't even read his work.

Many of them probably have read them, but fail to see the scholastic merit in diop's writing and they use diop as a strawman. funny thing is eadweard Muybridge in the Egyptain osiris said the same thing diop said, and he was the head of Egyptain antiquities at Cambridge University.

Hopefully Keita will build off of diop and once and for all the hamitic dynastic race and others will get flushed down the drain and seen as bad scholarship.

The big thing with the white supremacist is they take some barley caucasoid looking pictures of kemetians and try to use it for the whole population. On racial myths they posted a picture of miss egypt with dyed blonde hair, but ignore many of the darker skinned upper egyptians, when posting pictures. They also distort things with the coptics, which they post pictures of pale copts, but fail to post the pictures of dark brown skinned coptics which live in southern egypt.

They also fail to mention that the 12th dynasty was started by a half nubian and an upper egyptian.

Here is some eurocentric strategies professionals often use

Prove the original population was white or caucasoid semitic asian, and say the negroid element in egypt came in very late especially around the 25th dynasty

2 make up mythical slave trading into the interior of africa to justify how the ancient kemetians modern day descendants are dark brown

3 Use erroneous pictures of modern day egyptians without showing the diversity of the population

4. makes the nubians a vassal culture to the ancient egyptians and deny any nubian influences from pre dynastic to dynastic times

5 Define what a true negroid is and select and choose your samples but exclude certain groups of africans from the data ie people from the horn of africa as well as nilo saharans

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| 5048|2002-12-03 07:48:43|omari maulana|Re: Battlefield palette & cro-magnoids|  
I have noticed that some Black "Bantu" (Zulu, etc.) plait their beards.

Also, please give me a reference for some "African" groups that aren't black?

>\* The plaited chin beard is distinctly African, although not necessarily  
>"Black." The Asiatic type is usually portrayed with a full beard.  
>

---

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| 5049|2002-12-03 08:00:42|Paul Kekai Manansala|Re: Battlefield palette & cro-magnoids|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> I have noticed that some Black "Bantu" (Zulu, etc.) plait their  
beards.

>

> Also, please give me a reference for some "African" groups that

aren't

> black?

>

A large percentage of coastal N. Africans are generally identified as Caucasian. I guess this has been the case since the first appearance of the Tamhou in Egyptian art. Keita, Chamla, Angel and others have mentioned the first large influx of "typical" Caucasian types (generally defined as orthognathous, leptorhinne, prominent bilobar chins, etc. by series) into North Africa during the Middle Kingdom period.

Using Michael Hendrix standard of classifying according to skin shade, maybe most of these folk are actually Kushite. But I'm using



the standard Western definitions or my interpretation of these standards.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5050|2002-12-03 08:03:20|omari maulana|Re: The Cro-Magnoid/Khoisanoid Theory|

The standard concept for the process of social complexity in Africa is biased and Eurocentric. Because a different agricultural process led to the development of villages, then towns and cities in Eurasia than Africa. There were sedentary villages in Sudan based around the exploitation of aquatic resources. Later in the Sahelian (modern Sahara) regions villages with utilitarian objects developed without the planting of crops. These villages it seems used fire management to stimulate root growth and attract game. They had polished stone tools for cultivation and building. They had boring instruments used to make clothes and accessories (necklaces of Ostrich egg disks). They had silos to store collected wild millet and sorghum. They also had pottery to store food and liquids. This pottery would naturally improve health, facilitate weaning, storage and population increase would follow. Thus the so-called explosion of rock art throughout the region. And they obtained protein by hunting or from a mixture of blood and milk from their cattle. Sheep and goats were introduced from SW Asia. In essence however, the development of "civilization" in Africa was indigenous.

>So the focus has shifted to a Neolithic migration associated with

>supposedly Nostratic-speaking farmers from Anatolia.

>

>Although there is no artifact trail for such a migration, the

>appearance of certain "Asian" grain crops like wheat and barley in

>N. Africa is often pointed to as evidence for such demographic

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---

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| 5051|2002-12-03 08:21:17|Paul Kekai Manansala|Re: The Cro-Magnoid/Khoisanoid Theory|

The sorghum was eventually domesticated and there is an argument that African barley was domesticated independently. This is logical as the first evidence of barley crops occur around Khartoum rather than further north.

Also, note the earliest Neolithic sites at Nabta Playa are not



associated with agriculture. That's not consistent with the Asian migration theory.

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@y..., "omari maulana" wrote:

- > The standard concept for the process of social complexity in Africa is
- > biased and Eurocentric. Because a different agricultural process led to the
- > development of villages, then towns and cities in Eurasia than Africa.
- > There were sedentary villages in Sudan based around the exploitation of
- > aquatic resources. Later in the Sahelian (modern Sahara) regions villages
- > with utilitarian objects developed without the planting of crops. These
- > villages it seems used fire management to stimulate root growth and attract
- > game. They had polished stone tools for cultivation and building. They had
- > boring instruments used to make clothes and accessories (necklaces of
- > Ostrich egg disks). They had silos to store collected wild millet and
- > sorghum. They also had pottery to store food and liquids. This pottery
- > would naturally improve health, facilitate weaning, storage and population
- > increase would follow. Thus the so-called explosion of rock art through-out
- > the region. And they obtained protein by hunting or from a mixture of blood
- > and milk from their cattle. Sheep and goats were introduced from SW Asia.
- > In essence however, the development of "civilization" in Africa was
- > indigenous.
- >
- >
- >
- >> So the focus has shifted to a Neolithic migration associated with
- >> supposedly Nostratic-speaking farmers from Anatolia.



> >

> > Although there is no artifact trail for such a migration, the  
> > appearance of certain "Asian" grain crops like wheat and barley in  
> > N. Africa is often pointed to as evidence for such demographic  
> > movements.

>

>

>

---

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| 5052|2002-12-03 08:24:50|a.manansala@attbi.com|Response from Joann Fletcher|

Dear Paul Kekai Manansala,

> Thank you for your prompt response.

No problem.

> Another point I wanted to mention.

> You stated that most of the hair you examined was dark brown. I

> believe that generally it is regarded that present-day Egyptians both from

Lower and

> especially from Upper Egypt have rather black hair. Do you agree?

Not exactly - whilst the hair appears 'black', in reality this is an extremely dark brown.

> If you do agree, why do you think the mummy hair is mostly dark brown.

Was this due to demographic change?

Well, the vast majority of hair then and now was/is this dark brown colour. When changes do occur through time, this is often when the hair takes on a red tinge. I'm therefore interested to differentiate between this reddening and cases where the redness is due to dye, eg. henna - as used at Hierakonpolis for example and elsewhere.

Back to the references to blond hair (as I've just remembered this point), the belief of Reisner and others that the blonde/yellow hair of Queen Hetepheres in the Giza mastaba scenes of her daughter Meresankh was evidence of her supposed 'Libyan origins' can be offset by the fact that the hair shown is in fact a wig, and the yellow colour more likely a link to the golden yellow of the sun.

Likewise the frequent blue colour found in representations of certain figures' hair, or even the red shade associated with Seth - hair colour is



something that should also be looked at within a symbolic framework, in an attempt to try and work out what was being represented by the choice of hair colour.

(On those lines it would be nice to try and find funding for continued research from hair dye manufacturers!).

Regards,

JF

| 5053|2002-12-03 08:36:00|omari maulana|Re: The Cro-Magnoid/Khoisanoid Theory|

>The sorghum was eventually domesticated and there is an argument  
>that African barley was domesticated independently.

I do believe this is possible, but what would the timeline be?

>This is logical  
>as the first evidence of barley crops occur around Khartoum rather  
>than further north.

Can you provide me a reference on this?

>  
>Also, note the earliest Neolithic sites at Nabta Playa are not  
>associated with agriculture. That's not consistent with the Asian  
>migration theory.

As far as I am aware grindstones and grinders (proto-agriculture) have been used as far back as Wadi Kubbaniya. Do you believe that these earlier paleolithic populations are related to later neolithic Nabta?

---

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| 5054|2002-12-03 09:08:00|Paul Kekai Manansala|Re: The Cro-Magnoid/Khoisanoid Theory|

--- In Ta\_Seti@y..., "omari maulana" wrote:

>

> >  
> >Also, note the earliest Neolithic sites at Nabta Playa are not  
> >associated with agriculture. That's not consistent with the Asian  
> >migration theory.



>

>

> As far as I am aware grindstones and grinders (proto-agriculture)

have been > used as far back as Wadi Kubbaniya. Do you believe that these earlier > paleolithic populations are related to later neolithic Nabta?

>

Sorry, I was referring specifically to domesticated crops.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5055|2002-12-03 09:21:26|omari maulana|Does skull prove that the first Americans came from Europe?|

Some of you will get a kick out of this:

Does skull prove that the first Americans came from Europe?

By Steve Connor Science Editor

03 December 2002

Scientists in Britain have identified the oldest skeleton ever found on the American continent in a discovery that raises fresh questions about the accepted theory of how the first people arrived in the New World.

The skeleton's perfectly preserved skull belonged to a 26-year-old woman who died during the last ice age on the edge of a giant prehistoric lake which once formed around an area now occupied by the sprawling suburbs of Mexico City.

Scientists from Liverpool's John Moores University and Oxford's Research Laboratory of Archaeology have dated the skull to about 13,000 years old, making it 2,000 years older than the previous record for the continent's oldest human remains.

However, the most intriguing aspect of the skull is that it is long and narrow and typically Caucasian in appearance, like the heads of white, western Europeans today.

Modern-day native Americans, however, have short, wide skulls that are typical of their Mongoloid ancestors who are known to have crossed into America from Asia on an ice-age land bridge that had formed across the Bering Strait.



The extreme age of Peñon woman suggests two scenarios. Either there was a much earlier migration of Caucasian-like people with long, narrow skulls across the Bering Strait and that these people were later replaced by a subsequent migration of Mongoloid people.

Alternatively, and more controversially, a group of Stone Age people from Europe made the perilous sea journey across the Atlantic Ocean many thousands of years before Columbus or the Vikings.

Silvia Gonzalez, a Mexican-born archaeologist working at John Moores University and the leader of the research team, accepted yesterday that her discovery lends weight to the highly contentious idea that the first Americans may have actually been Europeans.

"At the moment it points to that as being likely. They were definitely not Mongoloid in appearance. They were from somewhere else. As to whether they were European, at this point in time we cannot say 'no'," Dr Gonzalez said.

The skull and the almost-complete skeleton of Peñon woman was actually unearthed in 1959 and was thought to be no older than about 5,000 years. It formed part of a collection of 27 early humans in the National Museum of Anthropology in Mexico City that had not been accurately dated using the most modern techniques.

"The museum knew that the remains were of significant historical value but they hadn't been scientifically dated," Dr Gonzalez said.

"I decided to analyse small bone samples from five skeletons using the latest carbon dating techniques. I think everyone was amazed at how old they were," she said.

Robert Hedges, the director of Oxford's Radiocarbon Accelerator Unit, who also dated the age of the Turin shroud, carried out the radiocarbon analysis, which is accurate to within 50 years.

"We are absolutely, 100 per cent sure that this is the date," Dr Gonzalez said. The study has been peer-reviewed and accepted for publication next year in the journal Human Evolution.

At 13,000 years old, Peñon woman would have lived at a time when there was a vast, shallow lake in the Basin of Mexico, a naturally enclosed high plain around today's Mexico City, which would have been cooler and much wetter than it is today.

Huge mammals would have roamed the region's grasslands, such as the world's largest mammoths with 12-foot tusks, bear-sized giant sloths, armadillos as



big as a car and fearsome carnivores such as the sabre-toothed tiger and great black bear.

The bones of Pe?on woman, named after the "little heel" of land that would have jutted into the ancient lake, were well developed and healthy, showing no signs of malnutrition.

Dr Gonzalez found that the two oldest skulls analysed were both dolichocephalic, meaning that they were long and narrow-headed. The younger ones were short and broad ? brachycephalic ? which are typical of today's native Americans and their Mongoloid ancestors from Asia.

The findings have a resonance with the skull and skeleton of Kennewick man, who was unearthed in 1996 in the Columbia River at the town of Kennewick in Washington state. The skull, estimated to be 8,400 years old, is also long and narrow and typically Caucasian.

James Chatters, one of the first anthropologists to study Kennewick man before it had been properly dated, even thought that the man may have been a European trapper who had met a sudden death sometime in the early 19th century.

Kennewick man became the most controversial figure in American anthropology when native tribes living in the region claimed that, as an ancestor, his remains should be returned to them under a 1990 law that gave special protection to the graves and remains of indigenous Americans.

The debate intensified after some anthropologists suggested that Kennewick man was Caucasian in origin and could not therefore be a direct ancestor of the native Americans living in the Kennewick area today.

Dr Gonzalez said that the identification of Pe?on woman as the oldest known inhabitant of the American continent throws fresh light on the controversy over who actually owns the ancient remains of long-dead Americans.

"My research could have implications for the ancient burial rights of North American Indians because it's quite possible that dolichocephalic man existed in North America well before the native Indians," she said.

But even more controversial is the suggestion that Pe?on woman could be a descendant of Stone Age Europeans who had crossed the ice-fringed Atlantic some 15,000 or 20,000 years ago.

This theory first surfaced when archaeologists found flint blades and spear points in America that bore a remarkable similarity to those fashioned by the Solutrean people of south-western France who lived about 20,000 years



ago, when the ice age was at its most extreme. The Solutreans were the technologists of their day, inventing such things as the eyed needle and the heat treatment of flint to make it easier to flake into tools. They also built boats and fished.

Bruce Bradley, an American archaeologist and an expert in flint technology, believes that the Solutrean method of fashioning flints into two-sided blades matches perfectly the Stone Age flint blades found at some sites in American. One of these is the 11,500-year-old flint spear point found in 1933 at Clovis, New Mexico.

Dr Bradley said that the flint blades that came into America with the early Asian migrants were totally different in concept and mode of manufacture. Both the Clovis point and the Solutrean flints shared features that could only mean a shared origin, according to Dr Bradley.

Studies of the DNA of native Americans clearly indicated a link with modern-day Asians, supporting the idea of a mass migration across the Bering land bridge. But one DNA study also pointed to at least some shared features with Europeans that could only have derived from a relatively recent common ancestor who lived perhaps 15,000 ago ? the time of the Solutreans.

Not every specialist, however, is convinced of the apparently mounting evidence of an early European migration. "I personally haven't found it very convincing," Professor Chris Stringer, the head of human origins at the Natural History Museum in London, said.

"For a start, there are lots of examples in archaeology where various artefacts from different parts of the world can end up looking similar even though they have different origins," he said.

"Most humans in the world at that time were long headed and it doesn't surprise me that Pe?on woman at 13,000 years old is also long headed."

Nevertheless, the remarkable age of the young Palaeolithic woman who died by an ancient lake in Mexico some 13,000 years ago has once again stirred the controversy over the most extraordinary migration in human history.

[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=358001](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)



| 5056|2002-12-03 09:28:40|omari maulana|Few had wealth in ancient Egypt|  
Few had wealth in ancient Egypt  
Houses hint at polarized society 3,500 years ago.  
29 November 2002  
PHILIP BALL

Property and possessions reflected wealth in Ancient Egypt.  
? Museum of Fine Art, Boston.

Most ancient Egyptians were on the poverty line while a handful of priest-kings held fabulous wealth. Children earned their keep from a very early age and two out of every three people in an average family had to work.

At least that's what the fourteenth century BC house market suggests, according to Egyptian mathematician A. Y. Abul-Magd of Zagazig University.

The number of dwellings of different sizes in the ruined city of Akhetaten hints that wealth distribution was more polarized in ancient Egypt than in most societies today, he argues<sup>1</sup>.

The area of a house, says Abul-Magd, is a good measure of its owner's wealth in a society without money such as Ancient Egypt. Most of the houses were single-storey, made of mud brick and covering about 60 square metres. But one or two cover about seven times that area.

Akhetaten provides a perfect snapshot of wealth distribution, contends Abul-Magd. At about 2 km across it was relatively big, but it was also very short-lived, and so didn't acquire the alterations of many generations.

King Akhenaten founded the city and attempted to introduce a new religion with a single god called Aten. He uprooted the entire culture, shifting the capital from Thebes - now Luxor - to his new city.

When he died, the new religion was abandoned, Thebes was reinstated as the capital, and Akhetaten was deserted. It was occupied for just two or three decades before being buried in sand.

Fundamental law

In all urbanized societies, the number of people with a certain proportion of the wealth decreases as that proportion gets bigger. The degree of inequality can be gauged from the steepness of this decrease: the steeper it



is, the more poor people and the fewer very rich people there are.

Akhetaten was occupied for just a few decades.  
? Museum of Fine Art, Boston.

In 1897 the Italian sociologist Vilfredo Pareto claimed that all modern cultures display the same kind of wealth distribution. Plotted on a certain kind of graph, this becomes a downward-slanted straight line. For his contemporary Italy, Pareto observed that 20% of the population held 80% of the wealth.

The 'Pareto distribution' came to be regarded as a fundamental law of society. One economist claimed in 1940 that it was "destined to take its place as one of the great generalizations of human knowledge". The new findings lend weight to that assertion.

Akhetaten has a Pareto distribution, albeit a very narrow one. There is no middle class to spread the wealth, so it benefits only a privileged few.

Archaeologists have studied Akhetaten since 1891, when the Egypt Exploration Fund of London began excavation. Today there is a city called Tell el-Amarna on the site.

#### References

Abul-Magd, A. Y. Wealth distribution in an ancient Egyptian society. Physical Review E, 66, 057104, (2002). [Article]

<http://www.nature.com/nsu/021125/021125-8.html>

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| 5057|2002-12-03 10:58:17|Paul Kekai Manansala|Re: Does skull prove that the first Americans came from Europe?|

In the CNN article, there is no mention of coming from Europe. The claims is that she was an Ainu type from Asia.

<http://www.cnn.com/2002/TECH/science/12/03/oldest.skull/index.html>



Of course, by Ainu they also mean "Caucasoid."

This is pretty much the same type of Eurocentric stuff we encounter with Ancient Egypt. You can't tell anything from a single skull. There are plenty of narrow-faced Native Americans now and at all periods in the past.

Regards,

Paul Kekai Manansala

| 5058|2002-12-03 11:22:17|Derrick, Alexander|Re: (unknown)|

[You got it!](#)

-----Original Message-----

**From:** Mickel Hendrix [mailto:Ptah\_Seker\_Ausar777@yahoo.com]

**Sent:** Monday, December 02, 2002 8:37 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] (unknown)

Hotep Alex,

And when you can't think for yourself,  
then you're nothing but a slave!

P.E.A.C.E. Progress Everytime....

| 5059|2002-12-03 11:29:31|Peter Gray|Re: Does skull prove that the first Americans came from Europe?|

Brasilian researchers (Walter Neves, U. of Sao Paulo) and English scientists (U. of Manchester) have collaborated in identifying the oldest skull/skeleton representing a human population in the Americas, which they dubbed Luzia (?), but interestingly, the conclusion was that she (20+ years old, 1.56 meters tall) was a black African type. See *VEJA* (August 25, 1999) for the Portuguese language article on Luzia -- A Primeira Brasileira.

Regards,

Peter Gray

[\[atenergy@hotmail.com\]](mailto:atenergy@hotmail.com)

>From: "omari maulana"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: ta\_seti@yahoogroups.com

>Subject: [Ta\_Seti] Does skull prove that the first Americans came from Europe?

>Date: Tue, 03 Dec 2002 09:21:25 -0800

>

>Some of you will get a kick out of this:

>

>Does skull prove that the first Americans came from Europe?

>By Steve Connor Science Editor



>03 December 2002

>Scientists in Britain have identified the oldest skeleton ever found on the

>American continent in a discovery that raises fresh questions about the

>accepted theory of how the first people arrived in the New World.

>

>The skeleton's perfectly preserved skull belonged to a 26-year-old woman who

>died during the last ice age on the edge of a giant prehistoric lake which

>once formed around an area now occupied by the sprawling suburbs of Mexico

>City.

>

>Scientists from Liverpool's John Moores University and Oxford's Research

>Laboratory of Archaeology have dated the skull to about 13,000 years old,

>making it 2,000 years older than the previous record for the continent's

>oldest human remains.

>

>However, the most intriguing aspect of the skull is that it is long and

>narrow and typically Caucasian in appearance, like the heads of white,

>western Europeans today.

>

>Modern-day native Americans, however, have short, wide skulls that are

>typical of their Mongoloid ancestors who are known to have crossed into

>America from Asia on an ice-age land bridge that had formed across the

>Bering Strait.

>

>The extreme age of Peñon woman suggests two scenarios. Either there was a

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>across the Bering Strait and that these people were later replaced by a

>subsequent migration of Mongoloid people.

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>Alternatively, and more controversially, a group of Stone Age people from

>Europe made the perilous sea journey across the Atlantic Ocean many

>thousands of years before Columbus or the Vikings.

>

>Silvia Gonzalez, a Mexican-born archaeologist working at John Moores

>University and the leader of the research team, accepted yesterday that her

>discovery lends weight to the highly contentious idea that the first

>Americans may have actually been Europeans.

>

>"At the moment it points to that as being likely. They were definitely not

>Mongoloid in appearance. They were from somewhere else. As to whether they

>were European, at this point in time we cannot say 'no'," Dr Gonzalez said.

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>The skull and the almost-complete skeleton of Peñon woman was actually

>unearthed in 1959 and was thought to be no older than about 5,000 years. It

>formed part of a collection of 27 early humans in the National Museum of

>Anthropology in Mexico City that had not been accurately dated using the



>most modern techniques.

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>European trapper who had met a sudden death sometime in the early 19th  
>century.

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>Kennewick man became the most controversial figure in American anthropology  
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>remains should be returned to them under a 1990 law that gave special  
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>The debate intensified after some anthropologists suggested that Kennewick  
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>Dr Gonzalez said that the identification of Peñon woman as the oldest known  
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>over who actually owns the ancient remains of long-dead Americans.

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>"My research could have implications for the ancient burial rights of North  
>American Indians because it's quite possible that dolichocephalic man  
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>But even more controversial is the suggestion that Peñon woman could be a  
>descendant of Stone Age Europeans who had crossed the ice-fringed Atlantic  
>some 15,000 or 20,000 years ago.

>

>This theory first surfaced when archaeologists found flint blades and spear  
>points in America that bore a remarkable similarity to those fashioned by  
>the Solutrean people of south-western France who lived about 20,000 years  
>ago, when the ice age was at its most extreme. The Solutreans were the  
>technologists of their day, inventing such things as the eyed needle and the  
>heat treatment of flint to make it easier to flake into tools. They also  
>built boats and fished.

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>believes that the Solutrean method of fashioning flints into two-sided  
>blades matches perfectly the Stone Age flint blades found at some sites in  
>America. One of these is the 11,500-year-old flint spear point found in  
>1933 at Clovis, New Mexico.

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>land bridge. But one DNA study also pointed to at least some shared features  
>with Europeans that could only have derived from a relatively recent common  
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>



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>convincing," Professor Chris Stringer, the head of human origins at the  
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>  
>Nevertheless, the remarkable age of the young Palaeolithic woman who died by  
>an ancient lake in Mexico some 13,000 years ago has once again stirred the  
>controversy over the most extraordinary migration in human history.  
>  
>[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=358001](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)  
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| 5060|2002-12-03 11:36:39|a.manansala@attbi.com|Re: Fwd: RE: AE hair|

>  
> Not exactly - whilst the hair appears 'black', in reality this is an  
> extremely dark brown.  
>



So when you refer to dark brown hair you referring to what we usually know as 'black' hair.

Regards,

Paul Kekai Manansala

| 5061|2002-12-03 11:46:53|omari maulana|Re: Fwd: RE: AE hair|

Makes you kind of wonder what her definition of "straight hair" is. When I was younger I remember reading about an African group with straight hair. I always wanted to see an image of these people. I was amazed to see the Eurocentric definition of straight hair among the -

FULANI!!!

> > Not exactly - whilst the hair appears 'black', in reality this is an  
> > extremely dark brown.

> >

>

>

>So when you refer to dark brown hair you referring to what we usually  
>know as 'black' hair.

>

>Regards,

>Paul Kekai Manansala

---

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| 5062|2002-12-03 11:50:57|Derrick, Alexander|Re: Battlefield palette & cro-magnoids|  
Paul. interesting points. I have not compared the scale of the figures with the Narmer Palette or Scorpion Mace head. This would probably be an interesting study.

I also agree that :

The plaited beard is afrioid.

The robust character of the figures represents Africans (compare with Asiatic type on bottom of Narmer palette).

The rounded face does not conform to later Asiatic stereotype or Asiatic stereotype found on contemporary pieces (Narmer palette front & back).

The hair style is not characteristic of Asiatic.

I also assume the plait had significance with social ranking (like dynastic period).

Below is a 3D representation of a female who is remarkably similar if not the same ethnic type.

I believe this female figure is considered to be Egyptian. I would love to see a profile of this figure.

<http://highculture.8m.com/Files/STAT/STAT0011.jpg>

Blue Lady

Woman from Temple @ Nekhen/Heirakopolis



Predynastic Period  
Ashmolean Museum.  
<http://highculture.8m.com/Files/ETHNIC/ETHNIC0033.jpg>  
Colonial ink drawing of South African King with plaited beard.  
(Sorry no source info at the moment).

My guess, this palette shows the soon to be king in the form of a lion pacifying other Egyptians lords(signified by their artificial beard). The action on the palette is leading up to the unification of Kmt as shown on the Narmer palette. The men who are being escorted by the anthropomorphic Nomes are the rulers from those areas.

interesting piece, very important for african centered research. Simply because the early kings can be shown to beafricoid, perhaps evenbushmen.

Alex Derrick

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Monday, December 02, 2002 11:32 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Battlefield palette & cro-magnoids

Alex wrote:

> These figures are labeled Semites in \_Egpyt, World of the  
Pharaohs\_ 1998.  
> (Don't have a page number or author right now,  
sorry.) I'll have to look  
> into what system or lack of, is being  
employed to classify these figures as  
> Semitic.  
>

They really don't fit for a number of reasons into the classic Asiatic type of  
latter Egyptian art.

\* The plaited chin beard is distinctly African, although not necessarily  
"Black." The Asiatic type is usually portrayed with a full beard.

\* The lack of clothing is not typically Asian.

\* These people seem to be portrayed as diminutive. They stand about as tall  
as  
the lion's hithers. There is also a certain robustness to their build.

\* As you note the features are more rounded. They certainly are not the  
typical  
well-defined narrow features that appear in later Egyptian art portraying  
Asiatics.

> There are clearly  
Asiatic types on the bottom of the front of the Narmer  
> palette who have  
straight noses and a receding foreheads(generic form for



> Asiatic).

Are these present in the links you gave?

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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| 5063|2002-12-03 11:53:18|omari maulana|Re: Fwd: RE: AE hair|  
Go to the link and see the "caucasian" image! It's funny.:

## PRAYER PROFILE

### The Fulani

A cluster profile covering 28 Fula groups in 16 different countries.

The Fulani are comprised of a number of distinct sub-groups, who live across a huge swath of central and western Africa, from Senegal in the west, to Sudan in the east. They are bounded in the north by the Sahara Desert and live no further south than Cameroon and the Central African Republic.

They are grouped and named according to their location, occupation and dialect of their widely spoken language. Accordingly, there are five major groups of Fulani: the Fula Toro, Fulakunda, Fulfulde, Fuuta Jalon, and Tukolor.

Physical features such as copper-colored skin, straight hair and noses, and thin lips, suggest a Caucasoid origin, though a long history of intermarriage with other ethnic groups have produced negroid features in many Fulani, the Fulakunda in particular.

<http://www.bethany.com/profiles/clusters/fulani.html>

>Makes you kind of wonder what her definition of "straight hair" is. >When  
>I  
>was younger I remember reading about an African group with straight >hair.  
>I  
>always wanted to see an image of these people. I was amazed to see the  
>Eurocentric definition of straight hair among the -  
>  
>FULANI!!!



---

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| 5064|2002-12-03 12:31:52|Paul Kekai Manansala|Re: Battlefield palette & cro-magnoids|  
Alex,

The Narmer palette displays what is known as the smiting foreigners pose.

[members.xoom.virgilio.it/francescoraf/hesyra/palettes/narmerp.htm](http://members.xoom.virgilio.it/francescoraf/hesyra/palettes/narmerp.htm)

Some people believe it represents a period after the unification, possibly an invasion.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Paul. interesting points. I have not compared the scale of the

figures

> with the Narmer Palette or Scorpion Mace head. This would

probably be an

> interesting study.

>

> I also agree that :

> The plaited beard is africoid.

> The robust character of the figures represents Africans (compare

with

> Asiatic type on bottom of Narmer palette).

> The rounded face does not conform to later Asiatic stereotype or

Asiatic

> stereotype found on contemporary pieces (Narmer palette front &

back).

> The hair style is not characteristic of Asiatic.

>



> I also assume the plait had significance with social ranking (like

dynastic

> period).

>

> Below is a 3D representation of a female who is remarkably similar

if not

> the same ethnic type.

> I believe this female figure is considered to be Egyptian. I

would love to

> see a profile of this figure.

>

> <http://highculture.8m.com/Files/STAT/STAT0011.jpg>

> <<http://highculture.8m.com/Files/STAT/STAT0011.jpg>>

> Blue Lady

> Woman from Temple @ Nekhen/Heirakopolis

> Predynastic Period

> Ashmolean Museum.

>

> <http://highculture.8m.com/Files/ETHNIC/ETHNIC0033.jpg>

> <<http://highculture.8m.com/Files/ETHNIC/ETHNIC0033.jpg>>

> Colonial ink drawing of South African King with plaited beard.

> (Sorry no source info at the moment).

>

> My guess, this palette shows the soon to be king in the form of a

lion

> pacifying other Egyptians lords(signified by their artificial

beard). The

> action on the palette is leading up to the unification of Kmt as

shown on

> the Narmer palette. The men who are being escorted by the

anthropomorphic

> Nomes are the rulers from those areas.

>

> interesting piece, very important for african centered research.

Simply

> because the early kings can be shown to be africoid, perhaps even

bushmen.



>  
> Alex Derrick  
>  
> -----Original Message-----  
> From: a.manansala@a... [mailto:a.manansala@a...]  
> Sent: Monday, December 02, 2002 11:32 PM  
> To: Ta\_Seti@y...  
> Subject: Re: [Ta\_Seti] Re: Battlefield palette & cro-magnoids  
>  
> Alex wrote:  
> > These figures are labeled Semites in \_Egpyt, World of the

Pharaohs\_ 1998.

> > (Don't have a page number or author right now, sorry.) I'll

have to look

> > into what system or lack of, is being employed to classify these

figures

> as

> > Semitic.

> >

>

> They really don't fit for a number of reasons into the classic

Asiatic type

> of

> latter Egyptian art.

>

> \* The plaited chin beard is distinctly African, although not

necessarily

> "Black." The Asiatic type is usually portrayed with a full beard.

>

> \* The lack of clothing is not typically Asian.

>

> \* These people seem to be portrayed as diminutive. They stand

about as tall

> as

> the lion's hithers. There is also a certain robustness to their

build.

>

> \* As you note the features are more rounded. They certainly are



not the

> typical

> well-defined narrow features that appear in later Egyptian art

portraying

> Asiatics.

>

>> There are clearly Asiatic types on the bottom of the front of

the Narmer

>> palette who have straight noses and a receding foreheads(generic

form for

>> Asiatic).

>

>

> Are these present in the links you gave?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> <<http://home.attbi.com/~a.manansala/afro.htm>>

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> <http://www.ameriquestmortgage.com/welcome.html?ad=Yahoo01>>

>

> <<http://us.adserver.yahoo.com/l?>

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> <<http://docs.yahoo.com/info/terms/>> .

| 5065|2002-12-03 12:37:28|a.manansala@attbi.com|Re: Does skull prove that the first Americans came from Europe?|

Richard Neave who did the reconstruction claimed that Luzia had 'Australian and African' features. That's not really surprising. All people of that period had these types of features to some extent. However, the Paleo-Indian remains as a whole also display the same generalized "Mongoloid" features that were present in Asia at the same time.

Even the inhabitants of Africa from that period are significantly different from today's Africans particularly in the areas around the brow and the upper skull.

The Kennewick Man type studies basically have one purpose -- to de-indigenize the Amerindian people, for political and racial purposes. It's not much different from similar claims that the original Africans were white.

Regards,

Paul Kekai Manansala

| 5066|2002-12-03 12:37:33|a.manansala@attbi.com|Response from Joann Fletcher|

> > Not exactly - whilst the hair appears 'black', in reality this is an

extremely dark brown.

> So when you refer to dark brown hair you referring to what we usually know

as 'black' hair.

Yes indeed.

Regards,

Jo Fletcher

| 5067|2002-12-03 13:53:59|mansu\_musa|Re: Fwd: RE: AE hair|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> Go to the link and see the "caucasian" image! It's funny.:

>

> PRAYER PROFILE

> The Fulani

> A cluster profile covering 28 Fula groups in 16 different countries.

> The Fulani are comprised of a number of distinct sub-groups, who

live across



> a huge swath of central and western Africa, from Senegal in the west, to

> Sudan in the east. They are bounded in the north by the Sahara

Desert and

> live no further south than Cameroon and the Central African

Republic.

>

> They are grouped and named according to their location, occupation

and

> dialect of their widely spoken language. Accordingly, there are

five major

> groups of Fulani: the Fula Toro, Fulakunda, Fulfulde, Fuuta Jalon,

and

> Tukolor.

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> Physical features such as copper-colored skin, straight hair and

noses, and

> thin lips, suggest a Caucasoid origin, though a long history of

> intermarriage with other ethnic groups have produced negroid

features in

> many Fulani, the Fulakunda in particular.

>

> <http://www.bethany.com/profiles/clusters/fulani.html>

>

> > Makes you kind of wonder what her definition of "straight hair"

is. > When

> > I

> > was younger I remember reading about an African group with

straight > hair.

> > I

> > always wanted to see an image of these people. I was amazed to

see the

> > Eurocentric definition of straight hair among the -

> >

> > FULANI!!!



>  
>  
>

---

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They also consider tuareges to be caucasians, which the person they show in their tuarege profile looks like that person in the photo.

I have never seen a tuarege with straight hair, maybe sometimes wavy or even kinky, but not straight. The fulani also grow long hair, but they are niger congo speakers.

They speak a niger congo dialect, not hamitic as earlier linguists and others tried to place them.

| 5068|2002-12-03 14:19:01|Emeagwali, Gloria (History)|Re: Does skull prove that the first Americans came from Europe?|  
Ainu=Caucasoid .....I think the DNA tests challenged this. I may be wrong.

GE

-----Original Message-----

From: Paul Kekai Manansala [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

Sent: Tuesday, December 03, 2002 1:58 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Does skull prove that the first Americans came from Europe?

In the CNN article, there is no mention of coming from Europe. The claim is that she was an Ainu type from Asia.

<http://www.cnn.com/2002/TECH/science/12/03/oldest.skull/index.html>

Of course, by Ainu they also mean "Caucasoid."

This is pretty much the same type of Eurocentric stuff we encounter with Ancient Egypt. You can't tell anything from a single skull. There are plenty of narrow-faced Native Americans now and at all periods in the past.

Regards,  
Paul Kekai Manansala



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| 5069|2002-12-03 14:28:37|Emeagwali, Gloria (History)|Re: Does skull prove that the first  
Americans came from Europe?|  
<http://news.bbc.co.uk/1/hi/sci/tech/430944.stm>  
Richard Neves' reconstruction

GE

-----Original Message-----

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com) [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

Sent: Tuesday, December 03, 2002 2:44 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Does skull prove that the first Americans came from Europe?

Richard Neave who did the reconstruction claimed that Luzia had 'Australian and African' features. That's not really surprising. All people of that period had these types of features to some extent. However, the Paleo-Indian remains as a whole also display the same generalized "Mongoloid" features that were present in Asia at the same time.

Even the inhabitants of Africa from that period are significantly different from today's Africans particularly in the areas around the brow and the upper skull.

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Regards,  
Paul Kekai Manansala

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| 5070|2002-12-03 14:49:55|omari maulana|Re: Fwd: RE: AE hair|  
I believe her definition of straight hair would be different than my own.

>I have never seen a tuarege with straight hair,maybe sometimesd wavy  
>or even kinky,but not straight. The fulani also grow long hair,but  
>they are niger congo speakers.

---

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| 5071|2002-12-03 17:00:29|Mickel Hendrix|Re: Does skull prove that the first Americans came  
from Europe?|  
Hotep,

It's very interesting that anthropologists, who just  
happen to be Caucasians themselves, give us a partial  
description of the so-called Penon Woman and Man, and  
the so-called Kennewick Man, who are believed to have  
been the earliest people to migrate to the Amerikkkas.

They only state the skulls are long-headed and narrow.  
Then, they tell us that they are congruent with those  
of western Europeans, because of such cranial  
features. Has it occurred to them that such features  
are actually found more common among black people. If  
they're going to base their contentions on partial  
such features, how come they didn't also indicate that  
the three skulls have similarities with black people,  
who have long, narrow heads?

How come they don't tell us what the rest of the  
cranial features are? Do they have a low foreheads? Is  
prognathism present among? Are the nostrals flat? I've  
done research in the Latin Amerikkkan Library at  
Tulane University, and I've seen a black and white  
photo of the so-called Penon Man, which has a sloping  
facial angle, unlike Caucasian people. The nose also  
appears to have been flat. For those who've seen the  
photos of the three skulls in Diop's Civilization or  
Barbarism, two, of which, we know were those of black  
people, a strong similarity can be seen between them  
and the skull of the so-called Penon Man.



White Supremacy is still in effect!

P.E.A.C.E. Progress Everytime Afruikans Cultivate  
Enlightenment!

--- Peter Gray <[atenergy@hotmail.com](mailto:atenergy@hotmail.com)> wrote:

---

Brasilian researchers (Walter Neves, U. of Sao Paulo) and English scientists (U. of Manchester) have collaborated in identifying the oldest skull/skeleton representing a human population in the Americas, which they dubbed Luzia (?), but interestingly, the conclusion was that she (20+ years old, 1.56 meters tall) was a black African type. See *VEJA* (August 25, 1999) for the Portuguese language article on Luzia -- A Primeira Brasileira.

Regards,

Peter Gray

[<A  
href="mailto:[atenergy@hotmail.com](mailto:atenergy@hotmail.com)">[atenergy@hotmail.com](mailto:atenergy@hotmail.com)]

>From: "omari maulana"  
<[OMARI\\_MAULANA@HOTMAIL.COM](mailto:OMARI_MAULANA@HOTMAIL.COM)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Does skull prove  
that the first Americans came from Europe?  
>Date: Tue, 03 Dec 2002 09:21:25 -0800  
>



>Some of you will get a kick out of this:

>

>Does skull prove that the first Americans came from Europe?

>By Steve Connor Science Editor

>03 December 2002

>Scientists in Britain have identified the oldest skeleton ever found on the

>American continent in a discovery that raises fresh questions about the

>accepted theory of how the first people arrived in the New World.

>

>The skeleton's perfectly preserved skull belonged to a 26-year-old woman who

>died during the last ice age on the edge of a giant prehistoric lake which

>once formed around an area now occupied by the sprawling suburbs of Mexico

>City.

>

>Scientists from Liverpool's John Moores University and Oxford's Research

>Laboratory of Archaeology have dated the skull to about 13,000 years old,

>making it 2,000 years older than the previous record for the continent's

>oldest human remains.

>

>However, the most intriguing aspect of the skull is that it is long and

>narrow and typically Caucasian in appearance, like the heads of white,

>western Europeans today.

>

>Modern-day native Americans, however, have short, wide skulls that are

>typical of their Mongoloid ancestors who are known to have crossed into

>America from Asia on an ice-age land bridge that had formed across the

>Bering Strait.

>

>The extreme age of Peñon woman suggests two scenarios. Either there was a



>much earlier migration of  
Caucasian-like people with long, narrow skulls  
>across the Bering Strait and that these  
people were later replaced by a  
>subsequent migration of Mongoloid  
people.  
>  
>Alternatively, and more  
controversially, a group of Stone Age people from  
>Europe made the perilous sea journey  
across the Atlantic Ocean many  
>thousands of years before Columbus or  
the Vikings.  
>  
>Silvia Gonzalez, a Mexican-born  
archaeologist working at John Moores  
>University and the leader of the  
research team, accepted yesterday that her  
>discovery lends weight to the highly  
contentious idea that the first  
>Americans may have actually been  
Europeans.  
>  
>"At the moment it points to that as  
being likely. They were definitely not  
>Mongoloid in appearance. They were from  
somewhere else. As to whether they  
>were European, at this point in time we  
cannot say 'no'," Dr Gonzalez said.  
>  
>The skull and the almost-complete  
skeleton of Peñon woman was actually  
>unearthed in 1959 and was thought to be  
no older than about 5,000 years. It  
>formed part of a collection of 27 early  
humans in the National Museum of  
>Anthropology in Mexico City that had  
not been accurately dated using the  
>most modern techniques.  
>  
>"The museum knew that the remains were  
of significant historical value but  
>they hadn't been scientifically dated,"  
Dr Gonzalez said.  
>



>"I decided to analyse small bone samples from five skeletons using the latest carbon dating techniques. I think everyone was amazed at how old they were," she said.

>

>Robert Hedges, the director of Oxford's Radiocarbon Accelerator Unit, who also dated the age of the Turin shroud, carried out the radiocarbon analysis, which is accurate to within 50 years.

>

>"We are absolutely, 100 per cent sure that this is the date," Dr Gonzalez said. The study has been peer-reviewed and accepted for publication next year in the journal Human Evolution.

>

>At 13,000 years old, Peñon woman would have lived at a time when there was a vast, shallow lake in the Basin of Mexico, a naturally enclosed high plain around today's Mexico City, which would have been cooler and much wetter than it is today.

>

>Huge mammals would have roamed the region's grasslands, such as the world's largest mammoths with 12-foot tusks, bear-sized giant sloths, armadillos as big as a car and fearsome carnivores such as the sabre-toothed tiger and great black bear.

>

>The bones of Peñon woman, named after the "little heel" of land that would have jutted into the ancient lake, were well developed and healthy, showing no signs of malnutrition.

>

>Dr Gonzalez found that the two oldest skulls analysed were both dolichocephalic, meaning that they were long and narrow-headed. The younger



>ones were short and broad ?  
brachycephalic ? which are typical of today's  
>native Americans and their Mongoloid  
ancestors from Asia.

>

>The findings have a resonance with the  
skull and skeleton of Kennewick man,  
>who was unearthed in 1996 in the  
Columbia River at the town of Kennewick in  
>Washington state. The skull, estimated  
to be 8,400 years old, is also long  
>and narrow and typically Caucasian.

>

>James Chatters, one of the first  
anthropologists to study Kennewick man  
>before it had been properly dated, even  
thought that the man may have been a  
>European trapper who had met a sudden  
death sometime in the early 19th  
>century.

>

>Kennewick man became the most  
controversial figure in American anthropology  
>when native tribes living in the region  
claimed that, as an ancestor, his  
>remains should be returned to them  
under a 1990 law that gave special  
>protection to the graves and remains of  
indigenous Americans.

>

>The debate intensified after some  
anthropologists suggested that Kennewick  
>man was Caucasian in origin and could  
not therefore be a direct ancestor of  
>the native Americans living in the  
Kennewick area today.

>

>Dr Gonzalez said that the  
identification of Peñon woman as the oldest known  
>inhabitant of the American continent  
throws fresh light on the controversy  
>over who actually owns the ancient  
remains of long-dead Americans.

>

>"My research could have implications  
for the ancient burial rights of North



>American Indians because it's quite possible that dolichocephalic man >existed in North America well before the native Indians," she said.

>

>But even more controversial is the suggestion that Pe?on woman could be a >descendant of Stone Age Europeans who had crossed the ice-fringed Atlantic >some 15,000 or 20,000 years ago.

>

>This theory first surfaced when archaeologists found flint blades and spear >points in America that bore a remarkable similarity to those fashioned by >the Solutrean people of south-western France who lived about 20,000 years >ago, when the ice age was at its most extreme. The Solutreans were the >technologists of their day, inventing such things as the eyed needle and the >heat treatment of flint to make it easier to flake into tools. They also >built boats and fished.

>

>Bruce Bradley, an American archaeologist and an expert in flint technology, >believes that the Solutrean method of fashioning flints into two-sided >blades matches perfectly the Stone Age flint blades found at some sites in >American. One of these is the 11,500-year-old flint spear point found in >1933 at Clovis, New Mexico.

>

>Dr Bradley said that the flint blades that came into America with the early >Asian migrants were totally different in concept and mode of manufacture. >Both the Clovis point and the Solutrean flints shared features that could >only mean a shared origin, according to Dr Bradley.

>

>Studies of the DNA of native Americans clearly indicated a link with



>modern-day Asians, supporting the idea  
of a mass migration across the Bering  
>land bridge. But one DNA study also  
pointed to at least some shared features  
>with Europeans that could only have  
derived from a relatively recent common  
>ancestor who lived perhaps 15,000 ago ?  
the time of the Solutreans.

>

>Not every specialist, however, is  
convinced of the apparently mounting  
>evidence of an early European  
migration. "I personally haven't found it very  
>convincing," Professor Chris Stringer,  
the head of human origins at the  
>Natural History Museum in London, said.

>

>"For a start, there are lots of  
examples in archaeology where various  
>artefacts from different parts of the  
world can end up looking similar even  
>though they have different origins," he  
said.

>

>"Most humans in the world at that time  
were long headed and it doesn't  
>surprise me that Peñon woman at 13,000  
years old is also long headed."

>

>Nevertheless, the remarkable age of the  
young Palaeolithic woman who died by  
>an ancient lake in Mexico some 13,000  
years ago has once again stirred the  
>controversy over the most extraordinary  
migration in human history.

>

>[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=358001](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)

>

>

>

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| 5072|2002-12-03 17:28:31|Mickel Hendrix|Re: Battlefield palette & cro-magnoids|  
Hotep Paul,

Not only the skin shade, eventhough it shouldn't be too difficult to tell. Let us also examine their cultural assemblages.

P.E.A.C.E. Progress Everytime...

--- Paul Kekai Manansala <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
wrote:



> --- In Ta\_Seti@y..., "omari maulana"  
> wrote:  
> > I have noticed that some Black "Bantu" (Zulu,  
> etc.) plait their  
> beards.  
> >  
> > Also, please give me a reference for some  
> "African" groups that  
> aren't  
> > black?  
> >  
> >  
> >  
> A large percentage of coastal N. Africans are  
> generally identified  
> as Caucasian. I guess this has been the case since  
> the first  
> appearance of the Tamhou in Egyptian art. Keita,  
> Chamla, Angel and  
> others have mentioned the first large influx of  
> "typical" Caucasian  
> types (generally defined as orthognathous,  
> leptorhinne, prominent  
> bilobar chins, etc. by series) into North Africa  
> during the Middle  
> Kingdom period.  
> >  
> Using Michael Hendrix standard of classifying  
> according to skin  
> shade, maybe most of these folk are actually  
> Kushite. But I'm using  
> the standard Western defintions or my interpretation  
> of these  
> standards.  
> >  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
> >  
> >

---

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| 5073|2002-12-03 17:51:09|Alex van Deelen|Re: Digest Number 614|

Message: 7

Date: Tue, 03 Dec 2002 16:24:49 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: Response from Joann Fletcher

> Dear Paul Kekai Manansala,

>

> > Thank you for your prompt response.

>

> No problem.

>

> > Another point I wanted to mention.

> > You stated that most of the hair you examined was dark brown. I

> > believe that generally it is regarded that present-day Egyptians both

from

> Lower and

> > especially from Upper Egypt have rather black hair. Do you agree?

>

> Not exactly - whilst the hair appears 'black', in reality this is an

> extremely dark brown.

>

> > If you do agree, why do you think the mummy hair is mostly dark brown.

> > Was this due to demographic change?

>

> Well, the vast majority of hair then and now was/is this dark brown

colour.

I guess it's dark brown, but not as we know it, Jim.

Is she trying to be coy or just being pedantic?

When we say "dark brown hair", we usually don't mean "black, but dark brown under the glaring light of a microscope".

Any more conceits I should look out for?

But at least she freely admits that any talk of blonde Lybian jungm鏡 is just because of wigs, the sun or "symbolism".

Alex

| 5074|2002-12-04 08:05:51|Djehuti Sundaka|Does skull prove that the first Americans came from Europe?|



[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=358001](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)

Does skull prove that the first Americans came from Europe?

By Steve Connor Science Editor

03 December 2002

Scientists in Britain have identified the oldest skeleton ever found on the American continent in a discovery that raises fresh questions about the accepted theory of how the first people arrived in the New World.

The skeleton's perfectly preserved skull belonged to a 26-year-old woman who died during the last ice age on the edge of a giant prehistoric lake which once formed around an area now occupied by the sprawling suburbs of Mexico City.

Scientists from Liverpool's John Moores University and Oxford's Research Laboratory of Archaeology have dated the skull to about 13,000 years old, making it 2,000 years older than the previous record for the continent's oldest human remains.

However, the most intriguing aspect of the skull is that it is long and narrow and typically Caucasian in appearance, like the heads of white, western Europeans today.

Modern-day native Americans, however, have short, wide skulls that are typical of their Mongoloid ancestors who are known to have crossed into America from Asia on an ice-age land bridge that had formed across the Bering Strait.

The extreme age of Peñon woman suggests two scenarios. Either there was a much earlier migration of Caucasian-like people with long, narrow skulls across the Bering Strait and that these people were later replaced by a subsequent migration of Mongoloid people.

Alternatively, and more controversially, a group of Stone Age people from Europe made the perilous sea journey across the Atlantic Ocean many thousands of years before Columbus or the Vikings.

Silvia Gonzalez, a Mexican-born archaeologist working at John Moores University and the leader of the research team, accepted yesterday that her discovery lends weight to the highly contentious idea that the first Americans may have actually been



Europeans.

"At the moment it points to that as being likely. They were definitely not Mongoloid in appearance. They were from somewhere else. As to whether they were European, at this point in time we cannot say 'no'," Dr Gonzalez said.

The skull and the almost-complete skeleton of Peñon woman was actually unearthed in 1959 and was thought to be no older than about 5,000 years. It formed part of a collection of 27 early humans in the National Museum of Anthropology in Mexico City that had not been accurately dated using the most modern techniques.

"The museum knew that the remains were of significant historical value but they hadn't been scientifically dated," Dr Gonzalez said.

"I decided to analyse small bone samples from five skeletons using the latest carbon dating techniques. I think everyone was amazed at how old they were," she said.

Robert Hedges, the director of Oxford's Radiocarbon Accelerator Unit, who also dated the age of the Turin shroud, carried out the radiocarbon analysis, which is accurate to within 50 years.

"We are absolutely, 100 per cent sure that this is the date," Dr Gonzalez said. The study has been peer-reviewed and accepted for publication next year in the journal Human Evolution.

At 13,000 years old, Peñon woman would have lived at a time when there was a vast, shallow lake in the Basin of Mexico, a naturally enclosed high plain around today's Mexico City, which would have been cooler and much wetter than it is today.

Huge mammals would have roamed the region's grasslands, such as the world's largest mammoths with 12-foot tusks, bear-sized giant sloths, armadillos as big as a car and fearsome carnivores such as the sabre-toothed tiger and great black bear.

The bones of Peñon woman, named after the "little heel" of land that would have jutted into the ancient lake, were well developed and healthy, showing no signs of malnutrition.

Dr Gonzalez found that the two oldest skulls analysed were both dolichocephalic, meaning that they were long and



narrow-headed. The younger ones were short and broad ? brachycephalic ? which are typical of today's native Americans and their Mongoloid ancestors from Asia.

The findings have a resonance with the skull and skeleton of Kennewick man, who was unearthed in 1996 in the Columbia River at the town of Kennewick in Washington state. The skull, estimated to be 8,400 years old, is also long and narrow and typically Caucasian.

James Chatters, one of the first anthropologists to study Kennewick man before it had been properly dated, even thought that the man may have been a European trapper who had met a sudden death sometime in the early 19th century.

Kennewick man became the most controversial figure in American anthropology when native tribes living in the region claimed that, as an ancestor, his remains should be returned to them under a 1990 law that gave special protection to the graves and remains of indigenous Americans.

The debate intensified after some anthropologists suggested that Kennewick man was Caucasian in origin and could not therefore be a direct ancestor of the native Americans living in the Kennewick area today.

Dr Gonzalez said that the identification of Peñon woman as the oldest known inhabitant of the American continent throws fresh light on the controversy over who actually owns the ancient remains of long-dead Americans.

"My research could have implications for the ancient burial rights of North American Indians because it's quite possible that dolichocephalic man existed in North America well before the native Indians," she said.

But even more controversial is the suggestion that Peñon woman could be a descendant of Stone Age Europeans who had crossed the ice-fringed Atlantic some 15,000 or 20,000 years ago.

This theory first surfaced when archaeologists found flint blades and spear points in America that bore a remarkable similarity to those fashioned by the Solutrean people of south-western France who lived about 20,000 years ago, when the ice age was at its most extreme. The Solutreans were the technologists of their day, inventing such things as the eyed needle and the heat treatment of flint to make it easier to flake into tools. They also built boats and fished.



Bruce Bradley, an American archaeologist and an expert in flint technology, believes that the Solutrean method of fashioning flints into two-sided blades matches perfectly the Stone Age flint blades found at some sites in America. One of these is the 11,500-year-old flint spear point found in 1933 at Clovis, New Mexico.

Dr Bradley said that the flint blades that came into America with the early Asian migrants were totally different in concept and mode of manufacture. Both the Clovis point and the Solutrean flints shared features that could only mean a shared origin, according to Dr Bradley.

Studies of the DNA of native Americans clearly indicated a link with modern-day Asians, supporting the idea of a mass migration across the Bering land bridge. But one DNA study also pointed to at least some shared features with Europeans that could only have derived from a relatively recent common ancestor who lived perhaps 15,000 ago ? the time of the Solutreans.

Not every specialist, however, is convinced of the apparently mounting evidence of an early European migration. "I personally haven't found it very convincing," Professor Chris Stringer, the head of human origins at the Natural History Museum in London, said.

"For a start, there are lots of examples in archaeology where various artefacts from different parts of the world can end up looking similar even though they have different origins," he said.

"Most humans in the world at that time were long headed and it doesn't surprise me that Peñ woman at 13,000 years old is also long headed."

Nevertheless, the remarkable age of the young Palaeolithic woman who died by an ancient lake in Mexico some 13,000 years ago has once again stirred the controversy over the most extraordinary migration in human history.

| 5075|2002-12-04 09:12:49|Djehuti Sundaka|Re: Does skull prove that the first Americans came from Europe?|

Somewhere in the archives there's an article I had submitted about how farming had been transmitted to Europe. In it, it had been mentioned that the presence of long-headed non-Europeans provided the evidence that such people had settled Europe among the non-agricultural indigeneous round-headed Europeans. So, true "Europeans" weren't long-headed but the term "Caucasian" is used by Caucasians to embrace



more than one type of head in order to claim a "Caucasian" presence wherever convenient.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

- > Hotep,
  - >
  - > It's very interesting that anthropologists, who just
  - > happen to be Caucasians themselves, give us a partial
  - > description of the so-called Penon Woman and Man, and
  - > the so-called Kennewick Man, who are believed to have
  - > been the earliest people to migrate to the Amerikkkas.
  - >
  - > They only state the skulls are long-headed and narrow.
  - > Then, they tell us that they are congruent with those
  - > of western Europeans, because of such cranial
  - > features. Has it occurred to them that such features
  - > are actually found more common among black people. If
  - > they're going to base their contentions on partial
  - > such features, how come they didn't also indicate that
  - > the three skulls have similarities with black people,
  - > who have long, narrow heads?
  - >
  - > How come they don't tell us what the rest of the
  - > cranial features are? Do they have a low foreheads? Is
  - > prognathism present among? Are the nostrals flat? I've
  - > done research in the Latin Amerikkkan Library at
  - > Tulane University, and I've seen a black and white
  - > photo of the so-called Penon Man, which has a sloping
  - > facial angle, unlike Caucasian people. The nose also
  - > appears to have been flat. For those who've seen the
  - > photos of the three skulls in Diop's Civilization or
  - > Barbarism, two, of which, we know were those of black
  - > people, a strong similarity can be seen between them
  - > and the skull of the so-called Penon Man.
  - >
  - > White Supremacy is still in effect!
  - >
  - > P.E.A.C.E. Progress Everytime Afruikans Cultivate
  - > Enlightenment!
  - >
  - > --- Peter Gray wrote:
  - >
  - >
-



>  
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>  
  
>

Brasilian researchers (Walter Neves, U. of Sao  
> Paulo) and English scientists (U. of Manchester) have  
> collaborated in identifying the oldest skull/skeleton  
> representing a human population in the Americas, which  
> they dubbed Luzia (?), but interestingly, the  
> conclusion was that she (20+ years old, 1.56 meters  
> tall) was a black African type. See *VEJA*  
> (August 25, 1999) for the Portuguese language  
> article on Luzia -- A Primeira  
> Brasileira.

Regards,

>

Peter Gray

>

[<A  
> href="mailto:atenergy@h...">atenergy@h...]

>

>

>From: "omari maulana"

>

>

>Reply-To: Ta\_Seti@y...

>

>To: ta\_seti@y...

>

>Subject: [Ta\_Seti] Does skull prove  
> that the first Americans came from Europe?

>



>Date: Tue, 03 Dec 2002 09:21:25 -0800

>

>

>

>Some of you will get a kick out of  
> this:

>

>

>

>Does skull prove that the first  
> Americans came from Europe?

>

>By Steve Connor Science Editor

>

>03 December 2002

>

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> edge of a giant prehistoric lake which

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>once formed around an area now occupied  
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>City.

>

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> the skull is that it is long and  
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>Modern-day native Americans, however,  
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>The extreme age of Peñ woman suggests  
> two scenarios. Either there was a  
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> Caucasian-like people with long, narrow skulls  
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> people were later replaced by a  
>  
>subsequent migration of Mongoloid  
> people.  
>  
>  
>



>Alternatively, and more  
> controversially, a group of Stone Age people from  
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>[http://news.independent.co.uk/world/science\\_medical/sto](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)  
>[ry.jsp?story=358001](http://news.independent.co.uk/world/science_medical/story.jsp?story=358001)

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| 5076|2002-12-04 10:50:07|Derrick, Alexander|Re: Response from Joann Fletcher|  
so, what exactly is she getting at? She seems to be contradicting herself.

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Tuesday, December 03, 2002 11:49 AM

**To:** ta\_seti@yahoogroups.com

**Subject:** [Ta\_Seti] Response from Joann Fletcher

> > Not exactly - whilst the hair appears 'black', in reality this is an extremely dark brown.

> So when you refer to dark brown hair you referring to what we usually know as 'black' hair.

Yes indeed.

Regards,  
Jo Fletcher

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 5077|2002-12-04 10:59:03|Derrick, Alexander|Re: Few had wealth in ancient Egypt|  
How does one measure wealth in an ancient agrarian society?  
What did the AE use for money or were they on a trade and barter system?

I don't recall ever seeing an egyptian coin. (except during roman epoch).

Was ownership of propety the same as it is in modern times?

-----Original Message-----

From: omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]

Sent: Tuesday, December 03, 2002 9:29 AM

To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

Subject: [Ta\_Seti] Few had wealth in ancient Egypt



## Fundamental law

In all urbanized societies, the number of people with a certain proportion of the wealth decreases as that proportion gets bigger. The degree of inequality can be gauged from the steepness of this decrease: the steeper it

is, the more poor people and the fewer very rich people there are.

| 5079|2002-12-04 11:24:37|omari maulana|Re: Response from Joann Fletcher|  
From what I understand she is not a biological anthropologist. I look forward to reviewing the data she presents in her book. A brief search across the web indicates that she is used by a number of authors as a source on the "Caucasian" hair texture assertion.

>so, what exactly is she getting at? She seems to be contradicting  
>>herself.

---

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| 5080|2002-12-04 11:39:34|omari maulana|Africa and the American Negro: Addresses and  
Proceedings of the Con|  
Practical Issues of an African Experience  
BY  
MRS. M. FRENCH-SHELDON, F. R. G. S.,  
AFRICAN EXPLORER; AUTHOR OF "FROM SULTAN TO SULTAN" :

" The Africans' greatest crime, after all, alas, has been their ignorance, their primitive ignorance, their simple arcadianism in morals and manners, wherein animalisms have had unguided sway. This must vanish before the resistless power of the world's constant progress, as the snow melts before the sun."

<http://docsouth.dsi.internet2.edu/church/bowen/bowen.html>

---

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| 5081|2002-12-04 11:51:25|Paul Kekai Manansala|Re: Does skull prove that the first Americans came from Europe?|  
--- In Ta\_Seti@y..., "Emeagwali, Gloria (History)"  
wrote:



> Ainu=Caucasoid .....I think the DNA tests challenged this. I may

be wrong.

>

You're right, challenged and refuted. There's not really a counter-argument.

It also has been challenged in terms of physical anthropology -- quite successfully in my opinion -- although here there is some disagreement.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5082|2002-12-04 12:32:18|Derrick, Alexander|Re: AE hair|

Her definition of straight hair is "cynotrichous(caucasoid) compared to heliotrichous(negroid)." If she is being scientific she is dealing with the shape and diameter of the strand. The color should be circumstantial at that point, as the pigment can degrade rather rapidly. You might want to query and ask can a straight haired african be cynotrichous, also ask her opinion of Ramses who is labeled as wavy haired and also straight haired. Can't be both.

Alberto notes that straight hair is not a common Taureg feature? The Fulani might have been in dynastic Egypt during the 19th dynasty according to Diop, and the Beja who were also in the area have curly hair to wooly hair. Is there a missing group that is predominately straight haired that is not Asiatic?

(Omari did you ever double check for a better photo of the wavy haired khoi woman?)

Joann Fletcher publishes in Nekhen News under the title "The Secrets of the Locks Unraveled." She is credible if not an expert following mainstream rhetoric.

<http://www.hierakonpolis.org/resources/NN%201998.pdf>

<http://www.hierakonpolis.org/resources/NN%202000.pdf>

See her references:

\_Biology of hair and wool.\_

\_New concepts about hair identification revealed by electron microscope.\_

\_A study of the quantitative measurement of Human head hair fibers, Man I \_

\_the introduction of curled hair in ancient Egypt\_.

Some interesting sources to check out from her list to confirm degradation of hair structure are:

\_Yesterday's hair - human hair in archeology\_

\_Survival of human hair - the impact of burial environment\_

We also have to be careful when studying artifacts because the majority of examples with kinky hair are wigs that could be made of animal (wool) or plant fiber. The 5th Dynasty panel of Hesii-Re (CG1405) being an early exception that I am willing to argue is natural afro hair.

I was watching a video by an afrocentric scholar(ashra kwesi) and he highlighted several hairstyles that were clearly wigs. As Africans we should be more sensitive to our own ancient grooming culture.

The high frequency of wide tooth combs is somewhat of a mystery, if such a large population had straight or wavy hair. Perhaps they are used in styling wigs.



She also makes note of a Nubian with blonde hair. I know some african groups use cattle urine to bleach their hair and deter insects. There might be some kind of correlation.

Alex Derrick  
**Knowledge Adventure**  
(310) 649-8360  
[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)  
<http://highculture.8m.com/>

-----Original Message-----

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

**Sent:** Tuesday, December 03, 2002 2:50 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Fwd: RE: AE hair

I believe her definition of straight hair would be different than my own.

>I have never seen a tuarege with straight  
hair, maybe sometimes wavy  
>or even kinky, but not straight. The fulani  
also grow long hair, but  
>they are niger congo  
speakers.

---

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| 5083|2002-12-04 12:33:36|Derrick, Alexander|Eclipse brings claim of medieval African  
observatory|

Attachments :

<http://www.newscientist.com/news/news.jsp?id=ns99993137>

### Eclipse brings claim of medieval African observatory

12:5304December02

Stuart Clark and Damian Carrington



Great Zimbabwe is a controversial site thought to have been a royal residence (Image: Corbis)

event - newly released evidence that a medieval African site was an astronomical observatory.

Viewers of the total solar eclipse in Southern Africa early on Wednesday have also had their eyes opened by second startling



Starting just before 0600 GMT, the shadow of the Moon took 30 minutes to cross Africa from west to east, before heading over the Indian Ocean to make landfall in western Australia around 0900 GMT.

In Africa, between 0610 and 0620, the shadow crossed the southern tip of Zimbabwe, not far from the mysterious stone ruins of Great Zimbabwe, from which the country took its name.

Great Zimbabwe, built in about 1200 AD is a perplexing UN world heritage site. At its heart is the Great Enclosure - a wall comprised of over 5000 cubic metres of stone and marking a perimeter 240 metres in length. Archaeologists had assumed it was once a royal residence.

But on Wednesday, archaeologist-astronomer Richard Wade, of the Nkwe Ridge Observatory, South Africa, presented his new evidence. He claims Great Zimbabwe was similar in function to Stonehenge in England, though much younger.

## Eclipse predictor

"This is the culmination of nearly 30 years of research," Wade told **New Scientist**. Central to his conclusion is the location of stone monoliths on the eastern arc of the Great Enclosure.

According to Wade, they line up with the rising of the Sun, Moon and bright stars at certain, astronomically significant times of the year. One of the more striking alignments that Wade has observed is the rise of three bright stars in Orion over three of the monoliths, on the morning of the winter solstice, the shortest day of the year.



The patterns have previously been interpreted as those on snake skin (Image: Natural History Museum, Bulawayo)

One monolith could also be an eclipse predictor. Wade says it is notched in such a way that "the pattern and amount of notches can only be a record of the Venus' alignments with Earth, and we know that the location of Venus in the sky can be used to predict eclipses. It also has crescents and discs carved into it."

Perhaps most contentiously, Wade believes he knows why a conical tower that has previously baffled archaeologists was built. "The conical tower lines up precisely with the supernova known to have exploded in Vela, 700 to 800 years ago," he says.

## Chance alignments

His work so far has been vetted by astronomers from the South African Astronomical Observatory and will be submitted to scientific journals.

However, some experts warn that there are so many stones on the walls of the Great Enclosure that some chance alignments are inevitable. Researchers should be careful of reading too much into them, they say, adding that more work is needed before Great



Zimbabwe's use as an observatory is proven.

David Dearborn, a physicist at Lawrence Livermore National Laboratory who has also studied Mayan astronomy in South America, notes that spectacular sites like Great Zimbabwe and Stonehenge pose a particular scientific challenge because they are one-offs.

Astronomical alignments of objects at such sites may be suggestive but chance cannot be ruled out. Dearborn adds that studies of numerous smaller sites can provide statistical support for such alignments, as can evidence from oral histories that people who used the site had astronomical knowledge.

12:5304December02

[Return to news story](#)

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| 5084|2002-12-04 12:58:50|omari maulana|Re: AE hair|

>Her definition of straight hair is "cynotrichous(caucasoid) compared to  
>heliotrichous(negroid)."

I haven't come across anyone else using the phrase cynotrichous (Greek literally, like a dog, from kyn-, kyOn dog).

Helio would imply tropical. When I asked her she seemed to be willing to admit a range and diversity to tropical Africans with regard to their hair.

>If she is being scientific she is dealing with the  
>shape and diameter of the strand. The color should be circumstantial at  
>that point, as the pigment can degrade rather rapidly. You might want to  
>query and ask can a straight haired african be cynotrichous, also ask her  
>opinion of Ramses who is labeled as wavy haired and also straight haired.  
>Can't be both.  
>  
>  
>(Omari did you ever double check for a better photo of the wavy haired khoi  
>woman?)

I haven't come across anything.

>The high frequency of wide tooth combs is somewhat of a mystery, if such a  
>large population had straight or wavy hair. Perhaps they are used in  
>styling wigs.

I don't know that the population at large did have straight or wavy hair.  
We don't have her data and from some of her writings I'm left with the



feeling that she is using broad (pre-dynastic to new kingdom) population samples. I also want more info on the dating and context of the Hierakonpolis samples(?).

---

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| 5085|2002-12-04 14:12:03|mansu\_musa|Re: AE hair|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Her definition of straight hair is "cynotrichous(caucasoid)

compared to

> heliotrichous(negroid)." If she is being scientific she is dealing

with the

> shape and diameter of the strand. The color should be

circumstantial at

> that point, as the pigment can degrade rather rapidly. You might

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ask her

> opinion of Ramses who is labeled as wavy haired and also straight

haired.

> Can't be both.

>

> Alberto notes that straight hair is not a common Taureg feature?

The Fulani

> might have been in dynastic Egypt during the 19th dynasty according

to Diop,

> and the Beja who were also in the area have curly hair to wooly

hair. Is

> there a missing group that is predominately straight haired that is

not

> Asiatic?

>



> (Omari did you ever double check for a better photo of the wavy

haired khoi

> woman?)

>

> Joann Fletcher publishes in Nekhen News under the title "The

Secrets of the

> Locks Unraveled." She is credible if not an expert following

mainstream

> rhetoric.

> <<http://www.hierakonpolis.org/resources/NN%201998.pdf>>

> <http://www.hierakonpolis.org/resources/NN%201998.pdf>

> <<http://www.hierakonpolis.org/resources/NN%202000.pdf>>

> <http://www.hierakonpolis.org/resources/NN%202000.pdf>

>

>

> See her references:

> \_Biology of hair and wool.\_

> \_New concepts about hair identification revealed by electron

microscope.\_

> \_A study of the quantitative measurement of Human head hair fibers,

Man I\_

> \_the introduction of curled hair in ancient Egypt\_.

>

> Some interesting sources to check out from her list to confirm

degradation

> of hair structure are:

> \_Yesterday's hair - human hair in archeology\_

> \_Survival of human hair - the impact of burial environment\_

>

> We also have to be careful when studying artifacts because the

majority of

> examples with kinky hair are wigs that could be made of animal

(wool) or

> plant fiber. The 5th Dynasty panel of Hesii-Re (CG1405) being an

early

> exception that I am willing to argue is natural afro hair.

>



> I was watching a video by an afrocentric scholar(ashra kwesi) and he  
> highlighted several hairstyles that were clearly wigs. As Africans

we

> should be more sensitive to our own ancient grooming culture.  
>  
> The high frequency of wide tooth combs is somewhat of a mystery, if

such a

> large population had straight or wavy hair. Perhaps they are used

in

> styling wigs.  
>  
> She also makes note of a Nubian with blonde hair. I know some

african

> groups use cattle urine to bleach their hair and deter insects.

There might

> be some kind of correlation.  
>  
> Alex Derrick  
> Knowledge Adventure  
> (310) 649-8360  
> aderrick@v...  
> <http://highculture.8m.com/> <<http://highculture.8m.com/>>  
>  
>

> ----Original Message-----

> From: omari maulana [mailto:omari\_maulana@h...]  
> Sent: Tuesday, December 03, 2002 2:50 PM  
> To: Ta\_Seti@y...  
> Subject: Re: [Ta\_Seti] Re: Fwd: RE: AE hair  
> I believe her definition of straight hair would be different than

my own.

>  
> >I have never seen a tuarege with straight hair,maybe sometimesd

wavy

> >or even kinky,but not straight. The fulani also grow long hair,but  
> >they are niger congo speakers.  
>  
>  
>

---



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From my understanding the wigs in ancient kmt were made by real hair.  
| 5086|2002-12-04 14:54:49|Mickel Hendrix|Re: Does skull prove that the first Americans came  
from Europe?|  
Hotep Sistar Gloria,

In a book titled Signs and Symbols of Primordial Man  
by Albert Churchward, he presents a photo of an Aino  
man, whose complexion appears to be on the  
brown-skinned side. He charges that the Ainos were  
related to Afruikan people.

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--- "Emeagwali, Gloria (History)"  
<[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:  
> Ainu=Caucasoid .....I think the DNA tests  
> challenged this. I may be wrong.  
>  
> GE  
>  
> -----Original Message-----  
> From: Paul Kekai Manansala  
> [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]  
> Sent: Tuesday, December 03, 2002 1:58 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Does skull prove that the  
> first Americans came  
> from Europe?  
>  
>  
> In the CNN article, there is no mention of coming



> from Europe. The  
> claims is that she was an Ainu type from Asia.

>

>

<http://www.cnn.com/2002/TECH/science/12/03/oldest.skull/index.html>

>

> Of course, by Ainu they also mean "Caucasoid."

>

> This is pretty much the same type of Eurocentric  
> stuff we encounter

> with Ancient Egypt. You can't tell anything from a  
> single skull.

> There are plenty of narrow-faced Native Americans  
> now and at all

> periods in the past.

>

> Regards,

> Paul Kekai Manansala

>

>

>

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| 5087|2002-12-04 15:01:18|Paul Kekai Manansala|The Hair Argument|

Given the importance of the hair argument in Western Egyptology,  
especially when confronted with bioanthropology studies like those  
of Keita, Prowse and Lovell, Arnel et al., etc., I'm reposting this  
article:

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)



Date: Thu Feb 21, 2002 6:34 pm  
Subject: Fwd: Egyptology: Hanging in the Hair

West Africa Magazine  
8th July 2001

Egyptology: Hanging in the Hair

Anu M'bantu and Fari Supia

FOR YEARS, EGYPTOLOGY  
has been fighting a losing  
battle to hold onto an ancient  
Egypt that is Caucasian or, at  
worst, sun-tanned Caucasian.

At the 1974 UNESCO conference  
Egyptology was dealt a fatal blow. Two  
African scholars wiped the floor with 18  
world-renowned Egyptologists. They  
proved in 11 different categories of  
evidence that the ancient Egyptians  
were Africans (Black). Following that  
beating, Egyptology has been on its  
knees praying to be saved by science.  
Their last glimmer of hope has been the  
hair on Egyptian mummies.

The mummies on display in the  
world's museums exhibit Caucasoid-  
looking hair, some of it brown and  
blonde. These mummies include  
Pharaoh Seqenenre Tao of the 17th  
dynasty and the 19th dynasty's Rameses  
II. As one scholar put it: "The most  
common hair colour, then as now, was a  
very dark brown, almost black colour  
although natural auburn and even  
(rather surprisingly) blonde hair are  
also to be found."

Many Black scholars try skilfully to  
avoid the hair problem. This is a  
mistake!

In 1914, a white doctor in Detroit  
initiated divorce proceeding against his  
wife whom he suspected of being a



"closet Negro". At the trial, the anthropologist, Franz Boas, was called upon as a race expert. Boas declared: "If this woman has any of the characteristics of the Negro race it would be easy to find them... one characteristic that is regarded as reliable is the hair. You can tell by microscopic examination of a cross-section of hair to what race that person belongs."

With this revelation, trichology (the scientific analysis of hair) reached the American public. But what are these differences?

The cross-section of a hair shaft is measured with an instrument called a trichometer. From this you can get measurements for the minimum and maximum diameter of a hair. The minimum measurement is then divided by the maximum and then multiplied by a hundred. This produces an index. A survey of the scientific literature produces the following breakdown:

|                        |       |
|------------------------|-------|
| San, Southern African  | 55.00 |
| Zulu, Southern African | 55.00 |
| Sub-Saharan Africa     | 60.00 |
| Tasmanian (Black)      | 64.70 |
| Australian (Black)     | 68.00 |
| Western European       | 71.20 |
| Asian Indian           | 73.00 |
| Navajo American        | 77.00 |
| Chinese                | 82.60 |

In the early 1970s, the Czech anthropologist Eugen Strouhal examined pre-dynastic Egyptian skulls \_ at Cambridge University. He sent some samples of the hair to the Institute of Anthropology at Charles University,



Prague, to be analysed. The hair samples were described as varying in texture from "wavy" to "curly" and in colour from "light brown" to "black". Strouhal summarised the results of the analysis:

"The outline of the cross-sections of the hairs was flattened, with indices ranging from 35 to 65. These peculiarities also show the Negroid inference among the Badarians (pre-dynastic Egyptians)."

The term "Negroid influence"

suggests intermixture, but as the table suggests this hair is more "Negroid" than the San and the Zulu samples, currently the most Negroid hair in existence!

In another study, hair samples from ten 18th-25th dynasty individuals produced an average index of 51! As far back as 1877, Dr. Pruner-Bey analysed six ancient Egyptian hair samples. Their average index of 64.4 was similar to the Tasmanians who lie at the periphery of the African-haired populations.

A team of Italian anthropologists published their research in the Journal of Human Evolution in 1972 and 1980.

They measured two samples consisting of 26 individuals from pre-dynastic, 12th dynasty and 18th dynasty mummies.

They produced a mean index of 66.50

The overall average of all four sets of ancient Egyptian hair samples was 60.02.

Sounds familiar..., just check the table!

Since microscopic analysis shows ancient Egyptian hair to be completely African, why does the hair look Caucasoid? Research has given us the answers.

Hair is made of keratin protein.

Keratin is composed of amino acid chains called polypeptides. In a hair, two such chains are called cross-chain polypeptides. These are held together by



disulphide bonds. The bulk of the hair, the source of its strength and curl, is called the cortex. The hair shafts are made of a protective outer layer called the cuticle.

We are informed by Afro Hair - A Salon Book, that chemicals for bleaching, penning and straightening hair must reach the cortex to be effective. For hair to be permed or straightened the disulphide bonds in the cortex must be broken. The anthropologist Daniel Hardy writing in the American Journal of Physical Anthropology, tells us that keratin is stable owing to disulphide bonds. However, when hair is exposed to harsh conditions it can lead to oxidation of protein molecules in the cortex, which leads to the alteration of hair texture, such as straightening.

Two British anthropologists, Brothwell and Spearman, have found evidence of cortex keratin oxidation in ancient Egyptian hair. They held that the mummification process was responsible, because of the strong alkaline substance used. This resulted in the yellowing and browning of hair as well as the straightening effect.

This means that visual appearance of the hair on mummies cannot disguise their racial affinities. The presence of blonde and brown hair on ancient Egyptian mummies has nothing to do with their racial identity and everything to do with mummification and the passage of time. As the studies have shown, when you put the evidence under a microscope the truth comes out. At last, Egyptology's prayers have been answered. It has been put out of its misery. Its tombstone reads Egyptology, R.I.P June 2001.

| 5088|2002-12-04 15:19:57|omari maulana|Re: The Hair Argument|  
This is even more interesting given the recent finds of early forms of mummification in the Naqada culture.



>Two British anthropologists,  
>Brothwell and Spearman, have found  
>evidence of cortex keratin oxidation in  
>ancient Egyptian hair. They held that the  
>mummification process was responsible,  
>because of the strong alkaline substance  
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>egyptian mummies has nothing to do  
>with their racial identity and everything  
>to do with mummification and the  
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>a microscope the truth comes out.

---

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| 5089|2002-12-04 15:34:50|a.manansala@attbi.com|Re: AE hair|

> Her definition of straight hair is "cynotrichous(caucasoid) compared to  
> heliotrichous(negroid)." If she is being scientific she is dealing with the  
> shape and diameter of the strand.

With the shape.

But perhaps more important are the diameter and texture. "Caucasoid" hair should be fine and soft according to the standard literature.

Is

> there a missing group that is predominately straight haired that is not  
> Asiatic?  
>

I don't think we can assume that the Ancient Egyptians were predominantly straight-haired, if that's what you're suggesting.



We need to know which mummies she tested, how many and what the results were.

It's also important to know if the cuticle of the hair was damaged.

The answer to that question is probably yes. Note the study posted on this group earlier which suggested that mummies only 700 years old or so already have highly degraded DNA.

As I've said before, it's highly doubtful that AEs fit any more tightly into any easy hair classification than do modern Egyptians.

also have to be careful when studying artifacts because the majority of  
> examples with kinky hair are wigs that could be made of animal (wool) or  
> plant fiber. The 5th Dynasty panel of Hesii-Re (CG1405) being an early  
> exception that I am willing to argue is natural afro hair.  
>

Are you saying that kinky hair was rare AEs? What about the testimonies of Herodotus and others?

It's fallacious to make assumptions on the appearance of mummified hair, both in terms of color and shape.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5090|2002-12-04 16:08:06|omari maulana|Re: AE hair|

By fine do you mean thin?

>But perhaps more important are the diameter and texture. "Caucasoid" hair  
>should  
>be fine and soft according to the standard literature.

---

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| 5091|2002-12-04 16:19:42|Paul Kekai Manansala|Re: AE hair|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> By fine do you mean thin?

>

>



> > But perhaps more important are the diameter and  
texture. "Caucasoid" hair  
> > should  
> > be fine and soft according to the standard literature.  
>

Yes. It can sometimes be fine in other ways too, but we're speaking  
in anthropological terms. ;)

Regards

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5092|2002-12-04 16:25:47|omari maulana|Re: AE hair|

I was able to pose this question to her (was the hair straight and thin).  
She replied that it was not straight and thin.

> > > But perhaps more important are the diameter and  
> texture. "Caucasoid" hair  
> > > should  
> > > be fine and soft according to the standard literature.

---

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| 5093|2002-12-04 17:04:10|ptah\_seker\_ausar777|What if the ancient Kemites had straight hair...|  
Hotep,

In reading the posts about the hair texture of the ancient Kemites,  
as is reported by so-called authorities on the subject, I'd like to  
know this group's opinions, views, or observations on whether or not  
it would make a difference if the ancient Kemites had straight hair  
or not. Would not they be considered as black, just as are the  
desendants of the Afrikkans who were made slaves in the Amerikkkas?  
We've gotten so caught up in the hair texture dilemma that we have  
been blinded by the reality that black people run the gamut, when it  
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shouldn't matter whether they consider the ancient Kemites as black  
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people, who and what we are, independent of what the Eurocentrists



think or teach in their Eurocentric-designed to paint your mind white academic system.

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| 5094|2002-12-04 17:05:08|ptah\_seker\_ausar777|What if the ancient Kemites had straight hair...|  
Hotep,

In reading the posts about the hair texture of the ancient Kemites, as is reported by so-called authorities on the subject, I'd like to know this group's opinions, views, or observations on whether or not it would make a difference if the ancient Kemites had straight hair or not. Would not they be considered as black, just as are the descendants of the Afruikans who were made slaves in the Amerikkkas? We've gotten so caught up in the hair texture dilemma that we have been blinded by the reality that black people run the gamut, when it comes to hair textures. I'm not saying don't refute the tricknologists and their Eurocentric agenda. I'm only saying that it shouldn't matter whether they consider the ancient Kemites as black or not. It is up to us and us, as black scholars, to teach our people, who and what we are, independent of what the Eurocentrists think or teach in their Eurocentric-designed to paint your mind white academic system.

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| 5095|2002-12-04 17:26:32|Derrick, Alexander|Re: AE hair|

I am just trying to be sympathetic to modern European reasoning and discussion so that I can know which areas I need to research in order to destroy their arguments.

I believe Herodotus went to Egypt and wrote down what he saw, so he is a credible source. He might be flawed, but I would use him as evidence in a court of law.

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Wednesday, December 04, 2002 2:36 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** Re: [Ta\_Seti] RE: AE hair

> there a missing group that is predominately straight haired that is not  
> Asiatic?  
>

I don't think we can assume that the Ancient Egyptians were predominantly straight-haired, if that's what you're suggesting.

[Alex Derrick]

I am not making that suggestion. That is what Europeans are saying! I am trying to figure out how they can make this kind of statement which does not make much sense to me. I am also assuming that Herodotus could distinguish between a wig and real hair. Maybe he couldn't. You know just as well as I do, there are plenty of sisters walking around with curly afro extensions and men (black and white) think it is real hair. I believe that the ancient Egyptian grooming was as sophisticated as present grooming.

We need to know which mummies she tested, how many and what the results were. I agree. Every mainstream book that I have read clings to the idea that AE had straight hair. I guess this is



misleading. What is straight hair. A person with kinky hair is going to have a different perception of straight hair compared to someone with stringy hair. I think the European camp's standard argument is that few Egyptians had "negro hair and it is weakly manifested when present." Whatever the hell that means.

If the ancient Egyptians had straight hair why the use of wigs? If you can grow hair down to your shoulders you just do it. You don't make a wig to compensate for your frizzled hair that don't grow much longer than a few inches.

I also find it interesting that the Egyptians were using hair extensions. This is definitely something I always assumed was black people grooming culture because our hair was too hard to grow out. Once again I don't see why a straight haired person would put extensions in their naturally long and flowing hair. You don't extend what is already extended.

I really am confused on this issue. And it is important.  
I definitely will be in the library this weekend reading up on the provided sources.

What appears to be kinky in the past resurfaces as straight in the present.  
Curious.

**Does time have a "perming" effect on black hair? I think that is a valid question!**

It's also important to know if the cuticle of the hair was damaged.  
What does a damaged cuticle mean?

The answer to that question is probably yes. Note the study posted on this group earlier which suggested that mummies only 700 years old or so already have highly degraded DNA.

[Alex Derrick]

No doubt. Some of the mummies from Central America have blonde and red hair.

As I've said before, it's highly doubtful that AEs fit any more tightly into any easy hair classification than do modern Egyptians.

I agree, but what is all of this blonde and red hair business about? And what of this documentation called the "introduction of curled hair into Egypt." Seems like it would have been there all along. If not were are they getting the afro hair to make their wigs?

This type of wig seems to be one of the most common in the OK.  
[http://www.highculture.8m.com/Files/blue\\_crown/curly\\_locks.jpg](http://www.highculture.8m.com/Files/blue_crown/curly_locks.jpg)

also have to be careful when studying artifacts because the majority of  
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>

[Alex Derrick] Hesi-Re is clearly depicted wearing an afro.  
<http://highculture.8m.com/Files/RLIEF/RLIEF0023.jpg>



[http://highculture.8m.com/Files/blue\\_crown/pepii.jpg](http://highculture.8m.com/Files/blue_crown/pepii.jpg)  
Pharaoh Pepii I, wears a short curly afro wig.

There is no doubt that this is a standard motif depicted afro hair on monuments. This depiction is rare in the photos I have surveyed. Why? Are Europeans concealing Afro photos? I saw a painting of a man braiding another man's hair, in a small publication with some stuff from Diop in it. I will try and obtain a picture and post for the group.

Are you saying that kinky hair was rare in AEs? What about the testimonies of Herodotus and others?

If Kmt is like modern Egypt is Herodotus' statement precise?

It's fallacious to make assumptions on the appearance of mummified hair, both in terms of color and shape.

Correct. I don't make that assumption. I assume that the hair \*should be black or very dark brown\* the natural color of curly hair.

If I am contradicting myself, it is only because the evidence being present by Europeans (ancient and modern) is confusing to say the least.

hotep

| 5096|2002-12-04 17:30:07|Derrick, Alexander|Re: What if the ancient Kemites had straight hair...|

If they had straight hair I would still call them blacks. Herodotus claims they had wooly hair. WHAT HAPPENED TO IT?

The evidence might have been destroyed I wouldn't put that past a racist in a minute.

Alex

-----Original Message-----

**From:** ptah\_seker\_ausar777 [mailto:Ptah\_Seker\_Ausar777@yahoo.com]

**Sent:** Wednesday, December 04, 2002 5:05 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** [Ta\_Seti] What if the ancient Kemites had straight hair...

Hotep,

In reading the posts about the hair texture of the ancient Kemites, as is reported by so-called authorities on the subject, I'd like to know this group's opinions, views, or observations on whether or not it would make a difference if the ancient Kemites had straight hair or not. Would not they be considered as black, just as are the descendants of the Afrikaners who were made slaves in the Amerikkas? We've gotten so caught up in the hair texture dilemma that we have



been blinded by the reality that black people run the gamut, when it comes to hair textures. I'm not saying don't refute the tricknologists and their Eurocentric agenda. I'm only saying that it shouldn't matter whether they consider the ancient Kemites as black or not. It is up to us and us, as black scholars, to teach our people, who and what we are, independent of what the Eurocentrists think or teach in their Eurocentric-designed to paint your mind white academic system.

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| 5097|2002-12-04 17:40:54|Mickel Hendrix|Re: What if the ancient Kemites had straight hair...| Hotep Alex,

Ain't it funny how the Eurocentric scholars, when trying to brainwash us about the hair texture of the ancient Kemites, never point out that Herodotus said he saw ancient Kemites with woolly hair? All of a sudden, he's a crack pot, who suffered from delusions of granduer. But, when they speak of the ancient Kemites and their medicinal practices, they throw in Herodotus and his report about the medical practices of the ancient Kemites. All of a sudden, he's not a crack pot, who didn't suffer from delusions of granduer.

P.E.A.C.E. Progress Everytime...

--- "Derrick, Alexander"

<[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)> wrote:

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>  
> The evidence might have been destroyed I wouldn't  
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>  
> Alex  
>  
> -----Original Message-----  
> From: ptah\_seker\_ausar777  
> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> Sent: Wednesday, December 04, 2002 5:05 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] What if the ancient Kemites had  
> straight hair...  
>  
>  
> Hotep,  
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> ancient Kemites,  
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| 5098|2002-12-04 17:41:02|Derrick, Alexander|Re: AE hair|

I do. That is why I said the diameter and the shape.

-----Original Message-----

**From:** omari maulana [mailto:[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)]



**Sent:** Wednesday, December 04, 2002 4:08 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] RE: AE hair

By fine do you mean thin?

>But perhaps more important are the diameter and  
texture. "Caucasoid" hair  
>should  
>be fine and soft according to the standard  
literature.

---

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| 5099|2002-12-04 17:43:26|Derrick, Alexander|Re: AE hair|  
They also used plant fibers, such a papyrus to make wigs.  
See Egypt, World of the Pharaohs.

Maspero claims they used wool. If the wool is africoid hair or not, I wouldn't be surprise. Maspero seems to be a very shrude racist.

Does Herodotus make a note of the egyptian use of wigs. Which was a popular feature in all eras.

I don't recall him discussing wigs. But if not, I would say his information on hair has low credibility and should be used with low priority. Just anoter white boy who was blinded and dazlled by the black world. He didn't know what the hell we had going on with our hair.

Any historian who didn't make mention of the use of wigs I would lump in the same catagory. As whites even in this day of living side by sides with blacks, still haven't figured out our hair.

Alex.

-----Original Message-----

From my understanding the wigs in ancient kmt were made by real hair.

| 5100|2002-12-04 18:48:02|mansu\_musa|Re: AE hair|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:



> I am just trying to be sympathetic to modern European reasoning and  
> discussion so that I can know which areas I need to research in

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> I believe Herodotus went to Egypt and wrote down what he saw, so he

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>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Wednesday, December 04, 2002 2:36 PM

> To: Ta\_Seti@y...

> Subject: Re: [Ta\_Seti] RE: AE hair

> > there a missing group that is predominately straight haired that

is not

> > Asiatic?

> >

>

> I don't think we can assume that the Ancient Egyptians were

predominantly

> straight-haired, if that's what you're suggesting.

> [Alex Derrick]

> I am not making that suggestion. That is what europeans are

saying! I am

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> between a wig and real hair. Maybe he couldn't. You know just as

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> do, there are plenty of sisters walking around with curly afro

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> and men (black and white) think it is real hair. I believe that the

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> Egyptian grooming was as sophisticated as present grooming.

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> I agree. Every mainstream book that I have read clings to the idea

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> I also find it interesting that the Egyptians were using hair

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naturally long

> and flowing hair. You don't extend what is already extended.

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> I really am confused on this issue. And it is important.

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> sources.

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> What appears to be kinky in the past resurfaces as straight in the

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> Curious.

> Does time have a "perming" effect on black hair? I think that is

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> question!

>

> It's also important to know if the cuticle of the hair was

damaged.

> What does a damaged cuticle mean?

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>

> The answer to that question is probably yes. Note the study posted

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> earlier which suggested that mummies only 700 years old or so

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> highly degraded DNA.

> [Alex Derrick]

> No doubt. Some of the mummies from Central America have blonde and

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> any easy hair classification than do modern Egyptians.



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> <[http://highculture.8m.com/Files/blue\\_crown/pepii.jpg](http://highculture.8m.com/Files/blue_crown/pepii.jpg)>

> Pharaoh Pepii I, wears a short curly afro wig.

>

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Why? Are



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> Correct. I don't make that assumption. I assume that the hair

\*should be

> black or very dark brown\* the natural color of curly hair.

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> If I am contradicting myself, it is only because the evidence being

present

> by europeans (ancient and modern) is confusing to say the least.

>

> hotep

If Kmt is like modern Egypt is Herodotus' statement precise?

I am a modern day egyptians and my hair is kinky. Eurocentrics will however note that herodotus refers to ethiopians in libya as having the woolliest hair, in vain to prove that the ancient kemetians were not black.

The priest of gods in every other land have long hair, but in Egypt



they shave themselves. For all the other human beings it's the law in mourning to have their heads shorn whom most it becomes, but the Egyptians at occurrences of death let the hair on their head and their chin grow

[http://www.losttrails.com/pages/Tales/Inquiries/Herodotus\\_10.html](http://www.losttrails.com/pages/Tales/Inquiries/Herodotus_10.html)

Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the

<http://www.washington-report.org/backissues/0390/9003045.htm>  
description of a modern day egyptain

look in the picture section for some pictures of upper egyptains

Most look very african and especially the fellahin

| 5101|2002-12-04 18:54:52|mansu\_musa|Re: What if the ancient Kemites had straight hair...|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep Alex,

>

> Ain't it funny how the Eurocentric scholars, when

> trying to brainwash us about the hair texture of the

> ancient Kemites, never point out that Herodotus said

> he saw ancient Kemites with woolly hair? All of a

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> Kemites and their medicinal practices, they throw in

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>> Alex  
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>> -----Original Message-----  
>> From: ptah\_seker\_ausar777  
>> [mailto:Ptah\_Seker\_Ausar777@y...]  
>> Sent: Wednesday, December 04, 2002 5:05 PM  
>> To: Ta\_Seti@y...  
>> Subject: [Ta\_Seti] What if the ancient Kemites had  
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You hit this right on the nail head. They will use herodotus talking about mummification and other things, but as soon as he mentions that the ancient kemetians not only civilized the greeks, but they had melanchrones dark skin and olirichies which means woolly hair they will find another way to get past it.

but see herodotus is not the only greek to make reference to the ancient kemetians, as you can read aristotle also mentions the ancient kemetians hair is curlier than other nations and that he even groups them together with ethiopians, which was considered the racial extreme in his times. Frank Snowden also makes this error in his piece in black athena revisited aka bernal's blacks. Snowden tries to quote strabo and arrian flavius, but fails to mention aristotle who compared ancient kemetians to ethiopians in physical appearance and hair structure.

Snowden also makes the error in one of his writings he quotes horace as associating aethiop with aegyptians.



So you hit it right on the nail

| 5102|2002-12-04 19:03:35|mansu\_musa|Herodotus in Africa |

Ancient Nile Civilization and Herodotus

HIS 311-01, Fall 1999, September 24, 1999 lecture notes

Words: Herodotus, Cyrene

Maps: "Egypt, Kush & Meroe 1500BC-350AD" (Shillington, p41)

and "Africa according to Ptolemy" (Shillington, p65).

## THE GREEKS

The Greeks did not conquer territory in Africa, but they founded colonies along its coast as part of the expansion of their overseas trading networks. They left behind several important sources, including the Periplus of the Erythraean Sea, which is a mariner's handbook of the Red Sea coast that lists port cities, markets, and trade goods.

The Greek writer Herodotus is the most extensive early source on Africa. He was born around 480BC, and about 440BC, began to try and learn all he could about the Persian invasions of the eastern Mediterranean in 490 and 480BC. His research took him all over the place, and his stories, which survived to modern times, include a good deal of information about Egypt and the region to the west. Later on during his conquest of the Greek and Persian world (which began in 339BC), Alexander of Macedonia conquered Egypt as well. Upon his death, Egypt came under the control of Ptolemy, one of Alexander's generals, and remained under his descendants until the Roman conquest in 31BC.

## HERODOTUS

The Greek writer Herodotus was best early source on Africa. Little is known about his life. Herodotus was born in Halicarnassus (modern Bodrum) on the southwest coast of Asia Minor, around 480BC, at a time when Halicarnassus was under the rule of a Persian Satrap, a woman named Artemisia.

Herodotus's travels began early since they were complete by the time he was forty years old. Although the extent of his travels is subject to dispute, he definitely went to Babylon, Upper Egypt, Thrace, parts of Scythia (southern Russia) as far as the Crimea, Cyrene on the north African coast, most of the Greek mainland, all of the countries of Asia minor, southern Italy, the important Aegean islands including (probably) Crete. [Selincourt, World, 30.]

Herodotus' method included neither written documents or nor primary oral sources. He spoke no foreign languages and had to rely on interpreters for much of his information. Herodotus appears to have been a good eyewitness, although much of what he said has yet to be proven. His repetition of what others told him was less trustworthy,



and he is no good with numbers. [Selincourt, World, 37-38.]

#### HERODOTUS' DESCRIPTION OF PERSIAN EGYPT CIRCA 450BC

The animal life of Egypt included crocodiles, hippopotamus. Cattle could not be slaughtered, but had to be ritually buried. (Perhaps because there was too little land to graze cattle, so all cattle had to work.) Cats were saved from fires and embalmed when they died. Dogs, field mice, hawks, ... Herodotus also mentions flying snakes. The southern border of Persian Egypt was at Tachompso, an island south of Elephantine (Aswan, which Herodotus visited). Boats were hauled upstream beyond Elephantine by rope through the rapids, so there must have been trade to Kush. Herodotus called the Kushites "Ethiopians" and referred to their capital city of Meroe. [Herodotus, Histories, 139-140.]

According to Herodotus, the Nile Delta was connected to a sea-trading system that reached as far as Gibraltar. Nile river navigation was very sophisticated, using a combination of wind, current, animal traction and drag anchors to control wooden boats in both directions. Most cities were in the Nile Delta area (Canopus, Anthylla, Archandropolis), but he also mentioned Memphis (Cairo), Thebes and Elephantine (Aswan) in the Upper Nile Valley. Herodotus reported that there were a total of 20,000 inhabited towns in Egypt. [Herodotus, Histories, 199.]

In Egyptian society, women went to market as traders; but men were weavers, priests. Herodotus thought this was evidence that Egyptian culture was "backwards" compared to that of Greece and other lands. [Herodotus, Histories, 145.] There were seven social classes: priests, warriors, cowherds, swineherds, tradesmen, interpreters, and pilots. [Herodotus, Histories, 195.] The warrior class was privileged with land grants.

Herodotus was aware of Egyptian antiquity and learning. He specifically mentioned geometry and land measurement, solar calendar, 12-part year, and mummification.

There was still evidence (skulls) of the Persian conquest about 75 years later (525-450), when Herodotus visited Egypt.

#### HERODOTUS ON AFRICA OUTSIDE OF EGYPT

Herodotus provided such detail on the people of Africa that it is clear Egyptians of 450BC had extensive contact and knowledge of Africa as far as the western coast. According to Herodotus, the population contained two indigenous races (Libyans and Ethiopians) and two immigrant races (Greeks and Phoenicians). Herodotus described the following indigenous tribes of the Libyan coast west of Egypt, in this order from east to west: [Herodotus, Histories, 328-332.]

The Adyrmachidae lived along the coast. They lived like Egyptians but dressed like Libyans: ie. Egyptian culture reached non-Egyptians.

Giligamae had a port.

The Cyrenians were further west on the coast (JJ: Cyrene was a Greek



colony). The Asbystae lived inland from Cyrenians. They used four-horse chariots like the Cyrenians.

The Auschisae and the enclosed tribe of Bacles

The Nasamones (Nassamonians) were a larger tribe than the others.

They left their cattle on the coast in the summer and went inland for the date harvest at Augila. The Nassamonians reported contact with black-haired pygmies on a west-east river far to the south.

The Garamantes lived further inland behind the Nasamones in the land of wild beasts. The Garamantes "avoided all men" and lived without any means of defense (i.e.: nothing that Herodotus recognized as a "modern" army).

The Macae wore mohawk haircuts and carried ostrich skin shields in war.

The Gindanes women wear one leather ankle band for each lover they have had.

The Lotophagi live exclusively on lotus fruit.

Machlyes was where Jason's Argonaut crew nearly sank.

The Auses lived across the River Triton from the Machlyes.

Herodotus provided a description of the African interior "in the land of wild beasts," north of the belt of sand that runs from the Nile to Gibraltar. Each group lived around one of a string of salt hills with freshwater springs spaced ten days' journey apart. Here is a list from east to west:

The Ammonites led by King Etearchus, site of an oracle consulted by the Greeks at Cyrene.

Augila was the region where the Nasamones went for the date harvest in the fall/winter.

The Garamantes used four-horse chariots to hunt Ethiopian "hole-men" or troglodytes, who were very fast, ate snakes and lizards, and spoke a unique language that included bat-like squeaks.

The Atarantes have no individual names.

The Atlantes lived near Mt. Atlas, eat no living creature.

Herodotus reported other characteristics of eastern Libya: The desert exported both white and purple salt. The Libyan coast was occupied by nomadic pastoralists who lived on meat and milk, and whose people were healthiest in the world.

Herodotus also reported on the land west of the river Triton (probably the Chott el Jered/Chott el Fedjaj, which empties into the Mediterranean near Gabes, Tunisia). People lived from sedentary agriculture, although Herodotus considered the soil to be generally poorer than in Europe or Asia. The Maxyes live in forests inhabited by exotic creatures, the Zauces used women to drive war chariots and the Gyzantes bring up gold from the bottom of a local lake. There were more mountains and vegetation than eastern Libya. Herodotus also described the system of silent barter for gold.

HERODOTUS' CONTRIBUTION TO THE "BIG" QUESTIONS



Were Egyptians Africans? Herodotus believed that the Colchians (southern Black Sea area) were introduced to Asia by Egyptian expansion as far as Thrace and Scythia because "they have black skins and curly hair (not that that amounts to much, as other nations have the same)." [Herodotus, Histories, 167.] They also practised circumcision, unlike Mediterranean peoples of the time. How much did Egyptians know about Africa?: The Assyrian King Necos (609-594BC) sent out an expedition from the Persian Gulf that circumnavigated Africa in three years, returning to Egypt through the Straits of Gibraltar. Herodotus did not believe it because the Phoenician navigators reported that as they traveled west below southern Africa, they saw the noon sun on their right side. (JJ: This is in fact true, because the southern tip of Africa is in the southern hemisphere. Note also that Herodotus is accurate when he described King Necos' canal.) [Selincourt, World, 226-227; Herodotus, Histories, 283-284. Note that Herodotus also says the Carthaginians circumnavigated Africa.]

<http://courses.wcupa.edu/jones/his311/notes/herod.htm>

| 5103|2002-12-04 19:14:42|Paul Kekai Manansala|It's getting hairy in here| Traditions from the Greeks, Jews and Muslims.

"...several Egyptians told me that in their opinion the Colchidians were descended from soldiers of Sesotris. I had conjectured as much myself from two pointers, firstly because they have black skins and kinky hair..."

From Herodotus, Book II, 104.

"Why are the Ethiopians and Egyptians bandy-legged? Is it because of that the body of itself creates, because of disturbance by heat, like loss of wood when they become dry? The condition of their hair supports this theory; for it is curlier than that of other nations..."

From Aristotle, *\_Problemata\_* 909, 7.

"Moreover, because you [Ham] twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes, red; again, because you lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated..."



From the Talmud: Babylonian Sanhedrin 108b; and Midrash Rabbah-Genesis 22:5-6.

Jewish tradition>

"It is related by Damrah b. Rabi ah ? Ibn cAt□? his father: Ham begat all those who are black and curly-haired, while Japhet begat all those who are full-faced with small eyes, and Shem begat everyone who is handsome of face with beautiful hair. Noah prayed that the hair of Ham's descendants would not grow beyond their ears..."

From Tabari's \_al-Ta'r□ al-Rusul w'al Mulk\_, 1:223.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5104|2002-12-04 19:20:35|Paul Kekai Manansala|Re: AE hair|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

>

> Does Herodotus make a note of the egyptian use of wigs. Which was

a popular> feature in all eras.

>

He does say:

"Egyptians are shaven at other times, but after a death they let their hair and beard grow."

We could ask if AEs were mostly straight-haired why did they shave their heads and wear Africoid wigs?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5105|2002-12-04 19:27:49|Paul Kekai Manansala|Re: It's getting hairy in here|

--- In Ta\_Seti@y..., "Paul Kekai Manansala" wrote:

> "It is related by Damrah b. Rabi ah ? Ibn cAt□? his father: Ham

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> From Tabari's \_al-Ta'rik al-Rusul w'al Mulk\_, 1:223.  
>

Btw, doesn't the quote above sound an awful like modern three race theory.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5106|2002-12-04 21:08:47|Alex Derrick|Re: AE hair|

My apologies, if I am sidetracking the discussion. I got caught up in eurocentric psychology. :(

I never stopped to consider that the european egyptologist have and still are hand picking mummies that conform to their racist agenda. And without some africans on the scene our story is never fully going to be told.

1) The selection of royal mummies from the 18th and 19th dynasty all have a variety of hair textures. But all of the pharoahs have "negroid" skeletal proportions. This is important. How do these peoples have black bodies and blonde hair? What is the explination for the variety of hair textures and colors?

2) During the middle ages Europeans ground egyptian remains into a medicinal powder. During this period the africoid remains served no purpose and more than likely were the first to be pulverized. Sadly, there is no telling which africoid royal mummies are now destroyed at the hands of prominent egyptologist and others trying to profit off the sale of ancient africans.

The thought process of the ancestral predators being something like, "slave now, slave then, grind them into powder."

Straight hair people are always going to be more sensitive to straight hair remains/mummies!

3) The egyptian wig is made from a variety of materials, bark, plaited hemp, human hair, and wool(might be africoid hair). The styles exhibited are elaborate and exaggerated africoid hair styles (curly, and straight).



Europeans during the 19th century wore wigs to exaggerate their natural hair. The Egyptian wig is nothing but an stylization of the many differnt natural african hair styles.

See \_African Origins of Civilization\_ page 19, 39, 40,41.  
<http://highculture.8m.com/Files/AFRICA/AFICA0025.jpg>

The variety of wig textures shows us exactly the variety of egyptian hair. Wooly to straight, the curly & wooly wig/hair of higher frequency.

I think it would be a very usefull study to try and link up some of our modern africans styles with ancient egyptian wigs. Thus further illustrating the idea that egyptian wigs are elaborate africoid hair styles(even the straight variety) rooted in the black world.

comparison of straight haired modern and ancient african.  
[http://highculture.8m.com/Files/blue\\_crown/nubian\\_braids.jpg](http://highculture.8m.com/Files/blue_crown/nubian_braids.jpg)

I still have two questions

- 1) can hair turn from kinky to straight over time?
- 2) can dark hair turn light over time?

hotep kmt.jw  
Alex.

--==--

| 5107|2002-12-04 21:19:26|Alex Derrick|Re: Herodotus in Africa|  
I take herodutus for his word. He might not have been keen on the egyptian hair grooming technologies, wigs, extensions, plaits, fros, baldies, braids, beads, greezing, etc.

But one thing strikes me as odd. Herodutus is correct that the egyptians were black skinned. Would I be taking his words liberally if I extended this definition all the way down to lower egypt?

In other words, during the dynastic period lower egypt still had an exclusive black character, and was unphased by the asiatic and greek migrants?

If so, when did lower egypt loose its distinct black character?  
Islamic era?

Alex



>If they had straight hair I would still call them blacks.Herodotus claims they had wooly hair. WHAT HAPPENED TO IT?

>The evidence might have been destroyed I wouldn't put that past a racist in a minute.

>Alex

In answer to this question of what happened to all of the Black mummies, here is an excerpt frommy "Vanishing Evidence" series.

[http://www.geocities.com/M\\_Ampim/Vanishing/Part\\_II.html](http://www.geocities.com/M_Ampim/Vanishing/Part_II.html)

Advancing the work,  
Manu Ampim

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## EATING MUMMY

In the tombs, not only have the faces of many wall images been altered or destroyed, but the crimes against African mummies are almost beyond description. There is a tradition dating back to at least 1000 A.D. in which Arabs and later Europeans engaged in the practice of eating mummy. This practice has been written about by a number of authors, and it was widespread in modern Egypt and Western Europe. It consisted of countless ancient African mummies being burned, ground up, and made into a kind of powder in order to be eaten. This incredible act of cannibalism was considered an effective medical practice and folk remedy. The belief became widely prevalent that cures could be obtained by eating ground-up preserved bodies. Eating mummy was considered effective in treating contusions, coughs, epilepsy, migraines, ulcers, cases of poison, and as a general panacea.

Mummies or fragments of mummies were taken from their tombs and sent to Cairo and Alexandria, where merchants sent the ground-up parts all over Western Europe. In the European Middle Ages and Renaissance mummy trafficking was widespread. Egyptian mummies were so sought after that the chaplain to Queen Catherine de Medici of France made a special trip to Egypt in 1549 and, together with some physicians from Italy, broke into a number of tombs around Sakkara in a quest for mummies to use in various medicines. Catherines father-in-law, King Francis I of France, also carried ground-up mummy in a pouch around his waist at all times in case of an emergency.

The mummy madness was such that if a genuine ancient Egyptian mummy was not available, local Arabs would use the corpses of executed criminals or those who had died from disease. They used these modern substitutes to meet the high demand for mummy



powder, despite the protest against this barbaric practice by some physicians, among them the French surgeon Ambroise Paré who stated, It causes great pain in their stomachs, gives them evil smelling breath and brings about serious vomiting.

Eating Mummy had a long and respectable tradition as a medicinal remedy. This uncivilized European and Arab tradition of eating mummified human flesh was part of a flourishing trade and thus did not die out until the 19th century! It is impossible to calculate the many thousands of African mummies that ended up in the stomachs of Europeans and Arabs.

### **MODERN VIOLATIONS**

The violation of African mummies has continued without hesitation in the form of local Arab citizens and tomb guardians who hide mummies in a secluded location until they can find an adventurist tourist who willing to pay and be taken to see a mummy or skeletal remains. I have seen extreme violations being carried out by Arabs at various tomb sites. In one of the Khokka tombs on the West Bank of Waset (Luxor), I witnessed two Arabs go in a tomb and take out the mummified parts of an 18th dynasty African official. They took him out of his burial place and savagely began assembling the various parts: the lower legs, the upper legs, the torso, the head, and finally they took out the mummy's heart and asked me if I wanted to photograph it before they placed it inside of the chest area. All of this was done for baksheesh (tip) with no regard for the African ancestor.

In many other cases, human bones have been scattered throughout the tomb, as well as broken into small pieces and thrown about in the cemetery as the robbers are making off with the loot. The Arab villagers continue to loot ancient tombs and sell the African artifacts in the illicit underground antiquities market.

The destruction of African mummies has led to a gross distortion of the historical facts....

| 5109|2002-12-04 22:27:15|Paul Kekai Manansala|Re: AE hair|

--- In Ta\_Seti@y..., "Alex Derrick" wrote:

- >
- > I still have two questions
- > 1) can hair turn from kinky to straight over time?
- > 2) can dark hair turn light over time?
- >



Damage the cuticle sufficiently and both can occur overnight due to oxidation.

In most cases where mummy hair has been tested at least some oxidation of the protein bonds has occurred.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5110|2002-12-05 00:29:42|mansu\_musa|Re: What if the ancient Kemites had straight hair...|  
--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>  
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mummy was not available, local Arabs would use the corpses of executed criminals or those who had died from disease. They used these modern substitutes to meet the high demand for mummy powder, despite the protest against this barbaric practice by some physicians, among them the French surgeon Ambroise Paré who stated, "It causes great pain in their stomachs, gives them evil smelling breath and brings about serious vomiting."

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medicinal remedy. This uncivilized European and Arab tradition of eating mummified human flesh was part of a flourishing trade and thus did not die out until the 19th century! It is impossible to calculate the many thousands of African mummies that ended up in the stomachs of Europeans and Arabs.

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> MODERN VIOLATIONS



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hesitation in the form of local Arab citizens and tomb "guardians" who hide mummies in a secluded location until they can find an adventurist tourist who willing to pay and be taken to see a mummy or skeletal remains. I have seen extreme violations being carried out by Arabs at various tomb sites. In one of the Khokka tombs on the West Bank of Waset (Luxor), I witnessed two Arabs go in a tomb and take out the mummified parts of an 18th dynasty African official. They took him out of his burial place and savagely began assembling the various parts: the lower legs, the upper legs, the torso, the head, and finally they took out the mummy's heart and asked me if I wanted to photograph it before they placed it inside of the chest area. All of this was done for "baksheesh" (tip) with no regard for the African ancestor.

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the tomb, as well as broken into small pieces and thrown about in the cemetery as the robbers are making off with the loot. The Arab villagers continue to loot ancient tombs and sell the African artifacts in the illicit underground antiquities market.

>

> The destruction of African mummies has led to a gross

distortion of the historical facts....

Mr ampim you don't consider all modern day egyptains to be arabs do you ?? Do you realize that many fellahin in upper Kmt or luxor otherwise known as ipet isyrt are infact indigenous people and desdants of the the people on the walls of the tombs??

I understand and you are right that earlky arabs and mamelukes did much damage to the mummies and tombs,but you should not say all villagers living in upper Kmt are arabs because most are not.

<http://www.washington-report.org/backissues/0390/9003045.htm>

please read this mr ampim

Many modern day egyptains have had to fight a bitter battle with european museums and others to return our antiquities,so I doubt many fellahin would purposely destroy them unless they did it to make money.

| 5111|2002-12-05 00:34:09|mansu\_musa|Re: Herodotus in Africa|



--- In Ta\_Seti@y..., "Alex Derrick" wrote:

> I take herodutus for his word. He might not have been keen on the  
> egyptian hair grooming technologies, wigs, extensions, plaits,

fros,

> baldies, braids, beads, greezing, etc.

>

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> egyptians were black skinned. Would I be taking his words

liberally

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>

> In other words, during the dynastic period lower egypt still had an  
> exclusive black character, and was unphased by the asiatic and

greek

> migrants?

>

> If so, when did lower egypt loose its distinct black character?

> Islamic era?

>

> Alex

, during the dynastic period lower egypt still had an  
exclusive black character, and was unphased by the asiatic and greek  
migrants?

From my knowledge probably during the reign of menkaire there was  
migration of asiatics into the delta region, which probably paved the  
way for the hykos invasion.

The people in the delta region historically have been lighter than  
people to the south and it probably has been this way since pre  
dynastic times, because there might be some slight asiatic admixture  
within the delta which is why hosni mubarak is lighter than say a  
fellahin in upper Egypt.

It seems to have been that way since the tales of sinhue points out  
that a person from the delta visits upper egypt around elephantine is  
confused

| 5112|2002-12-05 00:39:12|mansu\_musa|Re: Herodotus in Africa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:



> --- In Ta\_Seti@y..., "Alex Derrick" wrote:  
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>

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However I personally believe that much of the city dwellers in places like cairo and alexzandria are mostly of foreign origin. IN cairo there are people who come from both lower and upepr egypt called baladi which are fellahin who come into the city to sell fruit and their produce.

Most of the people who controll things in Cairo are foreigners. YOu might see greeks aremnians,arabs and others who migrat to the city and establish buiness there.

Many people in Cairo and alexzandria would be mistaken for Africans americans if you put western clothes on them.

| 5113|2002-12-05 03:14:22|Loring Edward|Fw: Open Window to Africa|

----- Original Message -----

From: "Willem" <[info@us-africa.org](mailto:info@us-africa.org)>

Newsgroups: de.soc.kultur.aegypten

Sent: Saturday, November 09, 2002 8:30 AM

Subject: Open Window to Africa

> <http://www.african-union.us> is an open Internet window to Africa with  
> country files, an extensive link collection and hundereds of photos.  
> Information for travel, business and education. About art, culture,  
history,  
> economy, news. Also here you'll find an African effecting Event Calendar  
and  
> an online poll to vote for the Mother Africa Award 2002.  
>  
> With love from Africa ...  
>  
> Willem  
>  
>

| 5114|2002-12-05 04:51:13|Manu Ampim|Re: What if the ancient Kemites had straight hair...|



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>otherwise known as ipet isyut are infact indigenous people and  
>descendants of the people on the walls of the tombs??

Alberto, I understand your concern but most people around the immediate Waset (Luxor) area are not indigenous and have no relationship with the builders of the Old, Middle, and New Kingdom tomb images in ancient KMT. I have spent considerable time in the Waset area and I have clearly seen that the vast majority of the people in this specific area today are much lighter skin and look totally different from the ancient dark brown and reddish brown tomb images. Many of these villages in this area were established many centuries after classical pharaonic civilization, so "all" are not as indigenous as you are claiming; they are more recent migrants. The people that I am describing are Arabs and Turks, etc. and have no connection to pharaonic culture, and this is why their conduct is so outrageous and destructive. I have photographed and videoed these Arab and other individuals in the act of their criminal destruction of the monuments. These people are not indigenous to this region, unless you are attempting to apply some type of "one drop" genetic rule. I invite you to post pictures of the people you are referring to.

>I understand and you are right that early arabs and mamelukes did  
>much damage to the mummies and tombs, but you should not say all  
>villagers living in upper Kmt are arabs because most are not.

"All" is your word. The current-day Arab presence in this region is indisputable.

> I doubt many fellahin would purposely destroy them unless they did it to make money.

Of course, many fellahin and others have been corrupted to make money. This is what drives their conduct of looting tombs. Also, you should go to the Luxor area for a day and visit some of the temple sites (particularly Karnak) and take a look for yourself at the Egyptian "conservation" workers who continue to destroy images and descriptions in plain view of the public. These people are not the indigenous Africans in the region.

Manu Ampim

| 5115|2002-12-05 05:03:17|Manu Ampim|Re: Herodotus in Africa|

From: "mansu\_musa"



- > Many people in Cairo and alexzandria would be mistaken for
- > Africans americans if you put western clothes on them.

Many of the people in Cairo could possibly pass for a mixed African American. Most people in Cairo today are much lighter and have different hair than members of my family, and would clearly stand out as having a distinct look, even if you put them in western clothes.

Manu Ampim

| 5116|2002-12-05 08:17:27|omari maulana|Re: Herodotus in Africa|

I agree that from pre-dynastic to modern times there ahve always been Egyptians with a range of tropical African hair textures in Egypt. Playing the "devils advocate" the position that the Eurocentrics can take regarding Herodotus statement regarding AE wooly hair is that these traits were introduced with the New Kingdom expansion to the 4th cataract area. I don't agree with this, but this is why it is important to study and detail the range of indigenous TROPICAL African hair.

---

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| 5117|2002-12-05 08:19:14|omari maulana|Re: What if the ancient Kemites had straight hair...|

Regarding the question of what if the hair was straight, I believe that the Eurocentric definition of straight would be different than ours. Perhaps a new term is needed for this type/texture of African hair?

---

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| 5118|2002-12-05 09:44:58|a.manansala@attbi.com|Re: What if the ancient Kemites had straight hair...|

- > Regarding the question of what if the hair was straight, I believe that the
- > Eurocentric definition of straight would be different than ours. Perhaps a
- > new term is needed for this type/texture of African hair?
- >



This is a good point. Anyone who has seen "straight" Nubian or Fulani hair would still notice that it was distinctly Africoid with regard to texture and thickness. Maybe sometimes even more so than some wooly hair.

A good comparison would be the cases of limb ratios and cephalometric measurements.

Although East Africans are often described as "mixed" (Hamitic theory), they are actually more "Negroid" in the area of limb ratios and lower facial cephalometry (chin and jaw area) than West Africans.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5119|2002-12-05 10:43:03|Derrick, Alexander|Re: AE hair|

I copied "cynotrichous" right out of her article in Nekhen news.

I believe Greenberg was using that terminology too when referring to Ramses II.

-----Original Message-----

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

**Sent:** Wednesday, December 04, 2002 12:59 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] RE: AE hair

>Her definition of straight hair is  
>"cynotrichous(caucasoid) compared to  
>heliotrichous(negroid)."

I haven't come across anyone else using the phrase  
cynotrichous (Greek  
literally, like a dog, from kyn-, kyOn dog).  
Helio would imply tropical. When I asked her she  
seemed to be willing to  
admit a range and diversity to tropical Africans with  
regard to their hair.

I haven't come across anything.

>The high frequency of wide tooth combs is somewhat  
of a mystery, if such a  
>large population had straight or wavy hair. Perhaps  
they are used in  
>styling wigs.

I don't know that the population at large did have  
straight or wavy hair.  
We don't have her data and from some of her writings  
I'm left with the  
feeling that she is using broad (pre-dynastic to new  
kingdom) population



samples. I also want more info on the dating and context of the Hierakonopolis samples(?).

I stated in later post that I believed that the studied mummy population was highly selective to illustrate the straight hair agenda.

| 5120|2002-12-05 10:59:21|omari maulana|Re: AE hair|

I believe you misunderstood, I was referring to her use of the word in this article. I would not doubt that the term has been used before, perhaps rarely. I didn't think you were calling this hair "Cynotrichous".

>I copied "cynotrichous" right out of her article in Nekhen news.

>

>I believe Greenberg was using that terminology too when referring to Ramses

>II.

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 5121|2002-12-05 11:55:32|Derrick, Alexander|Re: Herodotus in Africa|

That argument would be weak.

Herodotus speaks of frizzled hair like it is a defining predominant characteristic. Not a trait acquired by expansion, slaving, jungle fever, etc.

He also does not segregate upper and lower *Kmt* by color which would be an obvious observation if this was true.

The lighter complexion of lower *Kmt* seems like the end result of recent Arab conquest of post-dynastic *Kmt*.

The evidence suggests the transition from africoid to caucasoid took place outside of *Kmt* proper. Correct?

Alberto, points out that story of the ship wrecked sailor as an example of the differences between of lower *kmt.jw* and upper *kmt.jw*.

The confusion experienced by a lower *kmt.jw* in upper *kmt.jw* reminds me of the "the country mouse in the city."

Send a country boy from Alabama to New York City for a week. He will be plenty confused.

alex derrick

-----Original Message-----

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

**Sent:** Thursday, December 05, 2002 8:17 AM

**To:** Ta\_Seti@yahoo.com

**Subject:** Re: [Ta\_Seti] Re: Herodotus in Africa

Playing the "devils advocate" the position that the Eurocentrics can take regarding

Herodotus statement regarding AE wooly hair is that these traits were



introduced with the New Kingdom expansion to the 4th cataract area.  
Your use of Yahoo! Groups is subject to the  
| 5122|2002-12-05 12:09:39|Loring Edward|Re: AE hair|

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, December 05, 2002 7:43 PM

**Subject:** RE: [Ta\_Seti] RE: AE hair

I copied "cynotrichous" right out of her article in Nekhen news.

(EL) Alex ...the term seemed so strange to me that I took down a volume of the "Mega Lexikon olis tis Ellinikis Lexis" from a seldom accessed top shelf in my library (Greek to Greek:Dictionary of the Academy of Athens in 15 vols., Athens, Academy of Athens 1964) and substantiated our general feeling that there has, or at least until then had, never been such a word. The "Lexicon" gives short quotes and numbered passages of all instances of all known Greek words at the time of publication. It must be a neologism, perhaps by the person under discussion. The etymology is clear, the use obscure, and I have resolved to stay out of racial-technical discussion in which I am not qualified. However, I would like to make one neutral equation in the hair/race discussion. Look at CNN. I do it in Switzerland, so we see the same people. Look at Iraqis and Palestinians (actually all Levantines). Who is an Arab? How many rich men in the 19th century had European repro-partners? Who is the repro-partner of the Secretary General? If any of you were ever stationed in Germany, how many repros do you account for? My daughter, Claudia, has never lived anywhere except in Germany; has never spoken a single word of English with me, but has an American passport. I happened to be working for the Amis ("our country", ...well, I was stupid enough and programmed enough to believe in that BS when I was younger) when she was made. You will find a lot of "quadroon" or "octoroon" Arabs in the Levant (Near East including Egypt, Turkey and Greece). The same goes for every other race and every other trade/military route. It was always that way AND the trend is increasing. When I came, disgusted, to Switzerland after the fall of Saigon in 1975, there were almost no people of colour in Basel. Since we started this race discussion on Ta\_Seti, I have developed a habit of counting how many Germanic and how many exotic (that is a comparative, not derisive term) people wait with me at a tram (streetcar) stop during non-working hours (Basel has the best tram system in the world... every 7 minutes there's a tram going somewhere...however, the Moscow Metro manages it every three minutes at rush hour. In general it's about 50-50 counting non-Germans as non-exotic (Turks, Latinos, Jugos etc); counting Germanic to non Germanic it's about 1:3. We have schools here where none of the children can speak any of our national languages (German, French, Italian, Romanisch). People one generation older than myself (b. 1937) remember that it was a sensation to see a non-whites on the street (in those days it also snowed in the winter and children skated on the Rhine ...lost/different world). You see, these changes can go very quickly. In the end no-one knows where they came from. All I can say to it is that I am no longer surprised when a black or brown child speaks perfect Basel dialect (you don't have that in America, except perhaps the "Black Dialect" (what do you call it?), which would interest me as a linguist, just like the spray art interests Mayaasan historian.

I'm not sure that this was 'on theme'. mostly I just say what I think as inspired by your discussions. Take it for what it is worth.

I am not trying to prove anything, just an older white person interested in justice, reporting on what he has lived and lives. Without dialogue, only people like Bush & Co will make it...

The best to you all,  
Ed Loring



I believe Greenberg was using that terminology too when referring to Ramses II.

-----Original Message-----

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

**Sent:** Wednesday, December 04, 2002 12:59 PM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** Re: [Ta\_Seti] RE: AE hair

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Hierakonopolis samples(?).

I stated in later post that I believed that the studied mummy population  
was highly selective to illustrate the straight hair agenda.

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[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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| 5123|2002-12-05 12:24:34|omari maulana|Re: Herodotus in Africa|  
Alex

Were talking about a time difference of over three thousand years between the pre-dynastic period of Hierkonopolis and the era of Herodutus! The focus, in my opinion should be on centralized examinations of specific times and places.

>That argument would be weak.

---

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| 5124|2002-12-05 12:36:05|amnehtt|yahoogroup for the Tuareg people|  
ta seti list:

greetings. just wanted to pass this info on concerning a yahoo groups for Tuareg folks, and those interested in them.

regards,  
amneh

From: iingram <[iingram@hunter.cuny.edu](mailto:iingram@hunter.cuny.edu)>

To: Karen DeRiso <[hc\\_anthroclub@hotmail.com](mailto:hc_anthroclub@hotmail.com)>

Subject: message

Date: Thu, 5 Dec 2002 11:05:18 -0500

hi Karen, its me Imani. could you pass along this info to everyone, i started a group on yahoo for the Tuareg people, this group is free to all and one can talk about anything concerning the Tuareg. here is the info: e-mail: [friendsofthetuareg@yahoogroups.com](mailto:friendsofthetuareg@yahoogroups.com), website:<http://groups.yahoo.com/group/friendsofthetuareg>.  
thanx! Imani.

| 5125|2002-12-05 13:15:29|a.manansala@attbi.com|Re: AE hair|

>  
> ----- Original Message -----  
> From: Derrick, Alexander  
> To: '[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'  
> Sent: Thursday, December 05, 2002 7:43 PM  
> Subject: RE: [Ta\_Seti] RE: AE hair  
>

People one generation older than myself



> (b. 1937)

> remember that it was a sensation to see a non-whites on the street (in those  
> days it also snowed in the winter and children skated on the Rhine

When I visited Switzerland in 1980, you could still get that sensation although not probably as much as before.

Unfortunately, race has to be included as a relevant topic because we still live in a world where history, anthropology, archaeology, linguistics, etc. are used by people, including scholars, to overtly or covertly support racism.

The idea of a "white" Egypt is one example.

So when Joann Fletcher goes to the trouble of pointing out that the hair she was studied was "Caucasoid" as specifically opposed to "Negroid," we are certainly entitled to respond.

Note that a lot of African-centered study has been termed "vindicationist," I also like the term "counter-supremacist." It has evolved beyond that, but not rejecting that vital component.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5126|2002-12-05 16:14:18|omari maulana|Re: yahooogroup for the Tuareg people|

I recieved this response:

Welcome, Guest Register - Sign In

Yahoo! Groups

There is no group called friendsofthetuareg..

>From: "amnehtt" <[tkbk4867@aol.com](mailto:tkbk4867@aol.com)>

>Reply-To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

>To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

>Subject: [Ta\_Seti] yahooogroup for the Tuareg people

>Date: Thu, 05 Dec 2002 20:35:59 -0000

>



>ta seti list:  
>  
>greetings. just wanted to pass this info on concerning a yahoo  
>groups for Tuareg folks, and those interested in them.  
>  
>regards,  
>amneh  
>  
>From: iingram <[iingram@hunter.cuny.edu](mailto:iingram@hunter.cuny.edu)>  
>To: Karen DeRiso <[hc\\_anthroclub@hotmail.com](mailto:hc_anthroclub@hotmail.com)>  
>Subject: message  
>Date: Thu, 5 Dec 2002 11:05:18 -0500  
>  
>hi Karen, its me Imani. could you pass along this info to everyone,  
>i started a group on yahoo for the Tuareg people, this group is free  
>to all and one can talk about anything concerning the Tuareg. here  
>is the info: e-mail: [friendsofthetuareg@yahoogroups.com](mailto:friendsofthetuareg@yahoogroups.com),  
>website:<http://groups.yahoo.com/group/friendsofthetuareg>.  
>thanx! Imani.  
>  
>  
>  
>

---

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| 5127|2002-12-05 18:04:18|Derrick, Alexander|AE hair|

Maybe I am tripping. But this whole conversations really doesn't jibe with me.

The way the textbooks are written they would have you believe that their are more blondes and redheads in *Kmt* than afros. That is so ill.

Thanks to all members of the group who helped built with me.

I'm going to check out Joann Fletcher's sources this weekend.

I'll pick up the forum on Monday.

I'llscan and post whatever material that is useful.

[hotep.kmt.jw](mailto:hotep.kmt.jw)

Alex

| 5128|2002-12-05 21:08:05|David (Yes I drew the pic)|Re: The Hair Argument (Told you Mansu)|

Mansu, I told you before, they are losing. The Caucasian orientation of Egypt just does not exist. This aspect of the debate borders on hyperdiffusionism, where anyone can be Caucasoid, as long as you have straight hair. Again, let us not fall into the trick of having to



make every Ancient Egyptian have woolly hair in order to validate the consistent truth that they were all in all Black.

Even now, we know that the real Egyptians are somehow fooled into thinking they aren't the real ones but the "Saeedi" while the 2nd generation of Greeks, Armenians, and Turks live in the Delta, claiming to be the real deal. This is the same thing as the hair issue. There is no way hair texture can compare to the odds of evidence we have already amassed. In fact, those pics of the scrapped off features on some of the tombs do more to bolster our case than anything.

This will never end, but each time they try, they just reveal more of the truth. So in effect they are helping us.

Told you Mansu.

--- In Ta\_Seti@y..., "Paul Kekai Manansala" wrote:

> Given the importance of the hair argument in Western Egyptology,  
> especially when confronted with bioanthropology studies like those  
> of Keita, Prowse and Lovell, Arnel et al., etc., I'm reposting this  
> article:

>

> From: a.manansala@a...

> Date: Thu Feb 21, 2002 6:34 pm

> Subject: Fwd: Egyptology: Hanging in the Hair

>

>

> West Africa Magazine

> 8th July 2001

>

> Egyptology: Hanging in the Hair

>

> Anu M'bantu and Fari Supia

>

> FOR YEARS, EGYPTOLOGY

> has been fighting a losing

> battle to hold onto an ancient

> Egypt that is Caucasian or, at

> worst, sun-tanned Caucasian.

>

> At the 1974 UNESCO conference

> Egyptology was dealt a fatal blow. Two

> African scholars wiped the floor with 18

> world-renowned Egyptologists. They

> proved in 11 different categories of

> evidence that the ancient Egyptians



- > were Africans (Black). Following that
- > beating, Egyptology has been on its
- > knees praying to be saved by science.
- > Their last glimmer of hope has been the
- > hair on Egyptian mummies.
- > The mummies on display in the
- > world's museums exhibit Caucasoid-
- > looking hair, some of it brown and
- > blonde. These mummies include
- > Pharaoh Seqenenre Tao of the 17th
- > dynasty and the 19th dynasty's Rameses
- > II. As one scholar put it: "The most
- > common hair colour, then as now, was a
- > very dark brown, almost black colour
- > although natural auburn and even
- > (rather surprisingly) blonde hair are
- > also to be found."
- > Many Black scholars try skilfully to
- > avoid the hair problem. This is a
- > mistake!
- > In 1914, a white doctor in Detroit
- > initiated divorce proceeding against his
- > wife whom he suspected of being a
- > "closet Negro". At the trial, the
- > anthropologist, Franz Boas, was called
- > upon as a race expert. Boas declared: "If
- > this woman has any of the
- > characteristics of the Negro race it
- > would be easy to find them... one
- > characteristic that is regarded as reliable
- > is the hair. You can tell by microscopic
- > examination of a cross-section of hair to
- > what race that person belongs."
- > With this revelation, trichology (the
- > scientific analysis of hair) reached the
- > American public. But what are these
- > differences?
- > The cross-section of a hair shaft is
- > measured with an instrument called a
- > trichometer. From this you can get
- > measurements for the minimum and
- > maximum diameter of a hair The
- > minimum measurement is then divided
- > by the maximum and then multiplied by
- > a hundred. This produces an index. A
- > survey of the scientific literature



> produces the following breakdown:

>

>

>

> San, Southern African 55.00

> Zulu, Southern African 55.00

> Sub-Saharan Africa 60.00

> Tasmanian (Black) 64.70

> Australian (Black) 68.00

> Western European 71.20

> Asian Indian 73.00

> Navajo American 77.00

> Chinese 82.60

>

>

>

>

> In the early 1970s, the Czech

> anthropologist Eugen Strouhal

> examined pre-dynastic Egyptian skulls \_

> at Cambridge University. He sent some

> samples of the hair to the Institute of

> Anthropology at Charles University,

> Prague, to be analysed. The hair samples

> were described as varying in texture

> from "wavy" to "curly" and in colour

> from "light brown" to "black". Strouhal

> summarised the results of the analysis:

> "The outline of the cross-sections of the

> hairs was flattened, with indices ranging

> from 35 to 65. These peculiarities also

> show the Negroid inference among the

> Badarians (pre-dynastic Egyptians)."

> The term "Negroid influence"

> suggests intermixture, but as the table

> suggests this hair is more "Negroid"

> than the San and the Zulu samples,

> currently the most Negroid hair in

> existence!

> In another study, hair samples from

> ten 18th-25th dynasty individuals

> produced an average index of 51! As far

> back as 1877, Dr. Pruner-Bey analysed six

> ancient Egyptian hair samples. Their

> average index of 64.4 was similar to the

> Tasmanians who lie at the periphery of



- > the African-haired populations.
- > A team of Italian anthropologists
- > published their research in the Journal
- > of Human Evolution in 1972 and 1980.
- > They measured two samples consisting
- > of 26 individuals from pre-dynastic, 12th
- > dynasty and 18th dynasty mummies.
- > They produced a mean index of 66.50
- >
- >
- > The overall average of all four sets of
- > ancient Egyptian hair samples was 60.02.
- > Sounds familiar..., just check the table!
- > Since microscopic analysis shows
- > ancient Egyptian hair to be completely
- > African, why does the hair look
- > Caucasoid? Research has given us the
- > answers.
- > Hair is made of keratin protein.
- > Keratin is composed of amino acid
- > chains called polypeptides. In a hair, two
- > such chains are called cross-chain
- > polypeptides. These are held together by
- > disulphide bonds. The bulk of the hair,
- > the source of its strength and curl, is
- > called the cortex. The hair shafts are
- > made of a protective outer layer called
- > the cuticle.
- > We are informed by Afro Hair - A
- > Salon Book, that chemicals for bleaching,
- > penning and straightening hair must
- > reach the cortex to be effective. For hair
- > to be permed or straightened the
- > disulphide bonds in the cortex must be
- > broken. The anthropologist Daniel
- > Hardy writing in the American Journal
- > of Physical Anthropology, tells us that
- > keratin is stable owing to disulphide
- > bonds. However, when hair is exposed to
- > harsh conditions it can lead to oxidation
- > of protein molecules in the cortex, which
- > leads to the alteration of hair texture,
- > such as straightening.
- > Two British anthropologists,
- > Brothwell and Spearman, have found
- > evidence of cortex keratin oxidation in



> ancient Egyptian hair. They held that the  
> mummification process was responsible,  
> because of the strong alkaline substance  
> used. This resulted in the yellowing and  
> browning of hair as well as the  
> straightening effect.  
> This means that visual appearance  
> of the hair on mummies cannot disguise  
> their racial affinities. The presence of  
> blonde and brown hair on ancient  
> egyptian mummies has nothing to do  
> with their racial identity and everything  
> to do with mummification and the  
> passage of time. As the studies have  
> shown, when you put the evidence under  
> a microscope the truth comes out. At  
> last, Egyptology's prayers have been  
> answered. It has been put out of its  
> misery. Its tombstone reads Egyptology,  
> R.I.P June 2001.

| 5129|2002-12-05 21:16:56|mansu\_musa|Re: Herodotus in Africa|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> That argument would be weak.  
>  
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- > the "the country mouse in the city."
- >
- > Send a country bwoy from Alabama to New York City for a week. He

will be

- > plenty confused.
- >
- > alex derrick
- >
- > -----Original Message-----
- > From: omari maulana [mailto:omari\_maulana@h...]
- > Sent: Thursday, December 05, 2002 8:17 AM
- > To: Ta\_Seti@y...
- > Subject: Re: [Ta\_Seti] Re: Herodotus in Africa
- > Playing the "devils advocate" the position that the Eurocentrics

can take

- > regarding
- > Herodotus statement regarding AE wooly hair is that these traits

were

- > introduced with the New Kingdom expansion to the 4th cataract

area.

- > Your use of Yahoo! Groups is subject to the

I just read a book that kind of mad me upset. I was in a book stores and I skimmed through the book hugh thomas the slave trade,which made a referenbce to herodotus saying the kemetians traded in black slaves,which I have never seen this in herodotus writting. The book even goes further to say the ancient kermetiasns drove boats to somalia land and enslaved the people of punt and once again there is no reference to this.

They claim that the nubian soliders in kmt came as slaves even though,it is true that the pharoah peppi and others hired these people for their archery skills and millitary combat and that they were not slaves. If you read this book let me know because it is spreading misinformation.



David o connor says in his book that ta seti was never a great supplier of slaves, but actually kemetians never had a system of chattel slavery and only captured people would become slaves.

| 5130|2002-12-05 21:27:47|mansu\_musa|Re: The Hair Argument (Told you Mansu)|

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> >

> > From: a.manansala@a...

> > Date: Thu Feb 21, 2002 6:34 pm

> > Subject: Fwd: Egyptology: Hanging in the Hair

> >

> >

> > West Africa Magazine

> > 8th July 2001

> >

> > Egyptology: Hanging in the Hair

> >

> > Anu M'bantu and Fari Supia

> >

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> > We are informed by Afro Hair - A  
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> > penning and straightening hair must  
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> > R.I.P June 2001.

Even now, we know that the real Egyptians are somehow fooled into thinking they aren't the real ones but the "Saeedi" while the 2nd generation of Greeks, Armenians, and Turks live in the Delta, claiming to be the real deal.

You are actually very correct about this. Many of the city dwellers in Cairo are not true descendants of the ancient kemetites, and even some of the coptics who claim to be are not either.

The city is where most of the islamic caliphates and mixing took places and especially in Cairo, which is probably why they have a distinct look than most upper kemetians or the al seedi, which in reality are the fellahin who still practice and farm like their ancient ancestors did.

I am waiting for the painful demise of eurocentric egyptology where it will come crashing down on these people's heads, and laugh in their face.

I being an Egyptian did not grow up in Egypt know called the Arab Republic of Egypt, which is another reason why many modern day Egyptians are blind of what they truly are i.e. upper Egyptians like me, do not know one thing about the past because they neither teach it in school in modern day Egypt.

Thanks to this group and some independent study I know know the truth about the matter

| 5131|2002-12-05 21:28:00|David (Yes I drew the pic)|Re: The Hair Argument (Told you Mansu)|

Let me clarify my point on the hair issue. Way back in this group, I spoke about how mummification (the use of Natron and choline based preservatives) would undoubtedly cause hair to change color. I also spoke of how people with curly hair end up with hair that is more straight over time. Look at any Black person in recent history, look at their hair in a picture, then look at them in the present day, 30 40 or even 50 years older, you will see this. Take Sidney Poitier. Now remember that Ramesses was in his 80's or 90's when HE died, and so bear in mind that many of the Pharaohs in question were old, and their hair thinned out and straightened and lost much of the strength it had in their youth. Add this fact to the mummification process... and you have sense to something that was just speculation.



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> > R.I.P June 2001.

| 5132|2002-12-05 21:43:49|David (Yes I drew the pic)|Re: Herodotus in Africa|



> > Herodotus speaks of frizzled hair like it is a defining

predominant characteristic. Not a trait acquired by expansion, slaving, jungle fever, etc. He also does not segregate upper and lower Kmt by color which would be an obvious observation if this was true.

If I were to think sensibly, I would say, why does it HAVE to be the result of expansion, and even if it were expansion, why would that cause any discontinuity with the presence of these characteristics in the same people in earlier periods of history? In fact, why wouldn't jungle fever cause people in Greece to look Mediterranean instead of Nordic... if I use the same line of reasoning that is used.

Here is a great example. AND this will get its own posting as to help clarify my position on the Egyptian debate, and why I come from the perspective that one does not need to have to "find" "evidence".

The National Geographic Magazine November 2002 Issue talks about skin. On page 53, they show Skin tones and corresponding numeric values (much like the anthropological tests on hair, skulls, etc) If you notice (and this applies very directly to the Egyptian debate), you have 14, 18, 26 to start off the first 3. These are very minute differences in Caucasoids. But when you get past the fifth person (who is clearly lightskinned) you jump to 104 (a dark skinned person). What happened in between 46 and 104? Not much work was done for that. Even further is page 46. A "rainbow" of children. From light to dark. Again the same minute changes on the lighside, the same great jumps from tone on the darker side.

Herodotus being on skintone like 37 saw Lower Egyptians (46-90) and UPper Egypt (60-120). In both instances he saw different varieties of Black people.

Now me personally, I find this all to be neither here or there. But since Herodotus lived during the period of Caucasoid European expansion into Egypt, there is a strong reason why there would be differences. Back during HIS time, a big portion of the Delta Egyptians were actually Greeks, Persians, Anatolians, Etc...

> > The lighter complexion of lower Kmt seems like the end result of  
> recent Arab  
> > conquest of post-dynastic Kmt.  
> > The evidence suggests the transition from africoid to caucasoid



> took place  
> > outside of Kmt proper. Correct?  
> >  
> > Alberto, points out that story of the ship wrecked sailor as an  
> example of  
> > the differences between of lower kmt.jw and upper kmt.jw.  
> > The confusion experienced by a lower kmt.jw in upper kmt.jw

reminds

> me of  
> > the "the country mouse in the city."  
> >  
> > Send a country bwoy from Alabama to New York City for a week. He  
> will be  
> > plenty confused.  
> >  
> > alex derrick  
> >  
> > -----Original Message-----  
> > From: omari maulana [mailto:omari\_maulana@h...]  
> > Sent: Thursday, December 05, 2002 8:17 AM  
> > To: Ta\_Seti@y...  
> > Subject: Re: [Ta\_Seti] Re: Herodotus in Africa  
> > Playing the "devils advocate" the position that the Eurocentrics  
> can take  
> > regarding  
> > Herodotus statement regarding AE wooly hair is that these traits  
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> > Your use of Yahoo! Groups is subject to the  
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> chattel slavery and only captured people would become slaves.

| 5133|2002-12-05 21:49:23|Demetreis|Re: Eclipse brings claim of medieval African observatory|  
Chance cannot be ruled out.....how obtuse!

Thussaara

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** ['ta\\_seti@yahoogroups.com'](mailto:ta_seti@yahoogroups.com)

**Sent:** Wednesday, December 04, 2002 12:33 PM

**Subject:** [Ta\_Seti] Eclipse brings claim of medieval African observatory

<http://www.newscientist.com/news/news.jsp?id=ns99993137>

## Eclipse brings claim of medieval African observatory

12:5304December02

Stuart Clark and Damian Carrington

Great Zimbabwe is a controversial site thought to have been a royal residence (Image: Corbis)

Viewers of the total solar eclipse in Southern Africa early on Wednesday have also had their eyes opened by second startling

event - newly released evidence that a medieval African site was an astronomical observatory.

Starting just before 0600 GMT, the shadow of the Moon took 30 minutes to cross Africa from west to east, before heading over the Indian Ocean to make landfall in western Australia around 0900 GMT.

In Africa, between 0610 and 0620, the shadow crossed the southern tip of Zimbabwe, not far from the mysterious stone ruins of Great Zimbabwe, from which the country took its name.

Great Zimbabwe, built in about 1200 AD is a perplexing UN world heritage site. At its heart is the Great Enclosure - a wall comprised of over 5000 cubic metres of stone and marking a perimeter 240 metres in length. Archaeologists had assumed it was once a royal residence.

But on Wednesday, archaeologist-astronomer Richard Wade, of the Nkwe Ridge Observatory, South Africa, presented his new evidence. He claims Great Zimbabwe was similar in function to Stonehenge in England, though much younger.



## Eclipse predictor

"This is the culmination of nearly 30 years of research," Wade told **New Scientist**. Central to his conclusion is the location of stone monoliths on the eastern arc of the Great Enclosure.

According to Wade, they line up with the rising of the Sun, Moon and bright stars at certain, astronomically significant times of the year. One of the more striking alignments that Wade has observed is the rise of three bright stars in Orion over three of the monoliths, on the morning of the winter solstice, the shortest day of the year.



The patterns have previously been interpreted as those on snake skin (Image: Natural History Museum, Bulawayo)

One monolith could also be an eclipse predictor. Wade says it is notched in such a way that "the pattern and amount of notches can only be a record of the Venus' alignments with Earth, and we know that the location of Venus in the sky can be used to predict eclipses. It also has crescents and discs carved into it."

Perhaps most contentiously, Wade believes he knows why a conical tower that has previously baffled archaeologists was built. "The conical tower lines up precisely with the supernova known to have exploded in Vela, 700 to 800 years ago," he says.

## Chance alignments

His work so far has been vetted by astronomers from the South African Astronomical Observatory and will be submitted to scientific journals.

However, some experts warn that there are so many stones on the walls of the Great Enclosure that some chance alignments are inevitable. Researchers should be careful of reading too much into them, they say, adding that more work is needed before Great Zimbabwe's use as an observatory is proven.

David Dearborn, a physicist at Lawrence Livermore National Laboratory who has also studied Mayan astronomy in South America, notes that spectacular sites like Great Zimbabwe and Stonehenge pose a particular scientific challenge because they are one-offs.

Astronomical alignments of objects at such sites may be suggestive but chance cannot be ruled out. Dearborn adds that studies of numerous smaller sites can provide statistical support for such alignments, as can evidence from oral histories that people who used the site had astronomical knowledge.

12:5304December02

[Return to news story](#)

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| 5134|2002-12-05 21:49:24|Demetreis|Re: It's getting hairy in here|

Yes it does....I had said before.....many of the "myths" about Kemetians are taken from the Christian bible. What I do not hear is that the Old Testament as it is called, was written by Jewish mathematicians. Hmmmmm. I believe this race of people "despised" my ancestors did they not?  
Thussaara

----- Original Message -----

**From:** [Paul Kekai Manansala](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, December 04, 2002 7:25 PM

**Subject:** [Ta\_Seti] Re: It's getting hairy in here

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Paul Kekai Manansala" <[a.manansala@a...](mailto:a.manansala@a...)> wrote:

> "It is related by Damrah b. Rabic ah ? Ibn cAt□? his father:  
Ham  
> begat all those who are black and curly-haired, while Japhet  
begat  
> all those who are full-faced with small eyes, and Shem begat  
> everyone who is handsome of face with beautiful hair. Noah  
prayed  
> that the hair of Ham's descendants would not grow beyond their  
> ears..."  
>  
> From Tabari's \_al-Ta'r□ al-Rusul w'al Mulk\_, 1:223.  
>

Btw, doesn't the quote above sound an awful like modern three  
race  
theory.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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| 5135|2002-12-05 21:49:27|Demetreis|Re: AE hair|



Would not being a Kemetian be more relevant to "culture" instead of race? Is the hair issue moot? There were many Kemetians of different races.....sort of like here where I live. Being American is multi-racial but it does play to a "general" sense of culture.  
Thussaara

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** '[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'

**Sent:** Thursday, December 05, 2002 6:04 PM

**Subject:** [Ta\_Seti] AE hair

Maybe I am tripping. But this whole conversations really doesn't jibe with me.

The way the textbooks are written they would have you believe that there are more blondes and redheads in *Kmt* than afros. That is so ill.

Thanks to all members of the group who helped built with me.  
I'm going to check out Joann Fletcher's sources this weekend.  
I'll pick up the forum on Monday.  
I'll scan and post whatever material that is useful.

hotep kmt.jw  
Alex

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| 5136|2002-12-05 22:00:09|David (Yes I drew the pic)|The National Geographic Blunder & 16%|

Who remembers the Akhenaten issue of National Geographic?

The infamous QUEEN Tiye blunder, where her dark skinned ebony bust was redrawn 4 pages later to somehow show a caucasian exploitation. (yeah I misspelled that on purpose)

Now, November Nat. Geo. shows the skin issue. Skin color, which is measured in great detail between shades that are light, and with very great gaps in shades that are dark. Somehow this paints a balanced view of the human population. The UV index or MED (Minimal Erythema Dose) is what it's called, but the lack of uniformity in the examples show the foundation of fallaciousness in the study. Then look on page

How then can data like this be presented as well in any "antropological" study of Egypt? Hair texture, etc. Of course it's selective, everyone knows that. The problem is, who is going to be dumb enough to believe that. But who is smart enough to see the 16%



Black limit?

This is a study that I find consistent in my observations of white scholarly observations of other people and humanity. In my research I have seen that the Eurocentric scholar does not allow more than 16% (roughly 1/6th) presence, relationship, or relevance of Black or African involvement. Take any "balanced" study, like National Geographic, or anywhere else, and look for the 1/6th rule. Only time the 1/6th rule is violated is when you place "mixed" people, that is people who could be either "bi-racial" or "arab/latino" where the amount is then doubled. I believe this personally is to reflect the American population, which is around 30% Black/Latino. Or perhaps the population count is adjusted to fit into this current pattern.

Look at any Eurocentric debate about Egypt. In all the counterclaims, the Eurocentricists follow the pattern. Talk to Greenberg, she follows the pattern very very closely. Egypt as a whole was only 1/6th Black, while the average Pharaoh was only Black by 1 great grandparent.

In fact, you can let the Eurocentricists speak freely, they will say the hair was straight only slightly wavy (16%), features caucasoid, only slightly Negroid (16%), history Caucasoid with only a few Negroid Pharaohs (16%), etc. Then they will concede and say that another 16% were mixed.

If Greenberg is making it look like that straight hair was more common than wooly hair, just find a way to speak without debating, ask her true opinion on the hair. She will say about 1/6th had really Negroid hair.

| 5137|2002-12-05 22:08:40|David (Yes I drew the pic)|Re: AE hair| American cultural identity and Egyptian cultural identity follow very different premises.

1. The age of American culture is less than 300 years old. Whereas Egyptian culture was over 3000. More than 10 times the time to develop.

2. The origins of the people follow the natural migrations across land, without any known outside foreign settling (no... they DONT) until the twilight of the culture... or except for periods of NOTED migrations (Hyksos for example).

3. Even though both Egypt and America allows for assimilation, American culture tends to treat Eurocentric origin and adaptations as more authentic and the final successful phase of a foreigner coming



here. In Egypt the goal was for a foreigner to become Egyptian and in fact adopt similar Nubian traits (Nubian WIGS in Egypt... straight hair with relaxer in America). In fact I never heard of a Nubian in Egypt having to assimilate in all of my readings of Ancient Egypt. Culturally speaking, Ta-Seti, Wawat and Kush simply were closely related. Whereas the Shemsu and the Kemu/Kemetu were clearly culturally differentiated.

--- In Ta\_Seti@y..., "Demetreis" wrote:

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> ----- Original Message -----

> From: Derrick, Alexander

> To: 'Ta\_Seti@y...'

> Sent: Thursday, December 05, 2002 6:04 PM

> Subject: [Ta\_Seti] AE hair

>

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>

> hotep kmt.jw

> Alex

>

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| 5138|2002-12-05 23:11:38|mansu\_musa|Star sheds light on African 'Stonehenge'|

Star sheds light on African 'Stonehenge'

By Richard Stenger

CNN

Friday, December 6, 2002 Posted: 4:01 AM HKT (2001 GMT)

(CNN) -- Mysterious ruins in Zimbabwe, nearly brushed this week by the shadow of a total solar eclipse, once served as an astronomical observatory to track eclipses, solstices and an elusive exploding star, a South African scientist said.

The Great Enclosure in the archaeological site of Great Zimbabwe, a crumbling ring of stone walls and platforms about 250 meters in circumference, was thought to have been a palace complex for regional rulers some 800 years ago.

But Richard Wade of the Nkwe Ridge Observatory thinks that the enclosure was used in a similar capacity as the much older Stonehenge in Great Britain.

The arrangement of the walls, the complicated symbols on stone monoliths and the position of a tall tower suggest that medieval Zimbabweans used the complex to track the moon, sun, planets and stars for centuries.

"The importance of Great Zimbabwe is that it was the capital of the only known sub-Saharan African Empire that lasted almost 1,000 years. Everyone in southern Africa somehow relates to this nucleus cultural complex," Wade said.

Several of the stone monoliths, for example, line up with certain bright stars in the constellation Orion as they rise on the morning of the shortest day of the year, the winter solstice.

Boosting an ancient legend

Another contains markings that coincide with orbital patterns of Earth and Venus, which could be used to forecast eclipses, Wade said. In his most controversial position, Wade suggests that a tower at the complex, whose purpose has baffled historians, was probably built to observe an exploding star in roughly 1300 AD.

"This large conical tower in the great enclosure stands directly in line with the rising supernova remnant when seen from the observation platform and court area of the time," Wade wrote in a paper to be submitted to the journals Science and Scientific American.

"They requested that I send the work on completion," he said. "I have been peer reviewed now for almost four years and only recently have I received a nod from the South African science community."



Modern telescope observations indicate that a supernova lit up the sky at approximately the same time. Historic records make no mention of it, an omission that does not surprise Wade since the dying star appeared over the Southern Hemisphere, which at the time had virtually no literate cultures.

But oral legends in the region lend credence to the supernova idea, Wade said. The Sena people of Zimbabwe hold that their ancestors migrated from the north by following an unusually bright star in the southern skies.

[http://www.cnn.com/virtual/editions/europe/2000/roof/change.pop/frames](http://www.cnn.com/virtual/editions/europe/2000/roof/change.pop/frames.et.exclude.html)  
et.exclude.html

| 5139|2002-12-05 23:12:21|mansu\_musa|Earliest New World writing revealed|  
Earliest New World writing revealed

19:00 05 December 02 NewScientist.com news service

The discovery of a fist-sized ceramic cylinder and fragments of engraved plaques has pushed back the earliest evidence of writing in the Americas by at least 350 years to 650 BC.

Rolling the cylinder printed symbols indicating allegiance to a king - a striking difference from the Old World, where the oldest known writing was used for keeping records by the first accountants.

uncovered the cylinder and fingernail-sized fragments among debris from an ancient festival at San Andres, an Olmec town on the coastal plain of the Mexican state of Tabasco.

Carbon dating of layers in the rubbish heap gave age of the artefacts. The next-oldest writing from the region is on a monument at a site of the Zapotec culture 300 kilometres to the west. But its date is poorly constrained, to sometime between 300 BC and 200 AD.

Three later cultures in the same area used similar writing, the well-known Mayan, and the lesser-known Isthmain and Oxacan.

The cylinder shows two glyphs linked by lines to the mouth of a bird, giving the impression the glyphs are being spoken. One is "ajaw," meaning "king," and the other "three ajaw", a day in the sacred 260-day calendar used throughout the region for over a millennium.

### Body paint

Later cultures used similar lines to show speech by people as well as by animals. When covered with ink or paint, the roller printed the bird and symbols on cloth or people's bodies. The date probably was the king's name, a common practice at the time.

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<<http://www.upenn.edu/museum/Games/cuneiform.html>>

Science <<http://www.sciencemag.org>>

"It's a kind of royal seal, used in decoration," Mary Pohl, an anthropologist at Florida State University in Tallahassee, told New Scientist. People in San Andres probably wore it "to show their fealty to the king" who resided at the main Olmec city of La Venta nearby.

The Olmec were the first American culture with a distinct ruling class, and Pohl believes they developed writing for rituals and rulers. Later Mesoamerican writing retained the links to kings and rituals, including the sacred calendar. Pohl says that writing could have originated at the start of the first Olmec culture in 1300 BC, but no evidence has survived.

In contrast, Old World writing is far older and traces back to tokens placed in clay envelopes to keep account of animals or other possessions. By about 3000 BC, symbols written on tablets replaced the tokens, becoming the world's first writing.

Journal reference: Science (vol 298, p 1984)

Jeff Hecht

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| 5140|2002-12-05 23:23:03|mansu\_musa|Namoratunga In kenya borna calender |

STONE ALIGNMENTS IN SUBSAHARAN AFRICA

Megalithic sites are found everywhere; many were apparently used for



calendar reckoning. Although numerous megalithic circles and other arrangements are known in Africa, particularly Ethiopia, astronomy does not seem to have been a primary objective of African sites. Now, however, a stone alignment in northwestern Kenya called Namoratunga has been found with unmistakable astronomical overtones. At Namoratunga, 19 large basalt pillars are arranged in rows forming a suggestive pattern. Since the site is dated at approximately 300 B.C., archeologists have taken sightings on seven prominent stars as they would have appeared during this period. (The azimuths of some of these stars had changed by as much as 12 in 2,200 years.) The stars chosen are those employed by Eastern Cushites, the present inhabitants of the region, in calculating their rather sophisticated calendar. Pairs and frequently triads of these pillars line up very accurately (to less than 1°) with the seven key stars. The people occupying this part of Kenya about 300 B.C., therefore, probably possessed detailed astronomical information.

(Lynch, B.M., and Robbins, L.H.; "Namoratunga: The First Archaeoastronomical Evidence in Sub-Saharan Africa," *Science*, 200:766, 1978.)

Comment. This astronomical sophistication is consistent with the celestial knowledge of the Dogon tribe mentioned in the controversial book: *The Sirius Mystery*. For more on African megalithic sites, see our Handbook: Ancient Man. Description here .

<http://www.science-frontiers.com/sf004/sf004p01.htm>

Pappademos (1983) presents an outline of Africa's role in the history of physics. Weule (1921) studied early forms of mechanics, based on his fieldwork in eastern Africa. Lynch and Robbins (1983) analyse evidence from Namoratunga, a megalithic site in northwestern Kenya, that suggests that a prehistoric calendar based on detailed astronomical knowledge was in use in eastern Africa (c.300 B.C.). ----

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<<http://tycho.as.utexas.edu/~wheel/africa/bibliography.htm>> James Cornell. "The First Stargazers: An Introduction to the Origins of Astronomy," New York: Scribner, 1981 Chapter " Light on the Dark Continent " presents archaeoastronomical information on Africa. Mentions Namoratunga... Doyle, Laurance R., and Thomas J. Wilcox. "Statistical Analysis of Namoratunga: An Archaeoastronomical Site in Sub-Saharan Africa?" *Journal of the British Institute in Eastern Africa*. 1986, pp. 125-128. Article about the argument over the Namoratunga II site. Its legitimacy as an archaeoastronomical site. Lynch, B.M., and Robbins, L.H. "Namoratunga: The First Archaeoastronomical Evidence in Sub-Saharan Africa," *Science*. May 1978: 766-768. Article about the Namoratunga II site and evidence



that shows its archaeoastronomical implications. Paul, G. "The Astronomical Dating of a Northeast African Stone Configuration," The Observatory, 1980: 206-209. Article on the calculations of the precessions of the seven stars relevant to the Namoratunga II site. --

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<<http://tycho.as.utexas.edu/~wheel/africa/comparison.htm>>

| 5141|2002-12-05 23:25:21|mansu\_musa|Re: Namoratunga In kenya borna calender|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

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>  
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> -----  
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> Site in Sub-Saharan Africa?" Journal of the British Institute in  
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site. --

> -----

> <<http://tycho.as.utexas.edu/~wheel/africa/comparison.htm>>



<http://www.safaris.cc/21Photos.htm>

more on namortunga and great zimbabwe

| 5142|2002-12-06 00:17:42|mansu\_musa|Re: yahoo group for the Tuareg people|

--- In Ta\_Seti@y..., "omari maulana" wrote:

> I recieved this response:

>

> Welcome, Guest Register - Sign In

> Yahoo! Groups

>

>

> There is no group called friendsofthetuareg..

>

>

>

>

>

>

>

>>From: "amnehtt"

>>Reply-To: Ta\_Seti@y...

>>To: Ta\_Seti@y...

>>Subject: [Ta\_Seti] yahoo group for the Tuareg people

>>Date: Thu, 05 Dec 2002 20:35:59 -0000

>>

>>ta seti list:

>>

>>greetings. just wanted to pass this info on concerning a yahoo

>>groups for Tuareg folks, and those interested in them.

>>

>>regards,

>>amneh

>>

>>From: iingram

>>To: Karen DeRiso

>>Subject: message

>>Date: Thu, 5 Dec 2002 11:05:18 -0500

>>

>>hi Karen, its me Imani. could you pass along this info to everyone,

>>i started a group on yahoo for the Tuareg people, this group is

free

>>to all and one can talk about anything concerning the Tuareg. here

>>is the info: e-mail: friendsofthetuareg@y...,

>>website: <http://groups.yahoo.com/group/friendsofthetuareg>.

>>thanx! Imani.



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> Add photos to your messages with MSN 8. Get 2 months FREE\*.  
> <http://join.msn.com/?page=features/featuredemail>

<http://groups.yahoo.com/group/tuareg/?yguid=78212036>

here is the link to the tuareg group

See if it works

| 5143|2002-12-06 04:09:03|Loring Edward|Re: AE hair|

----- Original Message -----

**From:** [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, December 05, 2002 9:43 PM

**Subject:** Re: [Ta\_Seti] RE: AE hair

>

> ----- Original Message -----

> From: Derrick, Alexander

> To: ['Ta\\_Seti@yahoogroups.com'](mailto:'Ta_Seti@yahoogroups.com')

> Sent: Thursday, December 05, 2002 7:43 PM

> Subject: RE: [Ta\_Seti] RE: AE hair

>

People one generation older than myself

> (b. 1937)

> remember that it was a sensation to see a non-whites on the  
street (in those

> days it also snowed in the winter and children skated on the  
Rhine

When I visited Switzerland in 1980, you could still get that  
sensation although  
not probably as much as before.

Unfortunately, race has to be included as a relevant topic  
because we still live  
in a world where history, anthropology, archaeology, linguistics,  
etc. are  
used by people, including scholars, to overtly or covertly  
support racism.



The idea of a "white" Egypt is one example.

So when Joann Fletcher goes to the trouble of pointing out that the hair she was studied was "Caucasoid" as specifically opposed to "Negroid," we are certainly entitled to respond.

Note that a lot of African-centered study has been termed "vindicationist," I also like the term "counter-supremacist." It has evolved beyond that, but not rejecting that vital component.

Regards,

Paul Kekai Manansala

(EL)...Paul...I'm glad that you have visited Basel; so you know that it is an unusual city-state in three countries (for those who do not know: Switzerland/Germany/France). It has always been a refuge for persecuted people from other lands and for people like myself whocould not and would not ever go backto where they came from. It is also a place for German speakers, also like me,who would not live in the Bundesrepublik or in (relatively fascist) Austria. (we do not have a high opinion of Austrians as they occupied Switzerland until Willian Tell came along. What we think about Austrians, Question:"What do you do in a battle if an Austriangrenade lands in yout foxhole?"; Answer:"Pull the pin and throw it back (entschaerfen und zurueckwerfen)".Where doesnationalism stop and racism begin? In my little example both parties are white and one party is make to appear stupid, perhaps even too chicken to pull the pin. It's very insulting, but not racist, although one could argue that Austrians are not Allemanen (Caesar's Celtic "Helvetii" and French "Allemagne" for Germany). If the scenario were changed to Germans against Senegalise, as in WWI, there would be no jokes; the Germans just ran for their lives at the mention of Senagalise. Reporting that, however, would not have been racist because the Blacks won (without even having to be seen).

Then we have cases such as US propaganda againstthe Soviet Union at the end of WWII when the heroic Red Army under Marshal Zhukov entered Berlin and the Amis reported that "Mongolian"Soviet soldiers raped German women. That may have happened, but the emphasis is on race, not nationality (personally I doubt that report. the rapists wereprobably Ukrainians. Russians and people from the eastern republics would probably not have done that).

Now again I seem to have digressed, but this is an on-going discussion and not a place where dogma is stated. Parallel to the Senagalise analogy you could take Gurkhas. I worked with them in the war of East Bengal (East Pakistan->Bangladesh) at the beginning of the 70s. The mere fact that I carried a "kukri" and had Gurkhas with me made an almost unbelievable impression on the enemy.Nepali Gurkhas are a very peaceful race of Euro-Asiatic farmers in Nepal. The kukri is origianlly an all-purpose agricultural implement for farmers who work on steep terraces. It is forward balanced/weighted and thus ideal for cutting off heads. Gurkhas are HIndus who know no fear. One Gurkha is worth 100 Indians. You see, I have unwillingly made a racist statement. It's that easy. (by the way, "beheading" in Central Asia mostly means simply chopping the spinal cord with a small, narrowhatchet (no blood/no mess).

Cheers



| Ed Loring

| 5144|2002-12-06 04:34:20|Loring Edward|Re: Namoratunga In kenya borna calender|

Thanks Alberto.....I sent it on to our new lady in Athens, Dr. (astronomy) Amanda-Alice Meravelia who is now engaged in the CESRAS databank (for the Benaki Museum in Athens) and is making a second doctorate in egyptology. Galina (my boss in Moscow) organized her at the last Congress of European Archaeology in Athens this year. This is called trying to build up the network. You see, THE NETWORK consists of links to many networks. All of you who post such articles on Ta\_Seti are connected with my network of "mainstreamers" and "politicals" in Eastern Europe and your messages go farther than you may think. I have some trouble dealing with Greeks after what they did to me in 1967, but I am the only one in our group who knows both Ancient and Modern Greek.

You may see my consideration of Greece as a digression, but we have Greek coins (Alex D. I will answer later) in MK contexts and I wonder if any of you have ever understood the realtions Egypt:Hellinic Greece from the 21Dyn...sorry...I have to run instantly-...

Cheers

E.

----- Original Message -----

**From:** [mansu\\_musa](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, December 06, 2002 8:23 AM

**Subject:** [Ta\_Seti] Namoratunga In kenya borna calender

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<<http://tycho.as.utexas.edu/~wheel/africa/bibliography.htm>> James Cornell. "The First Stargazers: An Introduction to the Origins of Astronomy," New York: Scribner, 1981 Chapter " Light on the Dark Continent " presents archaeoastronomical information on Africa. Mentions Namoratunga... Doyle, Laurance R., and Thomas J. Wilcox. "Statistical Analysis of Namoratunga: An Archaeoastronomical Site in Sub-Saharan Africa?" Journal of the British Institute in Eastern Africa. 1986, pp. 125-128. Article about the argument over the Namoratunga II site. Its legitimacy as an archaeoastronomical site. Lynch, B.M., and Robbins, L.H. "Namoratunga: The First Archaeoastronomical Evidence in Sub-Saharan Africa," Science. May 1978: 766-768. Article about the Namoratunga II site and evidence that shows its archaeoastronomical implications. Paul, G. "The Astronomical Dating of a Northeast African Stone Configuration," The Observatory, 1980: 206-209. Article on the calculations of the precessions of the seven stars relevant to the Namoratunga II site. --

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<<http://tycho.as.utexas.edu/~wheel/africa/comparison.htm>>

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| 5145|2002-12-06 05:25:55|Loring Edward|Fw: [Ta\_Seti] Re: It's getting hairy in here|

----- Original Message -----

**From:** [Demetreis](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, December 06, 2002 6:26 AM



**Subject:** Re: [Ta\_Seti] Re: It's getting hairy in here

. Hmmmmm. I believe this race of people "despised" my ancestors did they not?  
Thussaara

(EL) .....they still despise all of us, Black and White. They are the ones behind the Sharon-bush (Burning Bush of Israel, but perhaps with the verb "burn" in the active sense:theBush that wants to burn the whole world [for *Israel*].

Cheers  
Ed Loring

| 5146|2002-12-06 06:09:07|a.manansala@attbi.com|Fwd: Mexican Skull May Explain Indigenous Origins|

Looks like they've changed their tune on the Mexican skull. Now it is related to Central and South Americans (rather than North Americans) and possibly came from Japan.

Regards,  
Paul Kekai Manansala

---

Mexican Skull May Explain Indigenous Origins  
Thu Dec 5,12:31 PM ET Add Science - Reuters to My Yahoo!

MEXICO CITY (Reuters) - A 13,000-year-old skull found in Mexico may help prove theories that some of the New World's first settlers arrived along a Pacific Coast route from Japan, and not just across the Bering Strait.

The skull is believed to be the oldest ever discovered in the Americas and is among 150 mostly undated specimens being studied by Silvia Gonzalez, a leading world authority on prehistoric man and mammoths, after being gathered at Mexico's National Museum of Anthropology and other museums.

The skull has the long, narrow-headed cranial features common to the native peoples of Central and South America, as opposed to the short and broad-headed type characteristic of North American Indians. Gonzalez, with the help of a laboratory in Britain, has determined it is 13,000 years old.

Prevailing theory has it that migrations to the New World came in successive waves across the Bering Strait land bridge that joined northeast Asia and modern Alaska, although recent evidence has emerged that migrations may also have come along the Pacific coast from Japan.



Gonzalez said she plans to take DNA samples on the skull, as well as others, to see if they can help identify where the native people of Mexico and Central America first migrated from.

She said the skull is similar to others found belonging to the now extinct Pericues people who populated the southern tip of Mexico's Baja California state, along the Pacific Coast route, until the 18th century.

"The question is, we have these very ancient individuals, but where did they come from?" said Gonzalez, an earth sciences lecturer at Liverpool's John Moores University in England.

"Are these ones that we find right here in the basin of Mexico coming from the north, from the Bering Strait, or are they coming from the south, heading north toward Mexico?"

The Pacific Coast theory is supported in part by the discovery recently of the oldest confirmed site of human habitation in the Americas, located in Monte Verde, Chile, and dating back 14,000 years.

Gonzalez said the ancient skulls discovered in Mexico may provide more evidence to support that theory.

"The thing is that there are about 150 skeletons in the National Museum of Anthropology in Mexico awaiting study. So that's the next step as well, trying to go through that collection ... and see if there is really scientific support for this coastal route of migration," she said.

| 5147|2002-12-06 06:09:08|a.manansala@attbi.com|Re: AE hair|

>

> Gurkhas are HIndus who know no fear.

Most Gurkhas identify themselves these days as shamanist or Buddhist, but they are classified by the Hindu govt as Hindu.

Regards,  
Paul Kekai Manansala



| 5148|2002-12-06 06:25:21|a.manansala@attbi.com|Re: AE hair|

>

> Now again I seem to have digressed, but this is an on-going discussion and

not

> a place where dogma is stated. Parallel to the Senegalise analogy you could take

> Gurkhas. I worked with them in the war of East Bengal (East

> Pakistan->Bangladesh) at the beginning of the 70s. The mere fact that I

carried

> a "kukri" and had Gurkhas with me made an almost unbelievable impression on the

> enemy. Nepali Gurkhas are a very peaceful race of Euro-Asiatic farmers in Nepal.

I've been to Nepal and have Gurkha friends who I try to keep in contact with.

In fact, I've tried to help a few come to the United States.

Don't know what you mean by "Euro-Asiatic" though.

> The kukri is originally an all-purpose agricultural implement for farmers who

> work on steep terraces. It is forward balanced/weighted and thus ideal for > cutting off heads.

Gurkhas are Hindus who know no fear. One Gurkha is worth 100

> Indians. You see, I have unwillingly made a racist statement.

What do you mean by "unwillingly?"

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5149|2002-12-06 07:17:15|Peter Gray|Re: Fwd: Mexican Skull May Explain Indigenous  
Origins|

As far as I know, the oldest reliably dated skull/skeleton ever found in the Americas is that from  
Minas Gerais, Brasil -- 15,000 BP -- an African female dubbed "Luzia".

Regards,

Peter Gray

[\[atenergy@hotmail.com\]](mailto:atenergy@hotmail.com)



>From: a.manansala@attbi.com  
>Reply-To: Ta\_Seti@yahoogroups.com  
>To: ta\_seti@yahoogroups.com  
>Subject: [Ta\_Seti] Fwd: Mexican Skull May Explain Indigenous Origins  
>Date: Fri, 06 Dec 2002 13:51:23 +0000  
>  
>Looks like they've changed their tune on the Mexican skull. Now it is related  
>to Central and South Americans (rather than North Americans) and possibly  
>came from Japan.  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>---  
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>Thu Dec 5,12:31 PM ET Add Science - Reuters to My Yahoo!  
>  
>  
>  
>MEXICO CITY (Reuters) - A 13,000-year-old skull found in Mexico may help  
prove  
>theories that some of the New World's first settlers arrived along a Pacific  
>Coast route from Japan, and not just across the Bering Strait.  
>  
>  
>  
>The skull is believed to be the oldest ever discovered in the Americas and is  
>among 150 mostly undated specimens being studied by Silvia Gonzalez, a  
leading  
>world authority on prehistoric man and mammoths, after being gathered at  
>Mexico's National Museum of Anthropology and other museums.  
>  
>  
>The skull has the long, narrow-headed cranial features common to the native  
>peoples of Central and South America, as opposed to the short and broad-headed  
>type characteristic of North American Indians. Gonzalez, with the help of a  
>laboratory in Britain, has determined it is 13,000 years old.  
>  
>  
>Prevailing theory has it that migrations to the New World came in successive  
>waves across the Bering Strait land bridge that joined northeast Asia and  
>modern Alaska, although recent evidence has emerged that migrations may also  
>have come along the Pacific coast from Japan.  
>  
>  
>Gonzalez said she plans to take DNA samples on the skull, as well as others,



>to see if they can help identify where the native people of Mexico and Central  
>America first migrated from.  
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>She said the skull is similar to others found belonging to the now extinct  
>Pericues people who populated the southern tip of Mexico's Baja California  
>state, along the Pacific Coast route, until the 18th century.  
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>"The question is, we have these very ancient individuals, but where did they  
>come from?" said Gonzalez, an earth sciences lecturer at Liverpool's John  
>Moore's University in England.  
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>Verde, Chile, and dating back 14,000 years.  
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>  
>Gonzalez said the ancient skulls discovered in Mexico may provide more  
>evidence to support that theory.  
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>Anthropology in Mexico awaiting study. So that's the next step as well, trying  
>to go through that collection ... and see if there is really scientific  
>support for this coastal route of migration," she said.  
>  
>

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| 5150|2002-12-06 08:27:58|Djehuti Sundaka|Mexican Skull May Explain Indigenous Origins|  
Amazing isn't it, how findings of the same evidence can be presented to  
support whatever a "scientist" wants to conclude. In a previous  
article, the same findings were being used to support a European origin  
based on "long, narrow-headed cranial features" said to be typical of  
Europeans. The previous article not only neglected to mention that such  
features are indigenous to central populations but it also neglected to  
mention that such features aren't really European at all but had been



introduced to Europe from the settling of "Middle-Eastern" farmers in Europe.

Djehuti Sundaka

[http://story.news.yahoo.com/news?tmpl=story&u=/nm/20021205/sc\\_nm/science\\_mexico\\_skull\\_dc\\_1](http://story.news.yahoo.com/news?tmpl=story&u=/nm/20021205/sc_nm/science_mexico_skull_dc_1)

Mexican Skull May Explain Indigenous Origins  
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"The thing is that there are about 150 skeletons in the National Museum of Anthropology in Mexico awaiting study. So that's the next step as well, trying to go through that collection ... and see if there is really scientific support for this coastal route of migration," she said.

| 5151|2002-12-06 09:28:22|a.manansala@attbi.com|Re: Mexican Skull May Explain Indigenous Origins|

- > Amazing isn't it, how findings of the same evidence can be presented to
- > support whatever a "scientist" wants to conclude. In a previous
- > article, the same findings were being used to support a European origin
- > based on "long, narrow-headed cranial features" said to be typical of
- > Europeans. The previous article not only neglected to mention that such
- > features are indigenous to central populations but it also neglected to
- > mention that such features aren't really European at all but had been
- > introduced to Europe from the settling of "Middle-Eastern" farmers in
- > Europe.
- >

I don't think you could say that these features originated with Neolithic farmers.

Nearly all early Paleolithic populations of Europe, Asia and the Americas were long-headed.

Broad-headed features come in rather late but never erased the long-headed ones.

For example, many anthropological works give the idea that Asia was/is nearly entirely broad-headed. However, if you study the data you will find that never was the case.

The eastern insular populations of E/SE Asia have always been more long-headed than broad-headed.



Regards,

Paul Kekai Manansala

| 5152|2002-12-06 12:16:16|Derrick, Alexander|Re: Mexican Skull May Explain Indigenous Origins|

We all should remember that, "[you get the science you pay for.](#)"

You can quote me on that.

-----Original Message-----

**From:** Djehuti Sundaka [mailto:[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)]

**Sent:** Friday, December 06, 2002 8:38 AM

**To:** Black Indians; Native Alliance; Ta Seti

**Subject:** [Ta\_Seti] Mexican Skull May Explain Indigenous Origins

Amazing isn't it, how findings of the same evidence can be presented to support whatever a "scientist" wants to conclude. In a previous article, the same findings were being used to support a European origin based on "long, narrow-headed cranial features" said to be typical of Europeans. The previous article not only neglected to mention that such features are indigenous to central populations but it also neglected to mention that such features aren't really European at all but had been introduced to Europe from the settling of "Middle-Eastern" farmers in Europe.

Djehuti Sundaka

| 5153|2002-12-06 13:52:01|Derrick, Alexander|Re: The Hair Argument (Told you Mansu)|  
That argument is not going to fly.

Black hair does not straighten as one gets older. The hair becomes thinner and through grooming and styling it can be made to lay flatter on the scalp because there is less hair volume. Black hair can also be made straight by simply pressing or braiding while wet. Braided black hair can also be unbraided to give a straighter appearance. Some of the royal mummies might have had braided hair which was unfurled to look straight. I wouldn't put that past Maspero and Elliot Smith. But I have no evidence, besides their dubious character.

I agree the agency of chemicals and time can lighten hair. But which chemicals, natron? This info can be obtained. As there are many sources that describe what chemicals were used in preservation of the physical body.

I will conduct a natron experiment on my own hair. It would take the length of the priests prescribed time of desiccation. This whole debate would come to a grinding halt if my hair went from wooly to straight and dark brown to blonde. I am surprised no one has attempted such a simple experiment.

Ramses age is possibly an exception. Many of the royal mummies are reported to have passed away in their 40s and 50s. Contemporary dental studies on Ramses place him in his 50s when he passed away too.

See James Harris, [X-Ray Atlas of the Royal Mummies](#).



Pepi I was the longest lived \*and\* reigning pharaoh according to historical documents. As far as I know, his mummy has not been recovered or has been destroyed.

If you compare Fletcher's statements made in Nekhen News and her statements posted by Omari and Paul, Joann Fletcher is obscuring evidence and contradicting herself. She is an authority on ancient Egyptian hair but I think she can be debunked! Let's take Herodotus for his word, and debunk this woman via simple experimentation and credible library sources. She seems like a very weak link.

hotep kmt.jw  
Alex Derrick

-----Original Message-----

**From:** David (Yes I drew the pic) [mailto:osirica@yahoo.com]

**Sent:** Thursday, December 05, 2002 9:28 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Hair Argument (Told you Mansu)

Let me clarify my point on the hair issue. Way back in this group, I spoke about how mummification (the use of Natron and cholrine based preservatives) would undoubtedly cause hair to change color. I also spoke of how people with curly hair end up with hair that is more straight over time. **Look at any Black person in recent history, look at their hair in a picture, then look at them in the present day, 30 40 or even 50 years older, you will see this. Take Sidney Poitier. Now remember that Ramesses was in his 80's or 90's when HE died, and so bear in mind that many of the Pharaohs in question were old, and their hair thinned out and straightened and lost much of the strength it had in their youth.**

| 5154|2002-12-06 14:18:50|a.manansala@attbi.com|Re: The Hair Argument (Told you Mansu)|

Some of the royal mummies might

> have had braided hair which was unfurled to look straight.

What makes the hair curl are the disulphide bonds. If these are broken, the hair will straighten regardless of whether it has been tampered with or not.

- > I agree the agency of chemicals and time can lighten hair. But which
- > chemicals, natron? This info can be obtained. As there are many sources
- > that describe what chemicals were used in preservation of the physical body.
- >
- > I will conduct an natron experiment on my own hair.

Already been done back in Budge's day. See the Brothwell et al. reference given by Fletcher.

Yes, under the right conditions salts can bleach hair. The main thing is that the damage is sufficient to expose the cortex.



- >
- > Ramses age is possibly an exception. Many of the royal mummies are reported
- > to have passed away in their 40s and 50s. Contemporary dental studies on
- > Ramses place him in his 50s when he passed away too.
- > See James Harris, X-Ray Atlas of the Royal Mummies.
- >

I think all that was proven is that Rameses II lived to at least 55.

Historically, he was supposed to have reigned 67 years from taking the throne at age 20, which would mean he lived at least until 87.

However, the disulfide bonds (cysteine-cystine) of the Rameses II's mummy were found to have been oxidized. Katherine Griffis-Greenberg has more info on this subject.

Note that when you use relaxers to straighten hair, you basically are oxidizing the cysteine bonds.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 5155|2002-12-06 14:37:58|mansu\_musa|Re: Namoratunga In kenya borna calender|  
 --- In Ta\_Seti@y..., "Loring Edward" wrote:

> Thanks Alberto.....I sent it on to our new lady in Athens, Dr.

(astronomy) Amanda-Alice Meravelia who is now engaged in the CESRAS databank (for the Benaki Museum in Athens) and is making a second doctorate in egyptology. Galina (my boss in Moscow) organized her at the last Congress of European Archaeology in Athens this year. This is called trying to build up the network. You see, THE NETWORK consists of links to many networks. All of you who post such articles on Ta\_Seti are connected with my network of "mainstreamers" and "politicals" in Eastern Europe and your messages go farther than you may think. I have some trouble dealing with Greeks after what they did to me in 1967, but I am the only one in our group who knows both Ancient and Modern Greek.

>

> You may see my consideration of Greece as a digression, but we have

Greek coins (Alex D. I will answer later) in MK contexts and I wonder if any of you have ever understood the realations Egypt:Hellinic Greece from the 21Dyn...sorry...I have to run instantly-...



> Cheers  
> E.  
> ----- Original Message -----  
> From: mansu\_musa  
> To: Ta\_Seti@y...  
> Sent: Friday, December 06, 2002 8:23 AM  
> Subject: [Ta\_Seti] Namoratunga In kenya borna calender  
>  
>  
> STONE ALIGNMENTS IN SUBSAHARAN AFRICA  
> Megalithic sites are found everywhere; many were apparently used

for

> calendar reckoning. Although numerous megalithic circles and

other

> arrangements are known in Africa, particularly Ethiopia,

astronomy

> does not seem to have been a primary objective of African sites.

Now,

> however, a stone alignment in northwestern Kenya called

Namoratunga

> has been found with unmistakable astronomical overtones. At

> Namoratunga, 19 large basalt pillars are arranged in rows forming

a

> suggestive pattern. Since the site is dated at approximately 300

> B.C., archeologists have taken sightings on seven prominent stars

as

> they would have appeared during this period. (The azimuths of

some of

> these stars had changed by as much as 12 in 2,200 years.) The

stars

> chosen are those employed by Eastern Cushites, the present

> inhabitants of the region, in calculating their rather

sophisticated

> calendar. Pairs and frequently triads of these pillars line up

very



- > accurately (to less than 1) with the seven key stars. The people
- > occupying this part of Kenya about 300 B.C., therefore, probably
- > possessed detailed astronomical information.
- > (Lynch, B.M., and Robbins, L.H.; "Namoratunga: The First
- > Archaeoastronomical Evidence in Sub-Saharan Africa," Science,
- > 200:766, 1978.)
- > Comment. This astronomical sophistication is consistent with the
- > celestial knowledge of the Dogon tribe mentioned in the

controversial

- > book: The Sirius Mystery. For more on African megalithic sites,

see

- > our Handbook: Ancient Man. Description here .
- > <http://www.science-frontiers.com/sf004/sf004p01.htm>
- >
- >
- >
- > Pappademos (1983) presents an outline of Africa's role in the

history

- > of physics. Weule (1921) studied early forms of mechanics, based

on

- > his fieldwork in eastern Africa. Lynch and Robbins (1983) analyse
- > evidence from Namoratunga, a megalithic site in northwestern

Kenya,

- > that suggests that a prehistoric calendar based on detailed
- > astronomical knowledge was in use in eastern Africa (c.300

B.C.). ----

- > -----
- > <<http://tycho.as.utexas.edu/~wheel/africa/bibliography.htm>> James
- > Cornell. "The First Stargazers: An Introduction to the Origins of
- > Astronomy," New York: Scribner, 1981 Chapter " Light on the Dark
- > Continent " presents archaeoastronomical information on Africa.
- > Mentions Namoratunga... Doyle, Laurance R., and Thomas J.
- > Wilcox. "Statistical Analysis of Namoratunga: An

Archaeoastronomical

- > Site in Sub-Saharan Africa?" Journal of the British Institute in
- > Eastern Africa. 1986, pp. 125-128. Article about the argument

over



> the Namoratunga II site. Its legitimacy as an archaeoastronomical  
> site. Lynch, B.M., and Robbins, L.H. "Namoratunga: The First  
> Archaeoastronomical Evidence in Sub-Saharan Africa," Science. May  
> 1978: 766-768. Article about the Namoratunga II site and evidence  
> that shows its archaeoastronomical implications. Paul, G. "The  
> Astronomical Dating of a Northeast African Stone Configuration,"

The

> Observatory, 1980: 206-209. Article on the calculations of the  
> precessions of the seven stars relevant to the Namoratunga II

site. --

> -----

> <<http://tycho.as.utexas.edu/~wheel/africa/comparison.htm>>

>

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>

>

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there are other archeological sites across africa which are megaliths.  
such as the gambian stone circles,bouar megaliths in central africa  
and even ruins in kenya with complex irrigation and canal system.

I never hear people trying to investigate these sites through out  
africa and especially the megalithic sites might have astronomical  
knowledge.

| 5156|2002-12-06 14:39:37|mansu\_musa|Roots of Mesoamerican Writing|  
Roots of Mesoamerican Writing

For 7 centuries, the Maya recorded their history in elaborate stone  
carvings. Archaeologists have deciphered these hieroglyphs, but  
haven't been certain about their origins. Now a team describes what  
is potentially the oldest evidence of writing in the Americas. For  
many archaeologists, the two artifacts suggest that Maya script  
originated in an earlier culture known as the Olmec.

Several clues have long suggested that the Olmec civilization, which  
flourished from 1200 B.C. to 400 B.C., was the first to develop  
cultural traditions, including writing, later adopted by the Maya,  
who reigned from about A.D. 300 to 900. Large-scale Olmec



architecture and monumental sculpture suggest that these people were the first in Mesoamerica to concentrate broad political power in the hands of a few, conditions associated with later writing across Mesoamerica. Languages from other Mesoamerican regions have apparently borrowed words related to writing from the precursor to the language now spoken in the Isthmus of Tehuantepec, the Olmec heartland. But hard evidence of Olmec scribes is scant.

Mary Pohl of Florida State University, Tallahassee, and her co-authors found intriguing signs of writing at a site near a major Olmec city in what is now southern Mexico. Layers of refuse contained a fist-sized cylinder seal used for printing and engraved chips of greenstone not much smaller than a thumbnail. Radiocarbon dating of nearby refuse allowed the researchers to come up with an approximate date, 650 B.C., for the engraved objects, the team reports in the 6 December issue of Science.

The artifacts have features that the researchers interpret as symbols indicating words. For example, one of the greenstone fragments bears two inscribed oval glyphs that might be a columnar text. Inscribed on the cylinder is a glyph that resembles a Maya symbol called "3 Ajaw," a date in the Mesoamerican calendar. In Maya writing, ajaw also means "king". Because royalty were traditionally named according to their birthday, Pohl reads the Olmec cylinder seal as the name "King 3 Ajaw."

Some experts question the fragments' age and whether they meet strict definitions of writing. "A few isolated emblems ... fall well below the standard for first writing," says epigrapher Steven Houston of Brigham Young University in Provo, Utah. But others are convinced: "This is the oldest writing," says archaeologist Richard Diehl of the University of Alabama, Tuscaloosa. "It's the mother and father of all later Mesoamerican writing systems."

--ERIK STOKSTAD

<http://www.academicpress.com/inscight/12052002/graphb.htm>

| 5157|2002-12-06 14:40:49|mansu\_musa|Pre-Mayan written language found in Mexico|  
Pre-Mayan written language found in Mexico

By OLIVER MOORE

Globe and Mail Update

Scientists believe they have found evidence of the earliest form of written communication in the New World, a pre-Mayan language that could shed light on the ancient peoples who populated what is now Mexico.

Several years of research in the Mexican state of Veracruz has turned up a number of finds suggesting that a people known as the Olmecs operated an organized state-level political system that included the use of a 260-day calendar.



More science and health

New theory advanced on Martian water

<<http://www.globeandmail.com/servlet/ArticleNews/front/RTGAM/20021205/wmars1205/Front/homeBN/breakingnews>>

The finds include a cylindrical seal and handful of carved stone plaques; the former is thought to have been used to imprint clothing with symbols and the latter used as a form of jewelry. Both of them would have indicated rank or authority within a hierarchical society. Other finds included human and animal bone, food serving vessels and hollow figurines.

"The connection between writing, the calendar and kingship within the Olmecs is indicated in these communications, dating to 650 B.C., which makes sense, since the Olmecs were the first known peoples in Mesoamerica to have a state-level political structure, and writing is a way to communicate power and influence," said Mary Pohl, anthropology professor at Florida State University.

The research, which was funded primarily by the National Science Foundation, will be published Friday in the journal *Science*.

The discovery counters conventional wisdom about the infancy of written communications in the Americas, leading to speculation that three ancient languages — Mayan, Isthmian and Oaxacan — could share as a common ancestor the script of the Olmecs.

"It was generally accepted that Mayans were among the first Mesoamerican societies to use writing," said John Yellen, an archeologist and program manager for the National Science Foundation. "But this find indicates that the Olmecs' form of written communication led into what became forms of writing for several other cultures."

Dr. Pohl, who led the excavations at San Andres, near La Venta, has worked for years to analyze and fine-tune the estimated dates of the artifacts discovered in the initial dig.

"We knew we had found something important," she said. "The motifs were glyph-like but we weren't sure at first what we had until they were viewed more closely."

It is unclear what happened to cause the downfall of the Olmecs, Dr. Pohl says.

"Flooding due to changing courses of rivers over time led to the abandonment of the Olmec settlement at San Andres and probably other sites in this area," she suggested. "It is possible, too, that the Mayans increased their power and came to dominate, taking over trade routes, leading to the end of the Olmecs as we know it."

<http://www.globeandmail.ca/servlet/ArticleNews/front/RTGAM/20021205/wl>  
ang1205/Front/homeBN/breakingnews

| 5158|2002-12-06 15:35:37|Alex Derrick|Re: The Hair Argument (Told you Mansu)|

Thanks Paul.



| 5159|2002-12-06 21:07:13|Sptpy@aol.com|Video clips documenting the work done in TT99|  
Theban Tomb 99 (TT99) - The tomb of Senneferi.

These are Quicktime video clips documenting work done in TT99. Each video clip averages 33 seconds.

<http://www.newton.cam.ac.uk/egypt/tt99/video.html>

So who was Amenhotep? Translated mdw nTr inscription and photographed statue of Amenhotep, Senneferi's son-in-law

<http://www.newton.cam.ac.uk/egypt/tt99/amenhotep.html>

Tyrone Thornton

| 5160|2002-12-06 23:46:46|Demetreis|Re: Herodotus in Africa|

This is correct about slaves in Kmtia. But also, slaves could own land and raise a family. They could also pay a states dowry and become free.

Thussaara

----- Original Message -----

**From:** [mansu\\_musa](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, December 05, 2002 9:16 PM

**Subject:** [Ta\_Seti] Re: Herodotus in Africa

--- In [Ta\\_Seti@y...](#), "Derrick, Alexander"

[<Alexander.Derrick@v...>](#)

wrote:

> That argument would be weak.

>

> Herodotus speaks of frizzled hair like it is a defining predominant

> characteristic. Not a trait acquired by expansion, slaving, jungle

> fever,

> etc.

> He also does not segregate upper and lower Kmt by color which would

> be an

> obvious observation if this was true.

> The lighter complexion of lower Kmt seems like the end result of

> recent Arab

> conquest of post-dynastic Kmt.

> The evidence suggests the transition from africoid to caucasoid took place

> outside of Kmt proper. Correct?

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> Alberto, points out that story of the ship wrecked sailor as an example of

> the differences between of lower kmt.jw and upper kmt.jw.

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reminds  
me of  
> the "the country mouse in the city."  
>  
> Send a country bwoy from Alabama to New York City for a week.  
He  
will be  
> plenty confused.  
>  
> alex derrick  
>  
> -----Original Message-----  
> From: omari maulana [mailto:omari\_maulana@h...]  
> Sent: Thursday, December 05, 2002 8:17 AM  
> To: Ta\_Seti@y...  
> Subject: Re: [Ta\_Seti] Re: Herodotus in Africa  
> Playing the "devils advocate" the position that the  
Eurocentrics  
can take  
> regarding  
> Herodotus statement regarding AE wooly hair is that these  
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> introduced with the New Kingdom expansion to the 4th cataract  
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> Your use of Yahoo! Groups is subject to the

I just read a book that kind of mad me upset. I was in a book  
stortes  
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a referenbce to herodotus saying the kemetians traded in black  
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They claim that the nubian soliders in kmt came as slaves even  
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David o connor says in his book that ta seti was never a great  
supplier of slaves,but actually kemetians never had a system of  
chattel slavery and only captured people would become slaves.

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| 5161|2002-12-07 00:03:21|Demetreis|Re: AE hair|

Dear David:

I agree on all points but there was a time when coming to America you did have to "culturally blend" I was only making a point about Egyptian Culture. You did not have to be "black" to be an Egyptian but of course most Egyptians were black in the day.

Thussaara

----- Original Message -----

**From:** [David \(Yes I drew the pic\)](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, December 05, 2002 10:08 PM

**Subject:** [Ta\_Seti] Re: AE hair

American cultural identity and Egyptian cultural identity follow very different premises.

1. The age of American culture is less than 300 years old.

Whereas

Egyptian culture was over 3000. More than 10 times the time to develop.

2. The origins of the people follow the natural migrations across land, without any known outside foreign settling (no... they DONT)

until the twilight of the culture... or except for periods of NOTED

migrations (Hyksos for example).

3. Even though both Egypt and America allows for assimilation, American culture tends to treat Eurocentric origin and adaptations as

more authentic and the final successful phase of a foreigner coming

here. In Egypt the goal was for a foreigner to become Egyptian and in

fact adopt similar Nubian traits (Nubian WIGS in Egypt... straight

hair with relaxer in America). In fact I never heard of a Nubian in

Egypt having to assimilate in all of my readings of Ancient Egypt.

Culturally speaking, Ta-Seti, Wawat and Kush simply were closely related. Whereas the Shemsu and the Kemu/Kemetu were clearly culturally differentiated.

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Demetreis" wrote:

> Would not being a Kemetian be more relevant to "culture" instead of



race? Is the hair issue moot? There were many Kemetians of different races.....sort of like here where I live. Being American

is multi-racial but it does play to a "general" sense of culture.

>

> Thussaara

> ----- Original Message -----

> From: Derrick, Alexander

> To: 'Ta\_Seti@y...'

> Sent: Thursday, December 05, 2002 6:04 PM

> Subject: [Ta\_Seti] AE hair

>

>

> Maybe I am tripping. But this whole conversations really doesn't

jibe with me.

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> The way the textbooks are written they would have you believe that their are more blondes and redheads in Kmt than afros. That is

so ill.

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> Thanks to all members of the group who helped built with me.

> I'm going to check out Joann Fletcher's sources this weekend.

> I'll pick up the forum on Monday.

> I'll scan and post whatever material that is useful.

>

> hotep kmt.jw

> Alex

>

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>

>

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| 5162|2002-12-07 00:47:15|mansu\_musa |Re: Herodotus in Africa|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Demetreis" wrote:



> This is correct about slaves in Kmtia. But also, slaves could own land and raise a family. They could also pay a states dowry and become free.

>

> Thussaara

> ----- Original Message -----

> From: mansu\_musa

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, December 05, 2002 9:16 PM

> Subject: [Ta\_Seti] Re: Herodotus in Africa

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> --- In Ta\_Seti@y..., "Derrick, Alexander"

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> > alex derrick

> >

> > -----Original Message-----

> > From: omari maulana [mailto:omari\_maulana@h...]

> > Sent: Thursday, December 05, 2002 8:17 AM

> > To: Ta\_Seti@y...

> > Subject: Re: [Ta\_Seti] Re: Herodotus in Africa

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> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>

>

>

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service.

This is correct about slaves in Kmtia. But also, slaves could own land and raise a family. They could also pay a states dowry and become free.

Actually most of the slavesa in kmt came from captives in war,and most of the time these captivers would be put into the army. Chattel slavery was not a feature of kemetyian socety since they had no need for chattel slaves,like the american south did.

The quotes about herodotus and egyptains capturing slaves form punt is wrong and has no reference or historical validity.

| 5163|2002-12-07 00:56:14|mansu\_musa |Re: AE hair|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Demetreis" wrote:

> Dear David:

>



> I agree on all points but there was a time when coming to America

you did have to "culturally blend" I was only making a point about Egyptian Culture. You did not have to be "black" to be an Egyptian but of course most Egyptians were black in the day.

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> ----- Original Message -----

> From: David (Yes I drew the pic)

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, December 05, 2002 10:08 PM

> Subject: [Ta\_Seti] Re: AE hair

>

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You did not have to be "black" to be an Egyptian

This is true, but what I have noticed that many Egyptologists try to distance Nubians from Kemetians as if it was somewhat a segregated society. They think just because the Kemetians made some nasty remarks about the Nubians calling them wretched at certain periods of time was race related, but the truth is it was not race related but really competition over certain parts of land.

The Kemetians also say nasty things about the Libyans who they depicted as half naked savages, but Egyptologists never highlight this. You will notice however that Kemetians seemed to intermarry with Nubians more than they did with Syrians and Libyans and other foreigners.

Kemsit wife of Mentuhotep II, Nofret mother of Amenhet, and not to mention the deity Anquet was of Nubian origin, but they don't seem to



mention these people,only the wars between these two people.

Much of the hostility towards the nubians was because of their teaming up with the hyksos, and the boundary stela by Senwosret III was not racially motivated, I mean why would it be he was an upper kemetian and his great grandmother was a nubian, seems pretty foolish to me for it to be racially motivated.

| 5164|2002-12-07 05:30:27|David (Yes I drew the pic)

So what does it mean that you see older Black people whose hair is noticeably less curly than it was when they were younger?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

> That argument is not going to fly.

>

> Black hair does not straighten as one gets older. The hair becomes

thinner

> and through grooming and styling it can be made to lay flatter on

the scalp

> because there is less hair volume. Black hair can also be made

straight by

> simply pressing or braiding while wet. Braided black hair can also

be

> unbraided to give a straighter appearance. Some of the royal

mummies might

> have had braided hair which was unfurled to look straight. I

wouldn't put

> that past Maspero and Elliot Smith. But I have no evidence,

besides their

> dubious character.

>

> I agree the agency of chemicals and time can lighten hair. But

which

> chemicals, natron? This info can be obtained. As there are many

sources

> that describe what chemicals were used in preservation of the



physical body.

>

> I will conduct an natron experiment on my own hair. It would take

the

> length of the priests prescribed time of desiccation. This whole

debate

> would come to a grinding halt if my hair went from wooly to

straight and

> dark brown to blonde. I am surprised no one has attempted such a

simple

> experiment.

>

> Ramses age is possibly an exception. Many of the royal mummies are

reported

> to have passed away in their 40s and 50s. Contemporary dental

studies on

> Ramses place him in his 50s when he passed away too.

> See James Harris, X-Ray Atlas of the Royal Mummies.

>

> Pepi I was the longest lived \*and\* reigning pharaoh according to

historical

> documents. As far as I know, his mummy has not been recovered or

has been

> destroyed.

>

> If you compare Fletchers statements made in Nekhen News and her

statements

> posted by Omari and Paul, Joann Fletcher is obscuring evidence and

> contradicting herself. She is an authority on ancient Egyptian

hair but I

> think she can be debunked! Let's take Herodotus for his word, and

debunk

> this woman via simple experimentation and credible library

sources. She



> seems like a very weak link.  
>  
> hotep kmt.jw  
> Alex Derrick  
>  
> -----Original Message-----  
> From: David (Yes I drew the pic) [mailto:osirica@y...]  
> Sent: Thursday, December 05, 2002 9:28 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: The Hair Argument (Told you Mansu)  
> Let me clarify my point on the hair issue. Way back in this group,

I

> spoke about how mummification (the use of Natron and cholrine based  
> preservatives) would undoubtedly cause hair to change color. I also  
> spoke of how people with curly hair end up with hair that is more  
> straight over time. Look at any Black person in recent history,

look

> at their hair in a picture, then look at them in the present day,

30

> 40 or even 50 years older, you will see this. Take Sidney Poitier.  
> Now remember that Ramesses was in his 80's or 90's when HE died,

and

> so bear in mind that many of the Pharoahs in question were old, and  
> their hair thinned out and straightened and lost much of the

strength

> it had in their youth.